

THE
WORKS
OF
JOSEPHUS.

With great diligence Revised and Amended, according to the Excellence

French Translation

OF

Monsieur ARNAULD D'ANDILLY.

Also the Embassy of

PHILO JUDÆUS,
TO THE EMPEROR
CAIUS CALIGULA.

Never Translated before.

With the References of the SCRIPTURE, A New Map of the HOLY LAND,
And divers Copper-Plates, serving to Illustrate the HISTORY.

Francis Patricius de Regno, Lib. II. Cap. 10.

*Historiarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam necessaria habenda est:
quam Cicero appellat Totam Temporum, Vite Magistrum, veram Memoria & veritatis Nunciam.*

Bernardus, Epistola ad Sugerium.

Tunc recentia jucundum bona clarescunt, cum fuerint malis comparata prioribus.

LONDON,

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M. DC. LXXVI.

ADVERTISEMENTS

CONCERNING THE

WORKS of Josephus.

I. Of the Jewish Antiquities.



THE Title alone of this History seems to recommend the same more than any Preface could do, inasmuch as, professing to deduce things from the Creation of the World, to reach as high as the Reign of Nero, and to derive the greatest part of its Relations from the Records of the Old Testament, it implies that no other can equal it, in Antiquity, in Continuance, and in Authority.

But that which further renders it (after the Holy Scripture) preferable to all other Histories, is, That whereas these have no other ground-work but the Actions of Men, this represents to us the Actions of God himself.

There is seen resplendent everywhere in it his Power, his Government, his Goodness, and his Justice. His Power opens Seas, and divides Rivers, to give a dry passage to whole Armies, and cause the Walls of the strongest Cities to fall down without battery. His Government regulates all things, and gives such Laws as may be stil'd the Fountain from which has been drawn whatever wisdom there is in the World. His Goodness makes us fall from Heaven, and to issue from the bosome of Rocks, wherewith to satiate the Hunger, and allay the Thirst of a great People in the driest Deserts. And all the Elements being as the Ministers of the Decrees which his Justice pronounces, the Water destroys by a Deluge those which it condemns, the Fire consumes them, the Air overthrows them by its Tempests, and the Earth opens its self to devour them. His Prophets foretell nothing, but they confirm the same by Miracles. They who command his Armies, undertake nothing but they achieve it. And the Leaders of his People, being fill'd with his Spirit, all like Angels rather than Men.

Moses alone may be a Proof of all this. Never did so many eminent Qualities meet together in one Person. Nor did God ever shew in any Man under the Old Law, since the Fall of the First, how high the perfection of a Creature may rise, whom he vouchsafes to accumulate with his favors. Wherefore, since a great part of this History may in some sort be said to be the Work of that incomparable Lawgiver, because the same is wholly taken out of him, it ought to be read not only with Esteem, but also with Respect; and the sequel to the end of what is contained in the Bible deserves no less, in regard it was dictated by the same Spirit of God which guided the Pen of Moses when he writ the five first Books of the sacred History.

But moreover, what might not be said of those admirable Patriarchs, Abraham, Isaac, and Jacob; of David that great both King and Prophet, who deserv'd the unequal Elegium, of being a Man according to God's own heart; of Jonathan, that most accomplished Prince, whose soul the Scripture saith was inseparably ty'd to that of that holy King; of the illustrious Macabees, whose Piety, equal to their Courage, offic'd as an union of the Supreme Power attending Royalty, with the most sacred Functions of the High-Priesthood; and lastly of Joseph, of Joshua, of Gideon, and of divers others, who may pass for perfect Models of Virtue, Conduct, and Valor. If the Heroes of Pagan Antiquity never achiev'd anything comparable to these Heroes of God's People, whose Actions might pass for Fables, if it were not impious to refuse credit to them, there is no reason to wonder, since those Heathens had only humane Force; but the hands of those whom God chose to fight under his Command, were arm'd with his invincible help: and the example of Deborah, shews that even a Woman may become, in a moment, a great General of an Army.

Now if the Favors wherewith God cherishes those that are his, ought to induce Monarchs not to trust but in his assistance, the dreadful Punishments which he executes on those that lean on their own strength, oblige them to tremble; and the rejection of Saul, and divers other great Princes, instructs them, by the terrible representation of their Fall, to have recourse to God, that they may escape the like misfortune.

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Yet not only Princes, but Princesses also may find in this Book, example both to avoid and to imitate. Queen Jezebel is a dismal one both of impiety and punishment. And Queen Esther is a rare one of all the perfections, and of all the rewards which can render the virtue and felicity of a great and holy Princess admir'd.

If great Personages find so great Examples here to lead them to avoid Vice, and embrace Virtue, there is no person of any condition whatsoever but may profit likewise by so useful a Book. 'Tis of general benefit for all, so proper to imprint a respect of the Divine Majesty, by the view of so many effects of his infinite Power, and of his adorable Providence, that his heart must be very hard that is not affected therewith.

And how can Christians but be mov'd with such a holy respect, since the same History teaches us, that those illustrious and so celebrated Conquerors, Cyrus, Darius and Alexander, though Idolaters, could not forbear having a veneration for the Majesty and the Ceremonies of that Temple which was but a Figure of the Christian Church.

But if this History be so excellent in itself, it must be confess'd that no man was so fit to write it, as he that gave it both to his own Age and to Posterity. For who could be better inform'd of the Customs and Manners of the Jews, than a Jew? Who could be better instructed of all the Ceremonies and Obligations of the Law, than a Priest? Who could better relate the Events of so many Wars, than a great Captain? And who could better comprehend things, and make judicious Reflections upon them, than a man of great Quality, and a great States-man? Now all these qualifications concenter in Josephus. He was a Jew by birth. He was not only a Priest, but of the first of the four and twenty races of the Priests, who held the chief rank amongst those of their Nation. He was descended from the Asmonæan Kings. His great Exploits in War had made him admir'd even by the Romans. And the several great Employments, of which he so worthily acquitted himself, leave no room to doubt of his experience in Affairs.

Lastly, His Life written by himself, join'd with his History of the Jewish Wars, make him sufficiently known. And as for his manner of writing, I think it needless to commend it, since this Work manifests it so excellent everywhere; particularly in the Nineteenth Book, where he relates the Actions and Death of the Emperor Caligula, which no Roman Author has done so accurately, I think I may say without fear, that there is not in Tacitus any History which surpasses that eloquent and judicious Narration. I know some will wonder, that after having mention'd the greatest Miracles, he diminishes the belief of them, by saying, That he leaves every man at liberty to have such opinion thereof as he thinks fit. But in my Judgment he does it only on this account, That having compos'd this History chiefly for the Greeks and Romans, as 'tis easie to gather, by his writing the same in Greek, and not in Hebrew, he fear'd their incredulity would render it suspected to them, if he affirm'd positively the truth of things which seem'd to them impossible.

But whatever Reason induc'd him to use that Caution, I pretend not to defend him either in those places, or any others, where he is not conformable to the Bible. This alone is the Divine Fountain of written Truths, which cannot be sought elsewhere without hazard of Error; and one cannot excuse himself from condemning whatever is found contrary therunto. I do it with all my heart; and there is no person but ought to do it, in order to read this excellent History with satisfaction, and without scruple.

Neither yet do I pretend to justify this Author, in some places where he speaks of the several sorts of Governments; nor as to some other particular sentiments, which no body is oblig'd to follow. Nor do I engage my self in any matter of Criticism, the contests whereof I leave to such as are exercis'd in that sort of Study.

If in some places, as amongst others, in the description of the Tabernacle, and of the Table of Show-bread, some difference be found between this Translation and the Greek, the cause thereof is, that those passages are so corrupted in the Greek Text, that all I could do, was to bring them into the condition wherein they are.

II. Of the History of the Jewish War against the Romans, &c.

If the History of the Jews, advances its Author into the rank of the best Historians, 'tis plain that in that of their War against the Romans, he has surpass'd himself. Several reasons have concurr'd to render this History a Master-piece, the greatness of the Subject, the sentiments excited in his breast, by the ruin of his Country; and the share he had in the most considerable Events of that bloody War. For what other Subjects can equal this great Siege, which manifested to all the Earth, that one City alone would have been the Rock of the Roman Glory, had not God, for punishment of its sins, overthrow it by the Storms of his wrath? What sentiments of Grief can be more truly, than those of a Jew, and of a Priest, who saw subverted the Laws of his own Nation, whereof no other was ever so jealous, and that magni-

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cent Temple, the object of his devotion and of his zeal, reduc'd to ashes? And what greater interest can an Historian have in his Work, than to be oblig'd to bring into it the principal Actions of his own Life; and to labour for his own Glory, by an unflattering advancement of that of the Conquerors; and by acquitting himself at the same time of what he ow'd to the Generosity of those two excellent Princes Vespasian and Titus, to whom the honour of having finish'd this great War was due.

But so far as there are so many remarkable Occurrences in this History, I think to do the Readers a pleasure, in presenting them here with an abstract thereof, from which general Idea they may afterwards proceed to the particulars depending thereupon. It is divided into seven Books.

The first Book, and the second, to the twenty eighth Chapter, are an abridgement of the Jewish History from Antiochus Epiphanes King of Syria (who spoiled the Temple, and went about to abolish Religion) to Florus, Governor of Judea, whose avarice and cruelty were the chief occasion of that War which they maintain'd against the Romans. This abridgement is so delightful, that Josephus seems to have design'd by it to show that he could, like excellent Painters, represent the same objects in different manner, with so much art, that it should be hard to know to which to give the preference. For whereas these Histories are sometimes interrupted by the Narration of things hapn'd at the same time, they are here written in a continu'd series, and give the Reader the pleasure to behold in one Table, what they saw before separately in several. From the twenty eighth Chapter of the second Book, to the end, Josephus relates what pass'd in consequence of the troubles rais'd by Florus, till the defeat of the Roman Army commanded by Cestius Gallus, Governor of Syria.

In the beginning of the third Book, Josephus shews the consternation of the Emperor Nero upon this ill success of his Army, which was likely to be follow'd with a result of all the East; and how casting his eyes on all sides, he found only Vespasian fit to bear the weight of so important a War, and accordingly gave him the conduct thereof. He relates afterwards in what manner this great Captain, accompany'd with Titus his son, enter'd into Galilee, whereof our Author himself was Governor, and besieg'd him in Jotapat; where, after the greatest resistance imaginable, he was taken and led Prisoner to Vespasian; and how Titus took divers other places, and perform'd actions of incredible valor.

The fourth Book brings in Vespasian conquering the rest of Galilee; the Jews beginning to tumultuate in Jerusalem, the Factions, who took the name of Zealots, becoming Masters of the Temple under the conduct of John of Giscala, Ananus the High-Priest stirring up the people to besiege them there; the Idumæans coming to their assistance, exercising horrible cruelties, and afterwards retiring; Vespasian taking sundry places in Judea, blocking up Jerusalem, in order to besiege it; and forbearing that design, by reason of the troubles risen in the Empire, before and after the death of the Emperors Nero, Galba and Otho; Simon, son of Gioras, another Head of the Factions, receiv'd by the people into Jerusalem; Vitellius, who had seiz'd upon the Empire after Otho's death, rendering himself odious and contemptible for his cruelty and debauchery; the Army commanded by Vespasian, declaring him Emperor: And lastly, Vitellius assassinated at Rome, after the defeat of his Forces, by Antonius Primus, who had embrac'd Vespasian's party.

The fifth Book relates how a third Faction, of which Eleazar was Head, was form'd in Jerusalem: That afterwards those three Factions were again reduc'd to two, and in what manner they made War one against another. It contains also the description of Jerusalem, of the Towers Hippicos, Phazeel and Mariamne, of the Castle Antonia, of the Temple, of the High Priest, and of sundry other remarkable things; the Siege of that great City form'd by Titus; the incredible Works, and prodigious Exploits of Valor done on both sides; the grievous famine wherewith the City was afflict'd, and the strange Cruelties of the Factions.

The sixth Book represents the horrid miseries wherewith Jerusalem was reduc'd; the continuation of the Siege with the same ardor as before; and how, after many Fights, Titus having forc'd the first and second wall of the City, took and ruin'd the Castle of Antonia, and assault'd the Temple which was burnt, notwithstanding all this Prince could do to prevent it; and how at last he became Master of all the rest.

In the seventh and last of these Books, 'tis shew'd how Titus caus'd Jerusalem to be destroy'd, saving only the Towers Hippicos, Phazeel and Mariamne: In what manner he commended and rewarded his Army; what Spectacles he gave to the Nations of Syria; what horrible Persecutions were exercis'd upon the Jews in several Cities; with what incredible joy the Emperor Vespasian, and Titus, who was declar'd Cæsar, were receiv'd into Rome; what a magnificent Triumph they made; how the Castles of Herodion, Macheron, and Massada, the only places remaining to the Jews in Judea, were taken; and how those that defended this last, all kill'd themselves with their Wives and Children.

This is in general what this History of the Jewish War against the Romans contains. And there are ornaments wherewith this great person has not enrich'd it. He has omitted no occasion of embellishing it, by elegant descriptions of Provinces, Lakes, Rivers, Mountains, Mountains, several rarities, and Buildings, whose magnificence would seem fabulous, if what he relates thereof could be call'd in doubt, when we see no person found that has dar'd to contradict him, though the excellence of his History rais'd no small envy against him.

It may be said with truth, that whether he speaks of the Romans Military Discipline, or whether he represents Battles, Temples, Shipwracks, a Famine or a Triumph, every thing is so lively set forth, that he charms the attention of his Reader. And I fear not to add that no other, not excepting even Tacitus himself, has excell'd more in Orations; they are so noble, strong and perswasive, always restrain'd within their own subject, and proportion'd both to the persons to speak, and to those that are spoken unto.

Moreover, can the judgment and faithfulness of this Historian be too much commended, for the moderation which he uses between the praises desired by the Romans for finishing so great a War, and those due to the Jews for having withstood the same, although vanquish'd at last, with invincible courage; so that neither his gratitude for the obligations he was to Vespasian and Titus, nor his love for his Country, bias'd him contrary to justice more on the one side than the other.

But that which I account most estimable in him, is, that he never fails upon any occasion to praise Virtue, to reprehend Vice, and to make excellent reflections upon the admirable Providence of God, and upon the fear which we ought to have of his dreadful judgments.

It may be boldly affirm'd, that never was seen a greater example thereof, than the ruin of that ungrateful Nation, of that proud City, and of that venerable Temple; since although the Romans were Masters of the World, and that this Siege was the work of one of the greatest Princes they glory to have had for Emperors, the power of this victorious people, and the heroic valor of Titus, would have in vain undertaken this design, if God had not chosen them to be the executors of his Justice. The blood of his Son shed, the most horrid of all crimes, was the only true cause of the ruin of that unhappy City. The heavy hand of God upon that wretched people, caus'd that how terrible (never the War was that assaulted them without, it was yet much more dreadful within, by the cruelty of those unnatural Jews, who more like Devils than Men, destroy'd by the Sword and the Famine, of which they were the Authors, 1100000 persons; and reduc'd the remainder to that pass, that they could hope for no safety but from their Enemies, by casting themselves into the arms of the Romans. Such prodigious effects of vengeance for the death of a God, might pass for incredible with those who have not the happiness to be enlightened with the light of the Gospel, if they were not related by a Man of that very same Nation as considerable as Josephus was; for his Birth, for his quality of Priest, and for his Virtue. And methinks 'tis visible, that God minding to make use of his testimony to authorize such important truths, preserv'd him by a miracle, when after the taking of Josphat, of forty which were retir'd with him into a Cave, the lot being cast so often to know who should be slain first, he only and one other remain'd alive.

This shows that this Historian is to be consider'd with a different respect from all others, since whereas they relate only humane Events although dependent on the orders of the Supreme Providence, it appears that God cast his eye upon him to make him subservient to the great ends of his designs.

For we must not only consider the destruction of the Jews as the most dreadful effect that ever was of Gods Justice, and as the most dismal image of the vengeance which he will exercise at the last day against the Impiety; we must also behold it as one of the most illustrious proofs which it hath pleas'd him to give Men of the Divinity of his Son; inasmuch as this prodigious Event had been foretold by our Saviour in precise and intelligible terms. He had said to his Disciple, showing them the Temple of Jerusalem, That all those goodly buildings should be so destroy'd, that there should not be left one stone upon another, S. Matth. 24. ver. 2. S. Mark 13. ver. 2. S. Luke 19. v. 44. And also, That when they should see Jerusalem encompass'd with Armies, they should know that its desolation was at hand, S. Luke 21. ver. 20.

He had mention'd particularly the dreadful circumstances of this desolation. He had said to them, Woe to those that shall be with child or give suck in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all Nations, and Jerusalem shall be trodden down by the Gentiles, S. Luke 21. ver. 23, 24.

And lastly he had declar'd, that the accomplishment of these Prophecies was ready to come to pass; That the time was drawing nigh that their house should be left unto them desolate; and that even such as were then living, should see it, Verily I say unto you, All these things shall come upon this generation, S. Matth. 23. ver. 38, & 36.

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All these things had been foretold by our Saviour, and written by the Evangelists before the revolt of the Jews, and at a time when there was not yet the least appearance of so strange a Revolution.

Now inasmuch as Prophecy is the greatest of miracles, and the most powerful way whereby God Almighty authorizes his doctrine, this Prophecy of Jesus Christ, to which no other is comparable, may be justly accounted the chief and most irrefragable evidence to mankind of his Divine Birth and Mission.

For as no other Prophecy was ever more clear, so neither was any more precisely accomplished. Jerusalem was destroy'd to the ground by the first Army that besieg'd it; there remain'd not the least footstep of that proud Temple, the wonder of the Universe, and the object of the Jews vanity; and the calamities which ruin'd them, answer'd precisely to that dreadful Prediction of our Saviour.

But to the end so great an Event might serve as well for the instruction of those that were to be born in after-times, as for those that were spectators of it, it was necessary, as I have said, that the History should be written by an irrefragable Witness. To which purpose 'twas fit the Writer should be a Jew, and not a Christian, lest he might be suspected to have accommodated the Events to the Prophecies. 'Twas fit he should be a person of quality, so the end he might be fully inform'd of all things. 'Twas fit he should see with his own eyes the wonderful things which he was to relate, to the end he might be capable of credit. And lastly 'twas fit he should be a Man, whose eloquence and judgment might be fitable to the greatness of such a subject.

All which qualifications, so necessary to render this History complete in all points, meet so perfectly in Josephus, that 'tis evident God Almighty chose him expressly to persuade all reasonable persons of the truth of this marvellous occurrence.

'Tis certain, that having contributed in this manner to the confirmation of the Gospel, it appears not that he made any benefit thereof for himself, or that he had any share in the blessings so plentifully poured down in his time upon all the earth. But if there be reason to communicate his unweariness in this point, there is some also to bless the Providence of God, who has made his blindness serve to our advantage; since the things he writes concerning his own Nation, are, in respect of the incredulous, incomparably of more force for confirmation of the Christian Religion, than if he had embrac'd Christianity; so that we may apply to him in particular what the Apostle saith of all the Jews.

III. Josephus's Answer to Appion.

The next of the Works of Josephus, besides his Life written by himself, is an Answer in two Books to what Appion and some others had written against his History of the Jews, against the Antiquity of their Race, against the Truth of their Laws, and against the Council of Moises. Nothing can be more solid than this Answer, wherein Josephus proves convincingly the Antiquity of his Nation by the Egyptian, Chaldean, Phenician, and even by the Greek Historians themselves. He shows that all which Appion and those other Authors have alledg'd to the disadvantage of the Jews, are ridiculous Fables, as well as the plurality of their Gods; and he excellently sets forth the greatness of the actions of Moises, and the sanctity of the Laws which God gave the Jews by his intervention.

IV. The Martyrdom of the Maccabees.

The Martyrdom of the Maccabees follows next. 'Tis a piece which Erasmus, so famous among the Learned, calls a Masterpiece of Eloquence; and I confess I understand not why having with reason so advantageous an opinion of it, he paraphras'd it, and not translated it. Never was Copy more different from its Original. 'Tis hardly any of its principal Liniments; and, if I mistake not, nothing can more advance the reputation of Josephus, than to see that so able a Man intending to embellish his Work, has, on the contrary, so much diminish'd the beauty of it, and thereby shew'd how much Josephus is to be esteem'd for writing, not after the manner of most of the Greeks in a long-winded style, but closely and compendiously, as assisting to say nothing but what is necessary. And I cannot sufficiently wonder, that no person hitherto has made a Translation of it from the Greek either into Latin or French, at least to my Knowledge. For Genebrard, instead of Translating Josephus, has only Translated Erasmus. For my part I have faithfully adhered to the original Greek, without following that Paraphrase of Erasmus any more, which invents names that are neither in Josephus, nor the Bible, for the more of the Maccabees. It should seem Josephus did not write this famous Martyrdom authoriz'd by the Holy Scripture, but to prove the truth of a discourse which he makes in the beginning, to shew that Reason is the Mistress of Passions; and he attributes to it a power over them, which there would be reason to wonder at, if it were strange that a Jew should be ignorant that this power belongs only to the grace of Jesus Christ. He is contented to declare that he meant only a Reason accompany'd with justice and piety.

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V. The Embassy of Philo to C. Caligula the Roman Emperor.

This is a brief account of all the Works of Josephus. Now because Philo, although a Jew as well as he, writ also in Greek upon part of the same Subjects, but handles the same rather as a Philosopher, than an Historian; and because none amongst all his Writings is so esteem'd as that of his Embassy to the Emperor C. Caligula, of whom Josephus speaks particularly in the 10th Chapter of the 18th Book of the Jewish Antiquities, I conceiv'd that this Piece having so great affinity therewith, it would not be amiss to shew by a Translation of it, the different manner of writing of these two great Persons. That of Josephus is undoubtedly more compendious, and has nothing of the Asiatick Style; so that he expresses that in few words, which Philo doth sometimes in as many lines. The History of that Emperor may be made up from the Writings of these two famous Authors, inasmuch as Philo relates as particularly and eloquently the Actions of his Life, as Josephus has written nobly and excellently the passages of his Death. Both the one and the other were so extraordinary, that 'tis an advantage there remains such Images thereof to Posterity, to animate good Princes to merit by their Virtue as great affection for their Memory, as People have horror for those who have shew'd themselves unworthy of the rank which they held in the World.

It remains only to add, That as this Volume comprehends all the ancient holy History, so the Readers are desir'd to peruse it not only for Divertisement or Curiosity, but also with an aim to profit by the useful Considerations for which it affords so much matter. And that whereas the old Translation of Doctor Lodge was, not undeservedly, complain'd of on many accounts; much pains hath been taken in this Edition to amend it, as the Reader will easily find by comparing it with the former. If it be not so complete as could be wish'd, the Reader is desir'd to accept candidly what has been done for his satisfaction; and to consider, that though an old repair'd Building can hardly have all the beauty, yet it may have all the conveniency of a new Fabrick.

A brief

A brief Computation very useful to the understanding of the History.

From Adam till the Deluge, were years	1656
From the Deluge till Abraham's time	291
From Abraham till the Departure out of Egypt	500
From the Departure out of Egypt, till the Building of the Temple by Solomon	480
From the Building of the Temple, till the Babylonish Captivity	410
From the Return from the Captivity, till the Maccabees time	432
From the Maccabees time, till that of Herod	134
From Herod's time, till the final and fatal destruction of Jerusalem	103

The Jews have two sorts of years; the Civil, which begins in September; and the Sacred or Ecclesiastick, which begins in March. They have twelve Months or Moons; and every third Year hath a thirteenth Month of 22 days; and the fourth hath a thirteenth Month of 23.

Before the Captivity of Babylon, they accounted the Months successively by 1, 2, 3, &c. since their Return, they have named them rather after the manner of the Chaldees, than the Hebrews.

The Hebrew	The English	The Greek
Nisan.	March.	Andronic.
Zin or Iar.	April.	Veritien.
Sivan.	May.	Distre.
Tammuz.	June.	Kantique.
Ab.	July.	Arthemisen.
Ebul.	August.	Desien.
Ethanim or Tisri.	September.	Panemez.
Bul or Markisuan.	October.	Loie.
Cisleu.	November.	Gorpius.
Tcheut.	December.	Hyperberete.
Sebath.	January.	Dien.
Adar.	February.	Apelvec.

This Nation in their beginning, was governed by Judges.

Moses	Jair
Joshua	Jephtha
Othoniel	Abian
Adol	Elon
Baruc and Debora	Abdon
Gedcon	Samson
Abimelech	Eli
Tola	Samuel.

After them they had these Kings:

Saul	Ochozias
David	Atalia
Solomon	Joas
Roboam	Amassas
Abia	Ozias
Aza	Jonathas
Jehoiakim	Achaz
Joram	Ezechias
Manasser	Eliacin

Amon	Joachim
Josias	Zedechias.
Joachas	

The Captivity of Babylon continued 70 years. Governors after the Captivity, were

Zorobabel	Nagge
Rebsa	Hagateli
John Ben Resa	Nam
Judas Hircanus	Mattathias
Joseph	Josiph Aris
Abner	Janner Hircanus
Heli	Mattathias.
Mabat	

The Maccabees, who were both Princes and Priests.

Judas	Simon
Jonathas	John Hircanus.

These

WORKS of JOSEPHUS.

These following were both Kings and Princes.

Aristobulus 1.
John Alexander
Alexandra
Aristobulus 2.

Hircanus
Aristob. son of Aristob.
Aristobulus 3.
Mircanus.

The Race of Herod.

Antipater
Herod the Great

Archelaus the Great
Agrippa son of Agrip.

The names of the High-Priests from the Departure out of Egypt, till the building of the Temple by Solomon.

Aaron
Elezar
Phineas
Abisua
Bulphai
Oses
Heli

Achitob
Achimelcch
Abiathar
Sadoc
Achimaeus
Azarias.

From the building of the Temple, till the Captivity of Babylon.

Joram
Jafet
Azicram
Sudeas
Joathan

Urias
Neriat
Odas
Selum
Helcias

From the Return out of Babylon, till the Maccabees time.

Saraia
Josedech
Jofua
Joachim
Eliabib
Elezar
Manasses
Onias 2.
Simon 2.
Onias 3.

Joiada
Jonathan
Jadus
Onias 1.
Simon 1.
Jafon
Onias 4.
Lysimachus
Alcimus.

High-Priests from the Maccabees time, till the final destruction of Jerusalem.

Simon Boethus
Joseph 1.
Joseph 2.
Joseph 3.
Elezar
Joanna the son of Siam
Joazar
Ananus
Ismael
Theophilus
Simon
Matthias
Elion

Joseph 3.
Ananias
Ismael
Joseph
Anan
Simon
Joseph Caiaphas
Jonathan
Joosab son of Dannaus
Joosab son of Gamaliel
Matthias
Phineas or Pannaar.

Kings of Israel, otherwise called Kings of the ten Tribes, or of Samaria.

Jeroboam 1.
Joachaz
Nadab
Baasa
Ela
Zamri
Omri
Acab
Jorans
Jehu

Joas
Jeroboam 2.
Zachary
Manabem
Pechah son of Manabem
Pechah son of Romelia
Ofas.

Kings of Assyria and Babylon.

Phulbelocus
Phulasser
Salmanasser
Senacherib
Assaradon
Berodach Benmerodach
Baltassar.

Nabuchodonosor 1.
Nabuchodonosor the great
Evilmerodach
Nerglossar
Labordadach
Baltassar.

Kings of Persia.

Cyrus
Gambyses
Smerdis Magus
Darius son of Histaspis
Xerxes son of Darius
Artabanus the Tyrant
Artaxerxes with a long hand

Xerxes
Sogdianus
Darius the Bastard
Artaxerxes Mnemon
Artaxerxes Ochus
Artaxerxes
Darius son of Artanes

Kings of Syria after the death of Alexander the Great.

Seleucus Nicanor
Antiochus Soter
Antiochus surnam god
Seleucus Callinicus
Seleucus Ceraunus
Antiochus the Great
Seleucus Philopater
Antiochus Epiphanes
Antiochus Epiphanes
Demetrius Soter

Alexander Epiphanes
Demetrius Nicanor
Antiochus Sedetes
Demetrius Nicanor
Alexander Zebina
Antiochus Gryphus
Seleucus Gryphus
Antiochus Eius.

Kings of Egypt, after the death of Alexander the Great.

Ptolomey Soter
Philadelphus
Evergetes
Philopater
Epiphanes
Philometor

Evergetes Philcon
Lathyrus
Alexander
Auletes
Cleopatra.

Kings of the Tyrians.

Abthalus
Hiram
Belasartus
Abdasartus
Astartus
Astartus

Phelletes
Thoballus
Eadecor
Merinus
Pigmalion

An

An Explication of the Coins and Measures mention'd in this History.

Sath was a measure containing about some seven quarts English.

The *Epha* contained three *Saths*.
The *Cure* or *Homer* contained ten *Ephas*, that is to say, thirty *Saths*, and was the same measure both in dry and liquid things.

The *Leg* contained a French measure.

The *Hin* contained twelve *Lags*.

The *Bath* contained as much as the *Epha*.

The *Gal*, was a kind of Pitcher, containing such a quantity as a young Maid might well carry.

The common *Sicle* contained the weight of four ounces, whether it were of gold, silver, or any other metal.

The sacred or holy *Sicle* weighed half an ounce of any metal whatsoever.

The common *Sicle* of silver was valued at about a shilling of our money.

The holy *Sicle* of silver was valued at about two shillings.

The common *Drachm* was the eighth part of an ounce.

The sacred *Drachm* was the fourth part of an ounce.

The *Pound* weighed twelve ounces.

The ordinary *Talent* contained fifty four pounds eight ounces and a quarter of Troy weight in any metal: yet it was not minted money, but a mass made up after the manner of *attalogos*.

The sacred *Talent* contained one hundred pounds.

Furthermore Note, That when *Josephus* mentions the *Olympiads*, without any specification of the years therein contained, he ordinarily means the space of four years compleat.

The *Stadium*, *Stade* or *Furlong*, according to the Greeks account, (which I suppose *Josephus* most respected in this History) either of 600 Foot as the *Olympique*, that is of 120 paces; or as the *Pyrrhique*, which contained 1000 Foot, that is 200 paces.

The Names of the AUTHORS alledged in this History.

A.	B.	C.	D.
<i>Aeschylus</i>	<i>Demetrius Phalereus</i>	<i>Isidore.</i>	<i>Philon</i>
<i>Aetharcides</i>	<i>Dim.</i>		<i>Philostratus</i>
<i>Alexander</i>			<i>Polycrates</i>
<i>Andrew</i>			<i>Pollidinius</i>
<i>Apion</i>	<i>E.</i>	<i>L.</i>	<i>Pythagoras.</i>
<i>Apollonius Molon.</i>			
<i>Apollonius</i>	<i>Ephorus</i>	<i>Titus Livius</i>	<i>S.</i>
<i>Aristides</i>	<i>Eubemerus</i>	<i>Lysimachus.</i>	<i>Strabo.</i>
<i>Aristotle.</i>	<i>Eupolemus.</i>	<i>M.</i>	<i>T.</i>
<i>B.</i>	<i>H.</i>		
<i>Ercusius.</i>	<i>Hecataeus</i>	<i>Manethon</i>	<i>Thales</i>
	<i>Hellanicus</i>	<i>Menander</i>	<i>Theodotus</i>
	<i>Hermippus</i>	<i>Mnaseus</i>	<i>Theophrastus</i>
	<i>Hermogenes</i>	<i>N.</i>	<i>Theopompus</i>
	<i>Herodotus</i>		<i>Theophrastus</i>
<i>Cadmus</i>	<i>Hesiodus</i>	<i>Nicholas of Damas.</i>	<i>Thucydides</i>
<i>Caistor</i>	<i>Hesiodus</i>		<i>Timaeus.</i>
<i>Cheremon</i>	<i>Hesiodus</i>		
<i>Cherilus</i>	<i>Hierom of Egypt</i>	<i>P.</i>	<i>Z.</i>
<i>Clearchus</i>	<i>Homer</i>		
<i>Conon</i>	<i>Hypocritides.</i>	<i>Pherecydes</i>	<i>Zephyrion.</i>


T H E

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The Life of FLAVIUS JOSEPHUS,

The Son of *Matthias*, Written by himself.

- B**  Orasmuch as I derive my Original, by a long series of Ancestors, from the Sacerdotal Race, I may, with some reason, value my self upon the Nobleness of my Birth; since, as every Nation places the Grandeur of a Family in some certain marks of Honour that accompany it, so amongst us 'tis one of the most signal to have the administration of Holy things. But I am not onely descended of the stock of the Priests; I am also of the First of the Four and twenty Families of which it consists, and whose Dignity is eminent above the rest. To which I may add, That, by my Mothers side, I reckon Kings amongst my Ancestors. For the Branch of the *Asmoneans*, from whom the descended, for a long time exercised both the High Priesthood and Princely Power among our Nation.
- C** In this manner stands the order of the last of my Predecessors. My great Grandfathers Grandfather *Simon*, surnamed *Pesslus*, the sutturer, lived at such time as *Hircanus* was High Priest, the first of that Name, and the Son of *Simon* the High Priest. This *Simon Pesslus* had Nine Sons: the one of which was *Matthias*, surnamed *aphbas*. This *Matthias* took to Wife the Daughter of the High Priest *Jonathan*, by whom he had one Son, who was *Matthias*, surnamed *Carus*, who was born in the first year of *Hircanus*'s Priesthood. *Matthias* begat *Joseph* in the Ninth year of *Alexandros*'s Government; and of *Joseph* came *Matthias* in the Tenth year of the Reign of *Archelaus*, and *Matthias* begat me in the First year of the Empire of *Caius Caesar*. I likewise have Three Sons, mine eldest is *Hircanus*, who was born in the Fourth's my next *Justus*, who was born in the Seventh; and *Agrippa* my last, who was born in the Ninth year of *Vespasians* Empire. This Genealogy of mine do I in this manner propose, according as I have found it written in the Publick Registers, to the end to confound the Calumnies of my Enemies.
- D** My Father *Matthias* was considerable for his Extraction, but more for his Justice and Authority in *Jerusalem*, which is the Metropolis of our Countrey. My bringing up, during my tender years, was with *Matthias*, who was my Brother by the same Father and Mother; with whom I happily profited in all kind of Science, having a good Memory, and a quick Apprehension: so that, being yet a Child of Fourteen years of Age, I was praised by all Men in regard of the good Affection I had to Learning; and the Priests and Noblest Citizens vouchsaf'd to ask my Opinion of things that concerned our Laws and Ordinances. About the Age of Sixteen years, my desire was to have a search and insight into the Sects of our Nation, which are Three: The first of the *Pharisees*, which is the chiefest: The second of the *Sadducees*: And the third of the *Essenes*. And this I did, to the end I might choose the better of the Three, when I understood them all. For which cause, with great Austerities and Labours, I pass'd thorow them all: and not content with this Experience, after I had heard that a certain man called *Banns* lived in the Desert, clothing himself with that which the Trees brought forth, and feeding on no other kind of meat, but what they freely yielded, and washing himself oftentimes by day and night in cold water to keep himself chaste, I began to imitate his course of Life: and after I had lived with him for the space of Three years, and satisfied my desires, I returned to the City at the Age of Nineteen years.
- E** At this time I began to engage my self in the exercise of a civil Life, following the Sect of the *Pharisees*, which very neerly resembleth that Sect among the *Grecians*, who are called *Stoicks*. After I was Six and twenty years old, it was my fortune to repair to *Rome* upon this occasion. Whilst *Felix* governed *Judea*, certain Priests, my familiars, men of much honour, and more virtue, were, upon some flight occasion, bound and sent to *Rome* by his commandment, to answer to what should be objected against them in *Cesar*'s presence. Whereupon being desirous to do them service, and having special intelligence, that the Torments wherewith they were Martyred, lessened not their Piety, but that they lived contentedly on Figs and Nuts: for this cause I departed for
- F**
- G**

*Joseph Li-
neage.*

*Joseph the Son
of Matthias
was born in the
first year of the
Reign of
Archelaus
Emperour, and
the 19th year
of the world's
birth.*

*Joseph fight
his insancy
very stoutly
and addicted
to learning.*

*Joseph a Phi-
sician.*

Joseph's ship-
wreck.

Joseph obtain-
eth the Priests
Liberty.
The Jews re-
doubt.

Joseph debar-
teth the Jews
from sedition,
is surprised by
them of trea-
son.

The Jews are
plagued both
by strangers
and their own
Countrymen.

The Jews con-
strained by ne-
cessity to make
War.

for Rome, and was encountered with many great and grievous hazards by Sea. For the ship, wherein I failed, was wrackt in the midt of the Adriatick Sea, and about Six hundred of us were forc't to swim all Night long, and at Day-break, by God's Providence, a Cyrenian ship came in sight, and both I and certain others, to the number of Fourscore, out-swimming the rest, were taken up into it, and saved. After I had in this fort escaped, I came to *Dicaearchia*, which the *Italians* call at this day *Puteoli*, and grew acquainted with *Aliturus* a Jew born, who was a Comedian, and in good reputation with *Nero*; by whose means infuinating my self into the Emperer's *Poppa's* knowledge, I determined to beseech her to procure the liberty of those Priests with all expedition, which the accordingly did; and being gratified likewise by her with many great gifts, I returned into my Country. There I found the Commonwealth much disquieted with Factions and Troubles, and divers too prone and ready to Rebel, and withdraw their Allegiance from the *Romans*. I informed my self to repress the seditious, and exhorted them to change their opinions, representing, before their eyes, the quality of those, against whom they enterprized War, with whom they could neither compare in experience of War, nor in good Fortune: For this cause I advised them, not to hazard the overthrow of themselves, their Children, and their Country, by their rashness and rage. To this effect I spake to them, and instantly intreated them to desist from their unhappy resolution, for that I foretold that the end of this War would prove to our utter Ruine, but I prevailed nothing with them. The fury of desperate and dissolute men prevailed above reason: for which cause fearing left by continual infoming of one thing, I should grow into hatred and suspicion amongst them, as if I favoured their enemies, and they should put me to death; seeing that the Fort of *Antonia* was already seized upon by the seditious, I retired my self into the Sanctuary. From whence, after *Manabeh*, and the chiefest Revolters were put to death, I came out again, and join'd my self with the Priests, and chiefest *Pharisees*; whom I found surprized with great fear, when they saw the People in Arms, and uncertain what to do, wanting the means to pacifie these mutinies. But apparently perceiving the danger, both I and the *Pharisees* feign'd our selves of their mind, and counselled them to contain themselves in peace, and let the *Roman* Forces depart, in hope, that *Gessius* would, with all expedition, draw out great Forces, and chastise these Peace-breakers. But as soon as he arrived, and fought with them, he was overcome, and a great number of his men slain; whereupon follow'd the utter ruine of our whole Nation. For such as desired the War, were pushed up with that Victory, and conceived assured hope that in the end they should overcome the *Romans*. Besides, this ensuing occasion presented it self: The Inhabitants of the Cities that border upon *Syria*, laid hands on those Jews that dwelt among them, and slew them, with their Wives and Children, without any just cause or crime committed by them. For they had not conspired any ways, or intended to revolt from the *Romans*, or to use any Hostility, or any secret Conspiracy against any of those, with whom they were conversant. But amongst all these, the Citizens of *Scythopolis*, exceeded all other in M impiety and wickedness. For being besieged by certain of the Jews, they informed those Jews that inhabited amongst them to take Arms, and fight against those of their own Nation (which is expressly prohibited by our Laws) and having overcome, by their assistance, they, by a detestable perfidiousness, forgot the obligation they had, the faith which they had engag'd to them, and slew every one of them, to the number of many Thousand. The like misfortune also fell upon those Jews that inhabited *Damascus*. But of this we have more amply spoken in those our Books, which we have written of the Wars of the Jews: and at this present I make mention hereof, only to signify to the Reader, that our Nation became engaged in War with the *Romans*, not out of voluntary intent and purpose, but in great part by necessity and constraint.

After that *Gessius* was overcome (as is before declared) the chiefest men of *Jerusalem* perceiving that the Seditious were strongly armed and provided, they began to fear lest if they should be found disarm'd, they should suddenly be overthrown by their enemies (as in effect it fell out afterwards) and hearing that all *Galilee* was not as yet wholly revolted from the *Romans*; but that a part thereof as yet remained in peace, they sent me with two other Priests, *Joazar* and *Judas*, who were both virtuous and honourable men, to persuade the mutinous to lay down their Arms, and to let them know that it was more advantageous for the Nation, that such Men as were in Authority and Reputation, should have the keeping thereof. The resolution that was taken by them was, that they had them always ready upon all occasions, but that they expected until they were certified, what the *Romans* intended to do.

With

- A With this Commission, and the like Instructions, I repaired into *Galilee*: where I found the *Sephorites* were ready to come to a Battel with the *Galileans*, for that these latter had threatened to ravage their Country, in regard of their League of friendship with the *Romans*, contracted and ratified by *senius Gallus*, Governor of *Syria*. But I delivered them from that fear, and appeased the Common people, by permitting them to send at all times likewise that the Inhabitants of *Tiberias* were already in Arms upon this occasion: There were in that City three different Factions, the one of the Nobility, whose Chief was *Julius Capella*, to whom were joined *Herod* the Son of *Miriam*, *Herod* the Son of *Gamala*, and *Compsus* the Son of *Compsus*. For *Crispus* the Brother of *Compsus*, who in times past had been made Governor of the City for *Agrippa*, first made the Great, was in his own possessions on the other side of *Jordan*. All these, I say, were of opinion to remain under the *Romans* authority, and to obey their Kings. But *Pistus* alone of the Nobility, would no ways accord to this advice, by the persuasion of his Son *Justus*. The second Faction was of the common sort, who concluded upon War. *Justus*, Son of *Pistus*, who was the Ring-leader of the third Faction, carried himself very doubtfully touching the War; yet not encrease his power. "Presenting himself therefore in the midt of the multitude, he endeavored to persuade them that their City was always one of the chief of *Galilee*; and that during the days of *Herod* the Tetrarch, who founded the same, it was the chiefest City, whose pleasure it was that the City of *Sephoris* should yield obedience to that of *Tiberias*. That they had not lost that preheminent in the time of King *Agrippa* the Father, but had continued the same, till *Salix* obtained the Government of *Judea*. But for the present since they had been given by *Nero* to the younger *Agrippa*, they had fallen from and lost their Superiority. For the City of *Sephoris* obtained the Sovereignty of *Galilee*, after that the acknowledged the *Roman* Government, which had removed the Treasure of the Charters and the Receipts of the Kings Money. By these words, and others of like nature against King *Agrippa*, he incited the People to Rebellion, signifying to them, "That an opportunity invited them to take Arms, to the end that being associated with the *Galileans*, they might recover the advantages which they had lost unjustly. To which purpose, all the Province would willingly join with them, through the hatred they bare the *Sephorites*, on whom they would revenge themselves with great power, because they continued in their Allegiance, which they promised to the *Romans*."

- By these words he won the Peoples hearts to him: for he was a Man very eloquent, and by his subtilty and politick discourse, easily overthrew all that which his Adversaries produced against him. He was also skilful enough in the Greek Language, to attempt the writing of the History of those Transactions, to the end to disguise the truth thereof. But in the procees of this discourse, I will shew more particularly what his ill designs were, and how by his and his Brothers means, he wanted little of utterly overthrowing his Country. When therefore this *Justus* had persuaded the Citizens of *Tiberias* to take Arms, and had constrained divers Men likewise, who were of the contrary opinion, to do the like, he issued out with them, and burnt the Villages of the *Gadarenians* and *Hippenians*, that are situate in the Confines of *Tiberias* and *Scythopolis*. In this the Son of *Levi* seeing some of the Citizens resolv'd upon a Revolt from the *Romans*, laboured to restrain them, and required them to continue in their Allegiance; but notwithstanding all his persuasion and diligence, he could not contain them. For the Nations round about them, as the *Gadarenians*, *Gaborentians* and *Tyrians*, assembled a great Army, and with the same assailed *Gischala*, and took it by force: and after they had consumed by fire and utterly destroyed the same, they returned home, *John* being much displeased with this act, armed all those that were with him, and let upon the above-named Nations; and having obtained the Victory, he Re-edified *Gischala* in better sort than it was before, inclosing it with a Wall, to the intent it might be the better fortified against future Invasions.

- But those of *Gamala* persevered in their faith towards the *Romans*, as I shall now declare. *Philip* the Son of *Jacim*, who governed under King *Agrippa*, escaping himself by his opinion, from the Royal Palace of *Jerusalem* at such a time as it was besieged, fell into another great danger, to wit, to be slain by *Manabim*, and those Seditious that were with him: but certain *Babylonians* his Kinsmen being at that time in *Jerusalem*, hindered the Revolters from executing their purpose at that time. When therefore *Philip* had lay hid there for the space of four days, on the fifth he fled away disguised in a false hair, for fear he should be discovered. And as soon as he arrived in a Village, which was of his

The danger of the *Sephorites*.

Sedition in the City of *Tiberias*.
Three Factions in the City of *Tiberias*.

The Orator of *Justus*, *Pistus*'s Son, to the multitude.

Justus incites the people to Rebellion.

Justus the offspring of War.

Gischala burnt and spoiled.

Gischala fortified.
The danger wherein *Philip*, *Gischala*'s son was fallen.

own possession, situate near *Gamala*, he sent for certain of his Subjects to repair unto him. But God, for *Philip's* greater good, crossed the scope of his intent, which otherwise had been the ruin of many: for being surprized by a sudden Fever, he committed certain Letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his Freed-men, commanding him to deliver them to *Varus*, who was put in trust, by the King and Queen, to administer the affairs of that Kingdom, whilst they were gone to *Beryth* to meet with *Gessius*. *Varus* receiving *Philip's* Letters, and understanding that he was escap'd, was sorry for it, because he thought the King and Queen would have less use of him after *Philip* was arrived. He therefore made the people believe that this Freed-man was a Traytor, and brought them forg'd Letters, it being certain that *Philip* was in *Jerusalem* with the *Jews*, who were revolted against the *Romans*: and so he commanded him to be executed, *Philip* being ignorant of the cause why his Freed-man did not return, sent another with Letters, to inquire what might discover what was become of his first Messenger, and for what cause he stayed so long. But *Varus* accusing his second Messenger also after the same manner, commanded him to be executed, as he had done the first. The *Syrians* that inhabit *Cæsarea*, had puff'd him up, by telling him that *Agrippa* should be put to death by the *Romans*, for the Rebellion of the *Jews*, and that he who was Royally descended, should possess his Government. And indeed *Varus* was of the Blood-Royal, deriving his Pedigree from *Sobemus* King of *Libanus*. For these causes, he retained *Philip's* Letters, hoping by these means that the King should have no knowledge thereof; and he set watch in every passage, for fear lest any man should flee, and certify the King of what had happened; and to give the *Syrians* the better content who dwell in *Cæsarea*, he put divers of those *Jews* that dwelt among them to death. He intended also to undertake a War against the *Jews* of *Bethanania*, who were called *Ealyfoman Jews*, by confederating himself with the *Trachonites* of *Barthanaea*. For which cause, sending for twelve of the *Jews* of most estimation amongst the Inhabitants of *Cæsarea*, he enjoined them to repair to *Ecbatane*, and signify to those of their Nation there, that *Varus* understanding that they pretended to take Arms against their King, and scarcely believing it, had sent them thither, to persuade them to lay down their Arms. And that this should be a certain proof, by which they might perfectly clear their innocence, that seventy of the chieftest of them should be sent to him. These twelve arriving in *Ecbatane*, and being entertained by those of their Nation, found that they neither imagined nor intended any commotion: for which cause, they persuaded them to send their seventy men; which they did, little suspecting what would happen.

As soon therefore as these, with the other twelve Ambassadors, came to *Cæsarea*, *Varus* having notice of their coming, met them on the way with the Kings Forces, and slew them, together with the aforesaid Ambassadors, and took his way towards the *Jews* of *Ecbatane*. But one of the seventy who had escap'd, resorted thither with all expedition, preventing *Varus*, and certified the rest what had happened. Whereupon, they incontinently fell to Arms, and with their Wives and Children retired themselves to the Fort of *Gamala*, abandoning their Villages, with all their Goods, and great numbers of Cattel. When *Philip* had tidings hereof, he repaired also to the Fort of *Gamala*. The people rejoicing at his coming, exhorted him to take the Sovereignty, and to make War against *Varus*, and the *Syrians* of *Cæsarea*. For they had intelligence that the King was slain. But *Philip*, to moderate their impetuosity, recounted to them what benefits the King had bestowed on them, and of what power the *Romans* were, against whom it was but a folly for them to take Arms; and in the end, he persuaded them to Peace. In the mean time, the King understanding that *Varus* was determined to kill all the *Jews* that were in *Cæsarea*, with their Wives and Children, all in one day, he sent *Equus Medius* to succed him, as it hath been, by us, declared in another place. And *Philip* kept the Fort of *Gamala*, and the Country thereabouts, in their fidelity and loyalty to the *Romans*. As soon as I arrived in *Galilee*, and learned all occurrences that had happened, by those who reported the same to me, I presently signified the whole matter by Letters, to the Council at *Jerusalem*, desiring to know what their pleasure was I should do. They gave me this answer, that I should remain where I was, and retain my Colleagues that I had with me, if they thought good to take charge of *Galilee*. But they, after they had gathered great Sums of Money for the Tents and Tithes that were due to them, relolv'd with themselves to return to their own houses. But for that I entreated them to remain with me, till such time as we had settled affairs, they willingly consented unto me. I therefore departed with them to the City of *Sephoris*, and came into a Borough called *Bethanania*, distant from *Tiberias* some four Furlongs, and from thence I sent a Messenger to the Council of *Tiberias*, desiring the chieftest among the people, to come and speak with me: They came, accompanied with *Jussus*; I told them, that I was sent Am-

Varus unjustly executed him that brought the Letters, Varus's tyranny in governing the Country. Jussus (seeking) to conceal his power and tyranny.

Varus kills the seventy Jews with the Ambassadors. The Jews retire themselves into the Fort of Gamala, and thither resorted Philip also.

Gamala still faithful to the Romans.

Joseph, by the Council at Jerusalem, desiring to know what their pleasure was I should do.

A Ambassador to them, with my Colleagues, by the Commonalty of *Jerusalem*, to persuade them to deface that Palace that was erected by *Herod* the Tetrach, where things, and I exhorted them to suffer us to see that that execution as soon as possible.

Capella, and those of his party, did for a long time refuse to consent thereunto: but in the end, we prevail'd them so much, that they consented. Now whilst we debated this matter, *Jesim* the Son of *Saphia* (of whom we have spoken heretofore, declaring how he was the Chief of the Faction of Sailors and poor men) took with him certain *Galileans*, and fell fire on the Palace, in hope to get great Riches thereby (for that there were certain Roofs of the House covered with Gold) and they pillag'd many things against our consent. After we had thus conferred with *Capella*, and the chieftest *Tiberians*, we retired from *Bethanania* into the higher *Galilee*. In the meantime, *Jesim's* Men slew all the *Greeks* that remained there, and all who before the War had been their Enemies. Which when I was certified of, I was much displeased, and went down to *Tiberias*, to secure the King's Moveables, for fear they should be carried away by the Robbers; and having recovered divers Candlesticks of *Corinthian* work, rich Tables, and no small quantity of massive Silver, I resolv'd with my self to reserve it to the King's use. Calling therefore ten of the chieftest Senators, and *Capella*, Son of *Antilias*, to me, I delivered the Vessels into their hands, charging them to deliver the same to no Man but by my self.

From thence, with mine Associates, I went to *John* at *Gischala*, to know what his mind and resolution was, and I presently discover'd, that he affect'd Innovation and Tyranny. For he desir'd me to grant him liberty to Transport *Cæsar's* Wheat that was stored up in the Villages of higher *Galilee*, telling me, that he would bestow the price of the same in re-edifying and repairing the Walls of his City. But perceiving his drift, denied him that liberty. For I thought that that Wheat would either serve the *Romans*, or the Province, the care of which was committed to my hands by the City of *Jerusalem*. When therefore he could get nothing at my hands, he address'd to my Companions, of whom not foregoing those Troubles that were likely to come, and greedy of Rewards, he obtained a liberty to dispose of all the Corn that was in the Province, in that I myself was unable to contrail with them both. After this, *John* used another subdity: for he said that those *Jews*, who inhabited *Cæsarea Philippi*, being by the Command of their King, restrain'd within their Walls, and wanting Virgin oyl, desired to buy the same of him, for fear lest contrary to their Custom, they should be compelled to use that of the *Greeks*. This he said, not out of respect to Religion, or Devotion, but for his filthy lucre's sake. For knowing that among the *Cæsareans*, two sextaries were sold for a drachm, and that at *Gischala* eighty. Sextaries were sold for four drachms, he sent all the oyl that was in that Town to them, pretending my permission. I dar'd not withstand the same, lest the People should stone me to death. By this craft, *John* gathered a great Sum of Money.

From this place, I dismissed my Companions back to *Jerusalem*, employing my self wholly afterwards in preparing Arms, and fortifying Cities. In the mean time, calling the stoutest Libertines before me, and having in vain exhorted them to quit their Arms, I persuaded the People to pay them Contribution, which was more advantageous for them, than to suffer their Country to be spoiled by their Excursions. And thus having taken their Oaths, I dismiss'd them, on condition that they should not come into our Region, except they were called, or wanted their due pay, nor spoil either the Lands of the *Romans*, or the Inhabitants of the Country. But above all things, my care was to keep *Galilee* in peace. To which purpose, I got seventy pledges of their Loyalty, chosen out amongst their Nobility under pretext of friendship. I made them my Companions and Fellow-Judges, and decreed many things according to their opinions, having especial care, lest through rashness I should injure Justice, or for Rewards, stain mine incorrupt Honour. I was now thirty years old; and thought a man who bridle himself from unlawful affections, can hardly escape the poisoned sting of detraction, especially if great authority be annexed to his green years; yet none ever, any Man; yet I refused those Tents, which in right of Priesthood I might have received. Yet after the Conquest of the *Syrians*, I took part of the spoil, which, I freely confest, I sent to *Jerusalem* to my Kinsmen. And though at two times I forcibly overcame the *Sephorites*, the *Tiberians* four times, and the *Gadarenians* once, and had brought *John* under my subjection, who had oftentimes fought to entrap me; yet could I not

The Palace set on fire, thus was in Tiberias.

Joseph perceiveth the Envy of the King's goods.

John's art to buy oyl, and his craftiness.

Joseph sends back his companions to Jerusalem.

Joseph joined Liberty with him.

Joseph at thirty years of age, selected the Women's violence, and would not be seduced.

gion.

Ebutu departeth without performing any thing.

Joseph trans-
ported Corn
to Galilee,
Fifteen against
Neopolitans.

there was a great quantity stored up in that place, which was gathered out of the Townships thereabout, belonging to Queen Bernice: and loading divers Camels and Asses, which to that end I had brought with me, I sent the same into Galilee. Having finished this business, I offered Eubatus Battle: and whereas he de-
tracted the same, being terrified by our boldness, I took my course to encounter with Neopolitans, who (as it was reported) was in the Territory of the *Tiberians*, and foraged there. This Neopolitans was a Captain of Horsemen, and had undertaken to defend Scythopolis against their Enemies. I hinder'd him from doing any wrong in the Country belonging to the *Tiberians*, and provided for the security of Galilee.

John malign-
eth Joseph's
good success.

But John the Son of Levi, who (as I said) lived at Gischala, after he heard that all things fell out fortunately with me, and that I was loved by the People, and feared by mine Enemies, he consider'd my good fortune as an obstacle to his own, and being filled with no small envy, and greater hope to hinder my good success, if so be he could bring me in hatred with the People; he solicited those of *Tiberias* and *Sephoris*, and the *Gabareniens*, to revolt to him, which Cities are the chiefest in Galilee. For he told them, that under his Conduct, they should be more happily govern'd. But amongst the rest, the *Sephorites* gave least ear unto him, and neglecting us both, only held for the *Romans*.

The Gabare-
niens revolt
upon John's
persuasion.

As for the *Tiberians*, they would not consent to Rebel: yet promised him some friendship. But the *Gabareniens* wholly added themselves to John, by the means of one Simon, a principal Citizen, who was John's friend. Yet did they not openly declare for him, because they feared the *Galileans*, whose good will towards me they were long time assured of, but privily they sought other means to entrap me. And truly I fell into great danger upon this occasion. For when certain *Debarriteniens* (being audacious young Men) had intelligence that Ptolemy's Wife the Kings Steward, was Travelling along the great Plain with a great Equipage, out of the Kings Country into the *Roman* Government, they suddenly fell upon her, and putting the Woman to flight, they seized on all the Baggage which she carried with her. Which done, they came to *Tiberias*, where I then was, with four Mules laden with Apparel, and Household-stuff of divers sorts: among which were divers silver Vessels, and five hundred pieces of Gold. Intending therefore to re-serve these things for Ptolemy, as being a Jew (because our Law permitteeth not to take any from those of our own Nation, though they be our Enemies) I told those that brought the Goods, that the same should be kept to be sold, and the price bestowed upon repairing the Walls of Jerusalem. This motion of mine, the young men interpreted very hardly, because they were depriv'd of the prey which they hoped for. For which cause, dispersing themselves in the streets of *Tiberias*, they spread a rumor, that I design'd to betray the Country to the *Romans*; and that I only feigned that the prey was destined to repair the Walls of Jerusalem; but the truth was, I kept the same, to the intent to restore it to my young Men. In which matter they were not deceived. For after the departure of the *Levites*, I called to me two chief Citizens, *Dassian* and *Jannam* the Sons of Levi, true Friends to the King, and commanded them, to take the Household-stuff, and convey it to the King, threatening them with death, if they revealed this se-cret to any Man.

Joseph labo-
reth to restore
Ptolemy to his
Goods.

But when the rumor was spread thorow Galilee, that I would deliver the Province into the hands of the *Romans*, all the People were incens'd against me, and resolv'd to destroy me. They of *Tarichea* also giving credit to the young Mens feigned speeches, persuaded my Guard, and the rest of the Soldiers, to take a time whilst I was asleep, and come to the Horse-race; there to consult with others how to effect their design. At the appointed place, they found many others as-sembled: and all of them determin'd with one consent, to treat me as a Traitor, to the Commonwealth. But he that most of all incited them to this, was Jo-
Man given over to all Wickedness, and born to breed Troubles and Se-
dition. This Man, holding the Law of Moses in his hand, in the midst of the Assem-
bly, spake thus with a loud voice: If (said he) you be touch'd with no care of your
Governor, hath not feared to violate, and for so great a Crime cannot be so severely
punish'd.

Sedition a-
gainst Joseph.
John the Son
of Saphir,
conspireth a-
gainst Joseph.

After

A After he had thus spoken, and saw he was approved by the acclamations of the peo-
ple, he took some armed men with him, and repaired to the house where I lodg'd, with
intent to put me to death. I suspecting nothing of all this Tumult, and tired with labor,
was at rest; when suddenly Simon, one of my Guard, who at that time only remained
with me, seeing this furious Troop of people, came and awakened me; and certifying
me of the imminent peril, he could'nd me rather generously to kill myself, than shame-
fully die by mine Enemies hands. I recommended myself to God, and putting on a black
Garment to disguise me, and having only my Sword by my side, I went forth, and pass'd
through the midst of these people, and so went strait to the Hippodrome by a byway. There
falling prostrate on my face, in view of all the people, I water'd the earth with my tears,
B to move all men that beheld me to compassion. And when I perceived the people begin
to melt, I labour'd all I could, to divide them in opinion, before the armed Soldiers re-
turned from my house. I confess'd that I had kept the booty for which I was accus'd, but
I desir'd them to hear to what use I had reserved it; after which, if they pleas'd, they
might kill me. Hereupon the multitude commanded me to speak; and the armed men be-
ing returned back at the same time, and beholding me, would have fallen upon me to
murder me: but they were restrain'd by the peoples exclamations; and they suppos'd
that after I had confess'd that I design'd to restore the booty to the King, I should pass for
a Traitor, and they might kill me without opposition.

Simon, one of
Joseph's guard,
awaketh him.

Joseph moves
the people to
compassion.

Now silence being made to hear me, I spake thus: If in your opinion I deserve death,
C I refuse not to die: yet permit me, before my death, to certify you of the whole truth.
When I observed that this City was most commodious and fit to entertain strangers, and
that many forsaking their own Countries, came to dwell here, and were willing to par-
take with you in all sorts of Fortunes, I resolv'd to employ this money to build your
Walls to your City, for which being thus destin'd to do you good, your indignation
is provok'd against me. Upon these words, the *Taricheans* and strangers cried out, that I
deserv'd thanks, and wist'd me to be of good courage. But the *Galileans* and *Tiberians*
continued in their animosity, so that they fell to dissent betwixt themselves, the one
threatning me with punishments; the other, contrariwise, willing me to assure myself of
security. But after I had promis'd the *Tiberians*, and those of other Cities, that I would
D build their Walls, where it was convenient, they credited my words, the multitude sepa-
rated, and I, beyond all expectation, having escap'd so great a peril, with certain of my
Friends, and some twenty Soldiers, returned to my house.

Joseph's vari-
ous and contri-
vion before his
adversaries.

Joseph escap-
eth from dan-
ger.

But once again the Authors of this Sedition, fearing lest they should be punish'd for
their offence, begin my Lodging with six hundred armed men, intending to consume it
with fire. Of whose arrival, as soon as I had intelligence, imagining, with my self, that
it would be much dishonor for me to flee, I resolv'd to use valor and courage against them:
for which cause, commanding the Gates to be shut, I required them from the top of the
house, to send in some of them to me, to receive that money, for which they had been
drawn into this mutiny: whereby they might have no further cause to be incens'd against
E me. Which done, laying hold of one of the most troublesome Fellows, that with the rest
came into my house, I caus'd him to be beaten with many grievous strokes, and his hand to be
cut off, and hung about his neck; and thus handled, we thrust him out of doors: to return
to those that had sent him. So bold an action made them wonderfully afraid, and I suspect-
ing I had a great number of armed Soldiers in my house, they suddenly all of them fled
away: And thus by my resolution and address I escap'd this second danger. Yet wanted
there not some, who incited the people once more against me; saying, that the two
Lords, who fled to me for refuge, ought not to live, except they submitted themselves
to their Laws and Customs, from whom they required protection. They likewise accus'd
them, that they were of the *Roman* Faction, and prisoners, and presently the people be-
gan to mutiny, being deceived by their words, who labour'd to flatter them. Which
F when I heard, I once more inform'd the people, that they ought not to persecute those
who reform'd unto them for succor: that the poisoning they spoke of, was a Fable, and a
Chimera, and that the *Romans* would not vainly nourish so many thousands of Soldi-
ers, if they pretended to make away their Enemies with poison. Being by these words
somewhat pacified, they had scarcely withdrawn themselves awhile, but that by certain
outrages and wicked men, they were incited against the two Lords, so that with Weapons
they went to their Lodging, intending to murder them. Which when I heard, I was
afraid, that if this wickedness should be committed, no man hereafter would dare to
trust his life in my hand. For which cause, being assisted by divers others, I presently re-
G turned to their Lodging, and shut up the Gates: and cutting a Trench betwixt it and the
Lake, I call'd for a Bark, and entering into the same with them, I conducted them to the
Confines of the *Hippeniens*: and furnishing them with money to buy them Horses, be-
cause

Joseph's bra-
very.

Another Sedition.

Joseph pri-
vately dimi-
nisheth the Tu-
mult, and
cause

cause they could not transport their own with them in their flight, I dismiss'd them, desiring them to bear their present misfortune with a constant mind. But indeed it troubled me, that I was once more forced to expose those men in the Enemies Country, who had committed themselves to my trust: yet thinking, that if it should so fall out, that they fell into the *Romans* hands, they would be safer, than if by suffering them to remain in my Country, I should see them oppress'd: I adventured them thus. Yet were they saved, and the King pardon'd them, And this was the end of this Tumult.

The *Tiberians* Letters to *Agrippa*.
Seven Italia
muskets almost
a German
musk.

Sedition and
Rebellion in
Tiberias.

Joseph in dan-
ger for the *Ti-
berians* sake.

Joseph submit-
s to *Tiberias*.

Clytus the Au-
thor of the Se-
dition in *Ti-
berias*.

Clytus cuts off
his own left
hand.

But they of *Tiberias* wrote to the King, desiring him to send a Garrison into their Country, on which condition they would submit to him. As soon as I knew of it, I went to them, and they desired me that I would build them those Walls which I had promised them: for they had already heard that *Tarichea* was invironed with Walls. Whereunto I consented, and gathering Materials, I set the Workmen to their task. But some three days after, departing from *Tiberias* toward *Tarichea*, which was thirty fades distant from thence, by chance a Troop of *Roman* Horsemen were discovered, not far from the City, which the Inhabitants believ'd were the Kings Army: Whereupon they presently began to utter many things in honour of the King, and more in my reproach. And presently a certain friend posted to me, and told me what their mind was, and how they intended to revolt from me. Which when I understood, I was wonderfully troubled: For I had sent back my men of War from *Tarichea* to their houses, because the next day was the Sabbath: for I would by no means, that the Citizens of *Tarichea* should be charged or troubled with entertaining Soldiers. And at all times, when I remained in that City, I took no care of the guard of mine own person, having had often proof of the affection of the Inhabitants towards me, Being therefore at that time attended only with seven Soldiers, and a few of my Friends, I knew not what to determine. For I thought it not fit to call back my Forces, because the day was well nigh past; and although they should have been with me the next morning, yet they might not have taken Arms, because our Laws forbid the same, how great soever the occasion be that is offered. And although I should have drawn forth the *Taricheans*, and the strangers that were retired thither, and under hope of prey, have led them forth, yet I saw that they were too feeble to resist the enemy. On the other side, I already perceived, that if I stayed over-long, the Army which was sent by the King, being already entered the City, would have excluded me, I therefore determined to use this stratagem: I presently let a Guard at the gates of the City, consisting of my most trusty Friends, suffering no man to pass out of them: and assembling the chief of every Family, I commanded them to lanch their Boats into the Lake, and to follow me with the Masters of their ships. After which, both I and my Friends, and seven other Soldiers, be- took us to a Bark, and sailed toward *Tiberias*. But when the *Tiberians* saw that no Forces were come from the King, and that the whole Lake was covered with Barks; amazed, and fearing the ruine of their City, for that they supposed the ships to be full of Soldiers, they changed their sentiments. And laying by their Weapons, themselves with their Wives and Children came forth to meet me, and receiv'd me with joyful acclamations, for they thought I had had no notice of their intents, beseeching me that for the safety of their City, I would enter the same. But I drawing near the City, commanded the Masters of the Barks to call Anchor far off the shore, lest the Townsmen might perceive that the ships were empty: And I my self drawing near with mine own Bark to them, reproached them, that contrary to their Oaths, they had been so foolishly induced to revolt. After which, I promised them pardon, if so be they would deliver me ten of their chiefest Nobility: which when they had incontinently performed, I shipped them in a Bark, and sent them Prisoners to *Tarichea*. Then I demanded ten more, and I continu'd to use the same artifice, till I had by little and little got all the Senate of *Tiberias*, and many of the chiefest Citizens, and sent them thither.

At length, the rest of the multitude, perceiving in how great danger they were, they besought me that I would punish the chief Author of this Conspiracy, who was called *Clytus*, a bold and rash young man. I was unresolv'd what to do, being loth to kill one of my own Nation, and yet it was expedient to punish him; wherefore I commanded *Levi*, one of my Guard, to seize on him, and cut off his hand. *Levi* not daring, for that he was alone, to enter into so huge a multitude, I for fear lest his Cowardise should be discovered by the *Tiberians*, called *Clytus* unto me, and said unto him:

Ungrateful and perfidious man, as thou art, since thou deservest to lose both thy hands, I charge thee to become thine own Executioner, lest through delay thou procure thy further punishment. And whereas with many prayers he besought me to grant him one of his hands, I hardly consented. At length, of his own accord, for fear he should lose both, he took a Knife, and cut off his left hand: and thus was this Tumult appeased.

A1

As soon as I returned to *Tarichea*, and the *Tiberians* understood what stratagem I had used with them, they were all amazed, feeling how I had punished their ingratitude and disobedience without any bloodshed. Afterwards I sent for such of the people of *Tiberias* as were in Prison, amongst whom was *Justus* and his father *Pispha*, and invited them to sup with me: and during the repast, I told them that I was not ignorant, that the *Roman* Army excelled all Men of the world in power and force: notwithstanding, that I counted myself silent, in the respect of the Seditious that were round about, and I counted in the mean time they would do the like in expectation of better days; and yet that treat them better. I reminded *Justus* also, that before I came from *Jerusalem*, the *Galilee* War, and that after *Philip's* departure, the *Gamelites*, being at odds with the *Babylonians*, slew *Cares*, *Philip's* own Kinsman; whereas I had moderately punished his Brother-in-law *Justus*, who had married his Sister. After this discourse during supper time, I set *Justus* and his Friends, early in the Morning, at liberty. But before this came to pass, it hapned soon as he understood that *Tarus* was revolted from King *Agrippa*, and that *Modius Equus*, who was his Friend, was sent to succeed him, he certified him of his estate by his Letters to the King and Queen, who lived at *Tiberias*. Whereupon the King understanding the false rumor that ran touching *Philip*, that he was the Chiefstain of the *Jews* Army, Army to his presence: before whom he no sooner arrived, but he embraced him very kindly, and shewed him to the *Roman* Captains, telling them, that that was *Philip* of whom it was commonly reported, that he was in Rebellion against the *Romans*. After which, he sent him with a party of Horsemen, in all diligence to the Fort of *Gamala*; to draw his household servants from thence, and re-establish the *Babylonians* in *Elatana*, and travel, to his uttermost power, that the Subjects might be continued in obedience and peace. After *Philip* had received this commandment from the King, he hastened to perform the same.

But one *Joseph* a pretended Physician or Treacle-seller, gathering together a sort of bold young Men, and inciting the Nobility of *Gamala*, persuaded the People to fall from the King, and take Arms, for recovery of their former liberty. Having thus drawn many to his party, he fell to killing of all those that durst contradict him. Amongst these, died *Cares*, *Justus* his Kinsman, and the Sister of *Justus* the *Tiberians* we have heretofore declared. After this, they requested me by Letters, that I would send them aid, and defended. About this time the Country of *Ganlonitis*, as far as the Borough of *Solyma*, rebelled against *Agrippa*. I also inclosed with Walls *Seleucia* and *Sogon*, which were two strong places unaccessible, and fortified by Nature; I did the like also by *Jennia*, *Ameritha*, and *Clendia*, a Borough of higher *Galilee*, although they were situated among the Rocks. I fortified in like sort *Tarichea* also, and *Tiberias*, and *Sephoris*, Cities of *Galilee*; and the Cave of the *Arabians*, at *Jericho*, *Selamen*, *Jotapa*, *Capharata*, *Comogogona*, *Neophata*, and the Mountain *Itabrym*. In which places I stor'd up great plenty of Corn, and laid up much of Armor and Munition for defence.

Mean-while, *John* the Son of *Levi*, increased his hatred daily more and more towards me, being greatly grieved to see my prosperity: and whereas he was fully resolved to rid me of my Life, after he had encompassed his Country *Gifcala* with Walls, he sent *Simon* his Brother with an hundred Soldiers to *Jerusalem*, to *Simon* the Son of *Gameliel*, desiring him to labour the matter in such sort with the City, that my Authority might be dismantled, and that *John*, by common consent, might be ordained Governor of *Galilee* in my place. This *Simon* was born in *Jerusalem*, Noble in Birth, and in Sect a *Pharisee*, (which Sect, of all other, is most strictly observant in the Laws of our Country) a Man of excellent wisdom, who, by his counsel, was able to repair the decaying Ruines of his Country, and who of long time had made use of *John's* friendship, because he was at that time mine Enemy.

This Man, solicited by the intercession of his Friends, persuaded the High Priest *Ananus*, and *Jesus* the Son of *Gamala*, and other of his Faction, to stop my increasing honors, before I attain'd to a higher degree of power. For it should be very advantageous for them also, if I were removed from the Government of *Galilee*. Further, he told *Ananus*, and the rest, that they were not to delay the matter; left upon discovery of their counsel, I should attack the City with an Army. *Ananus* the High Priest replied, That it could not easily be done, for that divers Priests and Governors of the People bare witness for me,

Joseph dismiss'd
both the *Ti-
berians*,
Philip the Son
of *Justus*.

Agrippa's kindness
and humanity to-
wards *Philip*.

Herod, *Gad*:
14.

One *Joseph*
stirred up a se-
dition in *Ga-
mala*.

Many *Jews*
revolt from
the *Romans*.

John becom-
eth to sup-
plant *Joseph*
in his Go-
vernment.

Simon's coun-
sel against *Jo-
seph*.

me, that I behaved my self honestly in that Government; and that it was ill done to bring an Accusation against a Man, who could not be charged with any Misdemeanor. When *Simon* heard what *Ananus* said, he pray'd him, and the rest, at least, to speak nothing thereof, nor to make his motion known; for he himself would undertake the execution of it. And calling unto him the Brother of *John*, he charged him to tell his Brother that the way to accomplish his design, was to send Presents to *Ananus*. For (said he) they will work so much with him, that they will make him change his opinion. In the end, *Simon* obtained that which he long time fought after. For *Ananus* and his Adherents being corrupted with Money, accorded to remove me from the Government of *Galilee*, without the consent or allowance of any other of the Citizens. For which cause they thought good to send certain persons Noble in Birth, and no ways inferior to one another in Learning, whereof two were of the common sort, and *Pharisees*; the one called *Jonathan*, the other *Ananias*; the third was *Jozabab* of the Tribe of *Levi*, who was also a *Pharisee*, and of the race of the Priests. To these they joined *Simon*, who was also defended of the High Priests, and the youngest of them all. These they commanded to call together a Council of the *Galileans*, and demand of them, why they loved me so well? If they answered that it was because I was of *Jerusalem*, they should say that *Jerusalem* was their Country likewise. But if they said it was because of my knowledge in the Law, they were willing to say, that they understood the same as well as I. If they said it was in regard I was a Priest that they loved me, they should likewise averr, that two of them were Priests. Being thus instructed, and receiving forty thousand fildrachms of the Publick treasure, with their Fellow and Collegue *Jonathan*, they set forwards.

And for that at the very same time a certain Man called *Jesuf*, of *Galilee*, was come to *Jerusalem* with a band of six hundred Soldiers, they sent for him, and hired him, and gave him three Months pay, commanding him to follow *Jonathan*, and his Companions, and to do as they should command them: and to these they adjoined three hundred Citizens, whom they hired with Rewards. With this preparation the Legates set forward, being accompanied with *Simon*, *John's* Brother, who had one hundred Soldiers with him, with Commission from those that sent them, that if I willingly laid down Arms, they should send me alive to *Jerusalem*: and if I refused, by their Authority, they might lawfully kill me. They had Letters also directed to *John*, which incited him to make War against me. Moreover, they charged the *Sephorites*, *Galabarites*, and *Tiberians*, to maintain *John* against me. After I had intelligence hereof, by my Fathers Letters, who had notice thereof by *Jesuf* the Son of *Gambas*, one of those who were present at the deliberation, and who intirely loved me. I was much grieved, seeing with how much ingratitude my Countrymen requited me, and of malice had decreed my death; and for that my Father invited me by most affectionate Letters to draw my self homeward, telling me how much he desired to see me, who was his Son, before he left this life. I imparted these things to my Friends, and certified them, that within three days I would forsake their Country, and retire my self into mine own. Whereupon they were surprized with great sadness, and besought me with tears, that I would not forsake them; for that they should be utterly overthrowen, if so be they were left destitute of my conduct. But whereas they could by no means persuade me, and the care of mine own security prevailed very much with me; the *Galileans* fearing lest I should leave them, and by that means the Thieves should be encouraged to set upon them, they sent Messengers thorow all *Galilee*, to signify unto them the resolution of my departure. Whereupon divers understanding the news, resorted unto me from all parts, bringing with them their Wives and Children: not so much, as I suppose, for the sorrow they conceived at my departure, as the fear that they had for themselves. For they persuaded themselves, that if I remained among them, there could no mischief befall them. They assembled therefore in a great Plain, called *Aschmon*, where I remained.

That night in my sleep I had a strange dream. For lying in my bed, and being wholly disconsolate and troubled with the News I had received, methought a certain Man from above spake unto me after this manner: *Comfort thy self, and fear not. For the distress in which thou art, shall be the cause to make thee great and happy, beyond thine expectation. For not only these things shall turn to a fortunate issue, but also many other. Be not thou therefore dismayed, but remember the advice that I give thee to make War against the Romans. After this dream, I awak'd; and as I prepared to go down into the Plain, the people of *Galilee*, with their Wives and Children, humbling themselves to the earth, and weeping, besought me that I would not leave them for a prey to their Enemies: or abandon their Country to their discretion. But seeing that I made small reckoning of their prayers, they uttered a thousand curses against the people of *Jerusalem*, that envied them the peace and happiness which they enjoyed under my conduct.*

After

A After I had heard these words, and seen the desolation of the People, my heart was melted with compassion, and resolved in my self, that in respect of so great a multitude, my life could not be better hazarded than for their preservation. I therefore gave my consent to remain with them, and gave order that five thousand of the best Soldiers, with six provisions, should attend me: as for the rest, I sent them back to their own houses. When these five thousand presented themselves, I join'd them to the other three thousand that I had with me, and drew out with them four score Horsemen, and marched on towards *Chabalon*, a Borough upon the marches of *Ptolemais*, where I undertook to prepare them for the Battel, expecting some assault from *Placidus*, who was come with two Companies of Footmen, and one of Horsemen, sent by *Cestius Gallus*, to burn the Country-towns of *Galilee*, and other little Boroughs that border on *Ptolemais*. And for that he was entrenched before the City of *Ptolemais*, I encamped my Army likewise not far from the Borough *Chabalon*, some sixty stades off: and divers times drew I out my Forces to bid him Battel, but there pass'd nothing but skirmishes. For *Placidus*, perceiving my forwardness to fight, was dismay'd thereat, and retired himself: yet he departed not from *Ptolemais*.

About this time came *Jonathan*, with the other Ambassadors, who (as we have heretofore declared) were sent by *Simon*, and the High Priest *Ananus*; they labour'd to entrap me by policy, for that they durst not assail me in open field. To which purpose they writ a Letter to me to this effect: *Jonathan* and the Ambassadors with him, who are sent by John of *Jerusalem*; to *Joseph*, Greeting. The chief Men of *Jerusalem* being informed, that John of *Jerusalem* hath oftentimes sought to betray you, we are sent to repress his malice, and to exhort him hereafter to submit himself unto you. And being desirous to confer with you touching what concerneth the publick good, we pray you to resort to us as soon as you can, with four score Attendants, because the Borough is not able to entertain many. To this effect they writ to me, hoping that one of these two things would fall out: either that coming disarmed, I should be easily surprized by them; or else bringing with me a great Company, I should be condemned for an Enemy to my Country. The Messenger that brought me this Letter, was a valiant young Man, mounted on Horseback, and had in times past born Arms for the King. The time at which he came to me, was two hours within night.

D When I was banquetting with my Friends, and the chief Governors of *Galilee*. After that one of my Household Servants had certified me, that a certain Jew on Horseback was come to speak with me, I commanded he should be brought in; who saluted me but coldly, and delivering me the Letter, said unto me, *They that are come from Jerusalem send you this Letter, give them a speedy answer: For I am commanded to make a speedy return.* They thus sat at the Table with me, were amazed at the Soldiers insolence. But for my self, I would have him to sit down, and sup with us: but he refusing the same, I open'd the Letter without the observation of any present, and having seen what it contain'd, I folded it up again, and held it in my hand, in such manner as I had received it, and began to talk with my Friends of other affairs; and not long after rising from Supper, and dismissing the rest to their repose, I only retained with me some of my most intimate Friends, and gave order that the Soldier should receive twenty drachms to bear the charges of his Voyage. He having received the same, and giving me thanks, I perceived well that he lov'd Money, and consequently might easily be wrought upon with it. Whereupon I said unto him, if thou wilt drink with me, thou shalt have a drachm for every glass thou drinkest. To this the Soldier listned willingly, and having drunk good store of Wine, to get the more Money, he became drunk; so that he was unable any longer to conceal his secrets: but of his own accord he declared the Treason that was prepared, and how the sentence of death was given by them against me. Which when I understood, I answer'd them to this effect: *Joseph to Jonathan, and those that accompany him, Health. I am very glad to hear that you are arrived in Galilee in good health, especially because I may now deliver unto your hands the government of the Affairs thereof, to the end (according as I have long time desired) I may return into my Country. I am willing not only to come to you at *Xaloon*, but to any further place also, though you should not send for me. But you will please to pardon me, though I come not at this present: for I am now at *Chabalon*, to attend *Placidus*, who pretendeth to invade *Galilee*. Resort you therefore unto me, after you shall have read this my Letter. Farewell.*

After I had written this answer, and deliver'd it to the Soldier to carry it to them, I sent with him thirty of my most approved Friends of *Galilee*, commanding them to salute the Deputies, without any further speech of any business whatsoever. I assigned also to each of these, one of my most resolute and best Soldiers, to watch carefully if any of those I sent should confer with *Jonathan's* Men. They therefore set forward on their way: and *Jonathan* and the other seeing their first purpose failed: them, they sent me another

Let

Jonathan's
Message and
I came to Je-
susa.

The Ambassa-
dors of Jeru-
salem coldly
entreated in
Galilee.

Joseph with
again to them.

The confu-
sion of the
Ambassadors
against Joseph.

Joseph befor-
eth the ways
of Galilee.

Joseph with his
Troops return-
eth to Gaba-
ra.

Letter to this effect: *Jonathan and his Company to Joseph, Health. We command you that within three days, you make your appearance before us, without any of your Soldiers; in the Borough of Gadara, to the end we may take cognizance of the Crimes wherof you have accus- ed John.* As soon as they had written this, and received those *Galileans* whom I had sent, they went to *Japtha*, which is the greatest Town of *Galilee*, fenced with strong Walls, and peopled with many Inhabitants. The People of that City, with their Wives and Child- ren, came forth to meet them, exclaiming against them with loud cries, and charging them to return back, and not to deprive them of the good Governor they had. *Jonathan* and his Companions though displeas'd with these words, yet durst not make any open shew of their displeasure, but without returning them any answer, they resorted to o- ther Towns, where they met with no less peremptory Exclamations from the Multitude, I who protested plainly, that they would have no other Governor but *Joseph*. Whereupon *Jonathan* with his Followers departed without any further speech, and went to *sephoris*, the greatest City of *Galilee*. The Inhabitants thereof being affected to the *Romans*, went forth to meet them: but they said nothing at all concerning me. Departing from *sepho- ris*, they went to *Asochim*, where the Citizens sung the same Song that the *Japthans* did. Whereupon they being unable to contain their displeasure, commanded their Soldiers to beat with their Truncheons those that exclaimed against them, and desir'd me for their Governor. And when they drew near *Gabara*, *John* came out to meet them, accompanied with 3000 Soldiers: and I having intelligence by their Letters, that they were resolved to make War against me, departed from *Chabalon*, accompanied with 3000 Soldiers; and having committed the Camp to the charge of one of my trustiest Friends, I went to *Jotapata*, because I would be within forty stades of them and sent them this Letter: *If you will be that I must needs come unto you, there are in Galilee two hundred and four Cities and Boroughs, I will meet you in any one of them, which you please, except Gabara and Gichlala: for that the one is the place of John's Nativity, and the other is Confederate with him.*

After *Jonathan* had received this answer, he replied no more, but sought means to en- trap me. *John* was of the opinion to write to all the Cities and Boroughs of *Galilee*, sup- posing that without question there were one or two in them that were mine Enemies, whom they might incense against me, as against their common Enemy. He gave order al- so, that this his resolution should be sent to *Jerusalem*, to the end that those of the City understanding that I was adjudged an Enemy by the *Galileans*, might in like sort confirm that their decree by their opinion. For he said, that by this means it would come to pass, that the *Galileans*, who were well affected towards me, would forsake me, for the fear they stood in of them. This advice of *John's* greatly pleased them all, and was presently brought unto me about the third hour of the Night, by one *Saccheus*, who flying from them, came and brought me the News, and particularly related to me their intent. For which cause, perceiving that the time requir'd no longer delay, I commanded *Jacob*, who was one of my most assured and trusty Servants, to take two hundred Men with him, and to beset the ways between *Gabara* and *Galilee*, and to send me those Passengers whom he should take, and especially those that carried Letters. I sent *Jeremy* also, who was one of my Friends, to the marches of *Galilee*, with six hundred Men at Arms, to keep the passages that way toward *Jerusalem*, commanding him to seize on all those that carried Letters, and to commit the Men to Prison, and to send me their Packets.

After I had in this sort instructed those whom I sent, I commanded the *Galileans* the next day following to take their Arms, and to furnish themselves with Viuals for three days, and to attend me at the Borough of *Gabara*. Those Soldiers that I had, I distri- buted into four Companies, and kept those with me, in whom I reposed most confidence, for the guard of my person: and having appointed Captains over them, and commanded them to be careful, I charged them to suffer no unknown Soldier to enter in amongst them. The next day I came to *Gabara*, at the fifth hour of the day, where I found all the fields about the City full of armed *Galileans*, who resorted thither to assist me, according as I had commanded them. Thither also came a multitude of other Men from other Boroughs. As soon as I came amongst them, and was ready to speak to them, all of them began to cry out, calling me their Benefactor, and the Maintainer of their Country. After I had solemnly given them thanks for this favor they shewed me, I charged them to do no wrong, nor attempt any Spoil in the Country, but to encamp amidst the fields, contenting themselves with that provision they had brought with them, because I was desirous to extinguish these Troubles without effusion of blood. It hapned the same day, that *Jonathan's* Messengers and Letters fell into their hands, who had the guard of the passages by my appointments; and according to my direction, the Men were put in custo- dy, as I gave order: and finding the Letters that were brought me, to be full of no- thing but slanders and lyes written by the Ambassadors, I said not a word to any Man,

but

A but thought it best policy to march towards them. But *Jonathan's* Soldiers having in- telligence of my coming, retir'd, and with them *John* also, to *Jesusa's* house, which was a great Tower, nothing different from a Citadel, in which they lodg'd a good number of Soldiers, and locked up all the other gates save one, expecting that I should come that way, to salute them. In a word, they had commanded their Soldiers, that when I should enter, they should suffer no Man else to enter with me, but exclude all the rest. For they made no other account, but that by this means they might easily seize on me. But they were deceiv'd of their hopes: For having notice beforehand of their intent, as soon as I came thither, I entered into it. Upon *Jonathan's* Soldiers supposing that I was indeed asleep and safe, went forth in all haste into the Plain, and labour'd to diffuse my Soldiers from their fidelity, because of my ill Government. But all things fell con- trary to what they hop'd: for as soon as they were discovered, the *Galileans* gave a great shout, testifying the good will they bare to me their Governor, and they blamed the Am- bassadors, that without any cause of injury, they were come to disturb the Publick peace, and requir'd them to be gone, for that they would admit no other Governor. When these things were signify'd unto me, I made no doubt to adventure my self forth amongst them, to hear what these Ambassadors had to say against me. Upon my arrival, the whole Troop shouted for joy, and applauded me with a loud voice, giving me thanks for my just and peaceable Government.

C *Jonathan* and his Adherents hearing this, were afraid, lest the *Galileans* should fer- upon them, and they should be in danger of their Lives; and so they began to bethink themselves how they might escape. But perceiving that they could not retire, because I requir'd them instantly to stay, they were so confounded, that they seem'd out of their senses. I therefore commanded the People to cease their shouting, and planted the Sol- diers of greatest trust in every passage, to prevent *John* from charging them unawares. After this, I exhorted the People to betake them to their Weapons, to the end that if the Enemy should suddenly assail them, they might not be put into disorder. This done, I first of all began to rip up to *Jonathan* and his Followers, what Letters they had written, and how they had certified me, that they were sent by the Inhabitants of *Jerusalem*, to make an end of those differences that were between me and *John*, and how they had requir'd me to come unto them. Afterwards in the sequel of my discourse, I produc'd their Letters in open view, to the end they might not deny any thing, seeing themselves convicted by their own hand-writing; and spake thus, addrest my speech to *Jonathan*.

If being accus'd by John, I should produce two or three witnesses that were men of reputation, to testify the falsity of my action, is it not evident that you, O Jonathan, and you his Collegues, could not but acknowledge mine innocence, and acquit me of that wherof I am accus'd? But to the intent you may know that I have faithfully governed the estate of Galilee, I am not con- tented to produce three witnesses, but I produce all those whom you see before you. Enquire of them how I have lived, and whether I have governed this Country in all honesty and justice? I ad- jure you all therefore, who are my Fellows and Friends of Galilee, that you hide nothing of the truth; but that before these men, as if they were Judges, you declare if I have done any thing that is contrary to right.

After I had spoke after this manner, all of them, with one accord, called me their Benefactor and Defender, and gave testimony of my forepassed Government, and ex- horted me to continue the same hereafter. And all of them affirmed by Oath, that I had carefully prevented lest any Woman should be violated, or any Man by my means drawn into any injury or inconvenience. This done, I publicly read the two Letters in the presence of all the *Galileans*, which were taken from *Jonathan's* Messengers, by those who were appointed by me to beset the ways, and were by them sent to me; which let- ters were full of injuries and falsehoods, accusing me that I had behaved my self rather like a Tyrant, than a Governor, towards them: besides that, there were diverse other things in them written and urg'd very falsely. These Letters (said I) were voluntarily offered me by those that carried the same. For I was unwilling that mine Adversaries should know that I had beset the ways, lest they should forbear to write hereafter.

The People having heard this, were displeas'd and animated against *Jonathan* and his Followers, and press'd on to murder them; as they had surely done, had I not pacified the displeasure of the *Galileans*. As for the Ambassadors that accompanied *Jonathan*, I told them all, that I pardoned whatsoever was past, provided they would change their de- meanor, and upon their return into their Country, truly report unto those who had sent them, how all things had past under my Government. This they promis'd, and I dismissed them; notwithstanding that I knew they would perform nothing of that which they had promised. But the whole multitude continuing their fury against them, de-

C a

John and the
Ambassadors
Forces retire
to Jesusa's
house.

Joseph present-
eth himself
among his
Enemies.

Joseph obedi-
ent to the
Ambassadors.

In the mouth
of two or three
witnesses com-
munity truth.

The Galileans
testimony of
Joseph's good
Government.

Joseph openly
rejoiceth these
things as Epistles.

The wrath and
fury of the
people against
Jonathan and
his Followers
Ambassadors.

fixed

fired me to give them leave to punish with all rigor those who had committed this H slanderous act. But I laboured all I could to persuade them to lay no hands upon them, knowing full well that whatsoever Mutiny it be, it cannot but breed prejudice to the Commonweal. This notwithstanding, the multitude would by no means be satisfied, but all of them ran in crowds with great fury to the Lodging, where *Jonathan* and the Ambassadors were. Whereupon seeing that it was impossible to restrain their fury, I incontinently betook me to my Horse, and commanded the People to follow me to *Sagan* a Borough of the *Arabians*, distant from thence some 30 fades. By this means I brought to pass, that the beginning of a Civil War might not be imputed to me.

Joseph pacified
the Sedition
without
bloodshed.

Joseph sends
one hundred
Ambassadors
to Jerusalem.

When I arrived at *Sagan*, I made a halt, and admonish my Followers not to give way to their froward displeasures, nor entertain any desire of revenge: and I commanded them to choose out an hundred of the chiefest and eldest amongst them, who should repair to the City of *Jerusalem*, and there complain unto the People against those that had kindled Sedition in their Province. And I said unto them, *If the People be favourable and listen to your discourse, you shall persuade them to write unto me, that by their authority I remain in Galilee; and that John and his Followers depart from hence.* After I had given them this charge, and that they were furnished with all things necessary for their journey, with all expedition on the third day I dispatched them, and sent five hundred armed Men with them. I writ also to my Friends in *Samaria*, to provide for their passage, that they might finish their journey in all security. For *Samaria* was already in subjection to the *Romans*; and it behoved my Men of necessity, in order to make a short journey, to pass that way. For, from *Galilee*, by this means a man may in three days arrive at *Jerusalem*. Furthermore, I conducted the Ambassadors my self as far as the Frontiers of *Galilee*, letting Guards upon the ways to the end that none might easily know of their departure. Which done, I sojourned for a certain time at *Japha*.

The Ambassadors
get *Tiberias*
into their
hands and
possession.

Joseph falls in
danger.

Jonathan and
his confederates
policy.

The People as-
semble in the
Profuscha.

The Jews first
hear it to all
elieve or
resist a Clock
at noon.

But *Jonathan* and his Companions having failed of their purpose intended against me, dismissed *John* to *Gischala*: as for themselves they went to *Tiberias*, hoping to bring the same under their obedience; for that *Jesus*, who was President at that time, had written to them, and promised them to persuade the People to entertain them, and to take their part if they came in which hope they retired thither. *Sylas*, who (as I declared) was left by me as Agent in *Tiberias*, certified me of all this by his Letters, advising me to return in all diligence: in doing which, I was brought in danger of my life, upon this occasion that ensued; *Jonathan* and his Followers being come to *Tiberias*, persuaded divers who were mine Enemies to revolt from me; but after they were certified that I was there in person, they were afraid, and came unto me; and saluting me, told me, that they reputed me happy, in that I had so wisely behaved my self in *Galilee*; and they rejoiced also in appearance, that I was returned with honor; telling me that they participated in that honor as being their Fellow-Citizen, And they protested to me that the friendship which I bore them, was more considerable to them than that of *John*'s; and desired me to return, promising very shortly to deliver *John* into my hands; and these speeches of theirs they seconded with dreadful Oaths, which made me think that I had no cause to disbelieve them. Furthermore, they M prayed me to take up my Lodging in another place, because the Sabbath being near, it were an inconvenience that the City of *Tiberias* should be drawn into trouble on that day. I who suspected nothing, repaired to *Tarichea*, leaving notwithstanding certain of my Friends behind me in *Tiberias*, who might curiously observe what the common talk was of me: and all along the way betwixt *Tarichea* and *Tiberias*, I laid certain Men in wait, who from one to another might certify me of that which was discovered by them who remained in the City. The next day therefore they all assembled in the *Profuscha* or Oratory, which was a large house, wherein they prayed, and capable of a great Multitude. When *Jonathan* was entered into this place, he durst not openly speak to them of a revolt, but only told them that their City had need of a better Governor. But the President *Jesus*, without dismissing, spake plainly after this manner unto them: *It were better for you (my Friends) that you were subject to few Men of Nobility and great wisdom, than to one;* and thereupon he pointed to *Jonathan* and his Collegues. *Jesus* stood up, and praised this advice and drew some of the people to his opinion. But the greater part assented not, and there had presently followed a mutiny, had not the Assembly been dissuaded, by reason it was mid-day, which is the ordinary hour amongst them to take their repast. Thus did *Jonathan* and his confederates remit the determination of the matter until the next day, retiring themselves without any good done. Which being reported to me, I resolved with my self the next morning to repair to the City of *Tiberias*; and accordingly arriving there very early I found the People already assembled in the place of prayer; but they knew not the cause why they were assembled. *Jonathan* and his Collegues seeing me there, contrary to their expectation, were very much troubled, and berought

A bethought themselves of this subtilty. They told the Multitude that a certain Friend of theirs had inform'd them, that he had discovered certain *Roman* Horsemen upon the Frontiers of that Territory, some thirty fades from the City, in a place called *Homonema*. Whereupon they cry'd out, that they ought not to endure their Country to be pillag'd by the Enemy in their sight. They used this Speech, supposing that under pretext of rescuing the Countrey, they might send me abroad, and so remain Masters of the City, by getting the affection of the Inhabitants to my prejudice.

Jonathan and
his Associates
subtilty.

Now although I knew very well their intent, yet I gave ear to them, lest I should bring the *Tiberians* into an opinion, that I was negligent and careless of their security. I therefore rode out, and came to the place of which they had spoken, where finding no footstep or appearance of an Enemy, I returned speedily without delay to *Tiberias*. When I came there, I found the whole Council assembled with a Multitude of People, and *Jonathan* making against me a very vehement Inveictive, that I made no account to relieve them in their Wars, and studied nothing but mine own pleasure. And whilst they spake these words, they produced four Letters, as written unto them by those who live upon the Marches of *Galilee*, requiring succor of them, for that the *Roman* Horsemen and Footmen would within three days fagor and spoil their Countrey. The *Tiberians* hearing these Allegations, and supposing them true, cryed out, saying, *That it behoved them not in that manner to delay time, but to go and succor their Countreymen involved with great dangers.* Whereupon I answer'd, *That I was ready to obey them, and promis'd to march forth against the Enemy with all expedition.* Now I knew well the pretence of *Jonathan*, and declar'd my opinion, that since those Letters said, that the *Romans* gather'd head in divers places, it was requisite to divide our Power into five Companies, appointing every one of them a Chiefain over them, each of the Ambassadors to command one. For it is an honor for good Men not only to give counsel, but also when need requires, to be first in action: and it lay not in my power to lead any more than one Company. This my advice was pleasing to all the People, who presently constrain'd these Men to march out to the War: whereby it came to pass, that they were greatly content to see that they could not finish that which they had imagined, because I crossed all their enterprizes. Hereupon, one of their Party call'd *Ananias*, a wicked and subtle Man, counsel'd the People to celebrate a solemn Fast the next day, and gave direction at the same hour, that all of them should gather together in that place without Arms, to testify before God, that without his succors and assistance, they were able to do nothing. He spake this, not for any Piety that was in him, but to the end to surprize both me and my Followers unarm'd. To this advice of his I was constrain'd to condescend, to the end it might appear that I contemned not that which had so great an appearance of Religion. As soon therefore as we retired every one to our several Lodgings, *Jonathan* and his Collegues writ to *John*, to resort unto them early in the Morning with his Men of War, and all the Power he could make; for that they might easily lay hands on me, and accomplish that which they had so long time long'd for. He receiving this Letter, willingly obey'd. The next day I commanded two of my stoutest and faithfullest Soldiers to hide their short Swords under their Gowns, and to attend me, to the end that if in any fort we were assailed by the Enemy, we might defend our selves. I put on my Curets, and girt my Sword by my side, in such sort, as no Man might perceive the same, and came with them to the place of Prayer.

But *Jesus*, as soon as I was entered with my Friends, having the guard of the gate, would not permit the rest of my Followers to enter with me: and as we were ready to begin our Prayers, according to the custom of the Countrey, *Jesus* rising up, demanded of me, *What was become of the Household-stuff that was taken out of the King's Palace when it was burnt?* and where the bullion of silver was, and with whom I had left the same? all which F he mention'd, that he might delay the time till *John*'s approach. I answer'd, *That I had put the same into the hands of Capella, and ten of the chief Nobility of Tiberias, and willed him to ask them whether it were true that I spake so.* He did so, and they confessed that they had it. But what (said he) is become of those twenty pieces of Gold, that you receiv'd by the sale of a certain weight of massive silver? I answer'd him, *That I had deliver'd the same to the Ambassadors, to defray their charges in their Voyage towards Jerusalem.* Hereupon *Jonathan* and his Collegues said, *That I had done amiss, in employing the Publick Treasure for the use of those Ambassadors.* The People being displeas'd with this Malice. And when I saw that a Commotion was likely to arise, I thought best to animate the People the more against them; I said, *That if I had done amiss in furnishing the Ambassadors out of the common stock, they should need to take no further displeasure for that: for, said I, I will repay those twenty pieces of Gold out of mine own Purse.* Hereupon the People were incensed the

False Accusations
and Epistles
produced
by the Ambassadors
against
Joseph.

Joseph discov-
ers the subtilty
of the Ambassadors.

Ananias one
of the Ambassadors,
a wicked
man.

Jonathan with-
eth to *Jesus* to
come unto
him.

Jesus talks
with *Joseph*.

Joseph's debate
with *Jesus* for
twenty pieces
of gold.

For whosoever writes a History, though oblig'd to speak the Truth; yet is not bound to inveigh against the wickedest fort too vehemently; not for that they are worthy of this favour, but that he may keep himself within the bounds of prudence and moderation.

Tell me therefore Iustus (for thou desirest to be held for the man of greatest credit amongst all other Historians) tell me, I pray thee, in familiarity (for I must so talk with thee as if thou wert present before me) how I and the Galileans were the Authors of that Rebellion, which thy Country began both against the Romans, and their King. For before I was chosen Governor of Galilee by the People of Jerusalem, both thou and all the Tiberians were not only in Arms, but had already made War against those of Decapolis in Syria. Thy self hadst burnt their Villages, and one of thy Servants dyed in that encounter. Yet not I alone witnesseth, but it is extant also in writing in the Records of the Emperor Vespasian, that the Inhabitants of Decapolis supplicated Vespasian then in the City of Ptolemais, that thou mightest be punished, as the Author of their mischiefs: and assuredly thou hadst been punished by the Emperor, had not Agrippa, who received Commission to execute thee, upon the instant request of his sister Bernice, spared thy life, and kept thee bound in Prison for a long time. But the sequel of thy actions sufficiently shew what the rest of thy life hath been, and how thou didst cause thy Country to rebel against the Romans: whereof I will produce hereafter most evident Arguments, and for thy cause will I urge somewhat against those other Tiberians, and will make it plain to such as shall read these Histories, that thou hast been no Friend to Rome, nor faithful to thy King. And I first instance in the greatest Cities of Galilee, Sepphoris and Tiberias, in which thou Iustus wert born. The former is situate in the heart of Galilee, having round about it a number of Villages, and being easily able to make a revolt at pleasure; yet notwithstanding the Citizens thereof rejoiced to observe their faith to the Romans, and would not receive me, nor take Arms for the Jews. And through the fear they had of me, the Inhabitants surpris'd me by their artifices, and oblig'd me to encompass their City with a wall: and that done, they willingly entertained a Garrison whom I sent them from Cestius Gallus, who was General of the Roman Legions in Syria, and deny'd me entrance, because at that time he had a great power, and terrify'd the Country round about. Yea, when our great City of Jerusalem was besieged, and the Temple common to all our Nation, was in danger to fall into the Enemies hands, the Sepphorites sent no succors, to the end it might not be said that they took Arms against the Romans: But thy Country, Iustus, being situate upon the Lake of Genazareth distant from Hippos thirty stades, from Gadata sixty, from Scythopolis six score, in a Country obedient to the King, having not any City of the Jews round about it, might have very easily kept their faith to the Romans, if they had pleas'd. For both the City and People were furnished with Munition in all abundance. But as thou sayest, I was the cause at that time. And who afterwards? For thou knowest that before the siege of Jerusalem, I was in the Romans hands; and that Jotapata was taken by force, and divers other Castles; and that a great number of Galileans had been lost in divers Battels. At that time shouldst thou have deliver'd thyself of that fear thou hadst of me, laying thine arms aside, and presenting thyself to the King and the Romans, if thou tookst Arms not of thine own accord, but enforced. But the truth is, you expected Vespasian's coming, even until such time as he begirt your City with a siege, and then laid you your Arms aside for fear of danger: yea, even then had your City been overthrown, except the King in excuse of your folly, had obtained your pardon at Vespasian's hands. It was not therefore my fault, but your own, that you behaved your selves like Enemies to the Roman Empire. Do not you remember how often I obtained the victory against you, and how seldom you could complain of Bloodshed? But you falling at dissention one with another, became the instruments of your own ruine; and not for the love you bare either to the King, or the Romans, but of your own malice you slew an hundred eighty five Citizens, at such time as I was besieged by the Romans in Jotapata. Nay more, is it not true, that during the said siege of Jerusalem, there were more than two thousand Tiberians slain, or taken Prisoners? But perhaps thou wilt alledge, that at that time thou wert no Enemy, because thou wert fled to the King: but I tell thee that thou fleddest thither for the fear thou hadst of me. I am a wicked man, as thou sayest: but what art thou? Whom King Agrippa delivered from punishment, as such time as thou wert condemned by Vespasian to lose thy head; whom he made Prisoner twice, and as many times past the sentence of Banishment against, and once commanded to be thine own Murderer, spar'd thy life upon the importunate solicitation of his sister Bernice. And after so many Crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he banish'd thee from his presence.

END

A But I will say no more of these matters; notwithstanding I wonder at thine impudence; that hast openly protested, that thou hast written more exactly and perfectly of this matter, than any man; whereas thou art utterly ignorant of those things that were done in Galilee. For at that time thou wert at Berytum with the King, and knowest not what the Romans suffered at the siege of Jotapata, seeing thou didst not follow us. Neither couldst thou be able to learn how I beloved my self therein, for that there was not one of those that help'd me to defend it left alive to give thee certain intelligence. Thou wilt perhaps say, that thou hast carefully described that which hapned during the siege of Jerusalem. And how is this possible? For thou wert neither agent nor spectator in that War; neither hast thou read the Commentaries of Vespasian: Which I clearly affirm, because thou hast written clear contrary to that which is contained therein. And if thou art so confident, that thy History is truer than others, why didst thou not publish it during the liver of Vespasian and Titus, who were the Generals of that War; or during the life of King Agrippa, and his Relations who were all of them very expert in the Greek tongue? For thou hast kept it written by thee above twenty years, and mightest have produced witness of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou thinkest that no man liveth that may reprove thee, thou hast taken the boldness to publish thy Work. I have us'd no such policy in my Books, but presented them to the Emperors themselves, who were eye-witnesses and actors thereof. For I knew in mine own soul that I had set down all things truly: Whereupon I obtained my expected approbation. Moreover, I communicated the same History with divers others, whereof some of them were present in the War, as was King Agrippa, and some of his kindred. And Titus the Emperor himself was so desirous that posterity should learn the truth of that History out of these Books, that he placed them in his Library, and caused them to be published, being subscribed with his own hand. As for King Agrippa, he sent me seventy two Epistles, testifying the truth of my Books, whereof two are subjoin'd, to the end that the truth may appear thereby. King Agrippa to his dear friend Joseph, Health: I have with great contentment read the Book, wherein thou seemst in my opinion to have handled this matter more exactly, than any other. For which cause I pray thee send me the rest. Farewell my friend. King Agrippa to Joseph his dear friend, Health: I perceive by thy writings that thou needest no information from me, how matters passed from the beginning: yet when we meet next, I will between me and thee tell thee certain things which thou knowest not. Thus was he a witness of the truth of my History: not flattering me, for it became him not; neither deriding me, for far was it from so noble a mind to be subject to so servile a folly: I teach his History and leave to thee his testimony. And thus much have I thought good to set down by way of answer to Iustus.

Now as soon as I had pacified these troubles in Tiberias, and had established a council of such as were well affected towards me, I bethought my self of what concerned me to do in respect of John. All they of Galilee were of the opinion, that I should gather together all the forces of my Government and march against John, and do justice upon him, as he that had been the Author of all this mischief. But for mine own part, I misliked their counsels, because my desire was to extinguish these Troubles without blood-shed; and for that cause I enjoynd them with all diligence possible, to learn the names of all those who served under him: which being done, I published a Proclamation, by which I promised safety and pardon to all those, that should forsake John, assigning them the term of twenty daies, to determine of that which seemed best for their own security: and I threatned to set fire on their houses, and confiscate their goods, except they quitted their Arms. They hearing these things, were greatly troubled, and forsook John; and after they had laid down their Arms, they came unto me to the number of four thousand: so that only about fifteen hundred Men remained with John, either of Citizens, or strangers of Tyre. When John perceived that he was circumvented by this policy, he ever after remained quiet in his Country in great fear.

At that time the Sepphorites grew so bold, that they took Arms in confidence of the strength of their walls, and for that they saw me distracted with other business. They sent to Cestius Gallus Governor of Syria, praying him to repair to them with all expedition, and take possession of their City, or send them a Garrison at least. Gallus promised to come to them, but he set down no certain time of his approach. Whereof when I was advertised, I took the Men of War I had, and marched against the Sepphorites, and took their City by force. The Galileans very glad of this opportunity, and supposing the time was come wherein they might satisfy the insatiable hatred they bare against that City, omitted nothing that might wholly ruin the City, with all the Inhabitants. They set fire on the houses which they found desolate: for the Inhabitants were fled away for fear, and retired into a Fortrefs. They plundered the Town,

Tiberias, Sepphoris, and Tiberias: two chief Cities of Galilee.

Josephus condemned to death.

Josephus knew nothing of the Wars of the Jews.

Josephus published his Book when Titus and Vespasian were dead.

Manifest Testimonies of the truth of Josephus History.

The first Epistle.

The second Epistle.

Josephus protesting his History and leave to thee his testimony.

Four thousand of John's Followers forsake him and follow Josephus.

Town, and left nothing unspoiled; neither was there any kind of misery which they inflicted not on their Countrymen. Which when I saw, I was much grieved, and commanded them to give over; telling them it was impiety in them, to shew themselves so savage towards their Countrymen. And seeing that neither by any prayer or command I could draw them to obedience, for that their animosity was so violent, I commanded those that were about me, and whom I most trusted, to spread a rumor that the Romans were entering on the other side of the City with a great Army. All which I did, to the end that by this rumor, I might restrain the fury of the Galileans, and save the City of *Sephoris*. And this policy took good effect; For when they heard this news they were afraid, and forsook their pillage, to trust to their heels, because I who was their General did the like. For I made a shew, that I believed the rumor to be true, as well as they: and by this stratagem the City *Sephoris* was saved beyond all hope.

Tiberias also hardly escaped from being spoiled by the Galileans, through this occasion which ensueth: The chiefest of their Council writ to the King, to desire him to come and take possession of their City. The King promised to satisfy them very shortly, and deliver his Letters to one of his chamber, called *Crispus* a Jew born, to carry the same to the *Tiberians*. The Galileans took this messenger on the way, and brought him unto me: which when the common people understood, of meer spleen they fell to Arms, and the next day divers of them assembled themselves from all parts, and came to the City of *Asch* where I made my abode, and made great exclamations, calling the *Tiberians* traitors, and the Kings friends, and demanding of me liberty to repair to *Tiberias*, and raze it to the ground, being as much displeased against the *Tiberians*, as they were against the *Sephorites*.

Which when I heard, I stood in great doubt how to deliver the *Tiberians* from that displeasure, which the Galileans had conceived against them: for I could not deny but that the *Tiberians* had written and sent for the King: for the answer which he made them, did evidently express the same. Having alone while debated the matter with myself, I said unto them: I know as well as you that the *Tiberians* have offended; neither will I hinder you from spoiling their City, but you must proceed to the execution thereof with some prudence. For the *Tiberians* alone do not betray the publick liberty, but others also, who are more accounted of in the Country of *Galilee*. Stay therefore until such time as I am thoroughly informed, who they be that are Authors of this Treason; and then you shall have them all under your hands, with all such you particularly think worthy punishment. By this discourse I appeas'd the People, who departed from me contented. As for the messenger that was sent by the King, I caused him to be imprisoned, having respect to an urgent necessity of mine own, which constrained me to depart out of the Kingdom within a little while. And calling *Crispus* secretly unto me, I charged him to make the Soldier drunk, who had the charge of him, to the end that he might in all security flee back to the King. Thus *Tiberias* being ready to be destroyed the second time, by my government and providence, avoided a great and fatal danger.

At the same time *Justus*, the son of *Risus*, fled to the King without my knowledge, the cause of which flight, I will orderly express. As soon as the Romans had begun the War against the Jews, the *Tiberians* concluded to obey the King, and in no sort to rebel against the Romans. But *Justus* persuaded them to take Arms, thirsting after alteration, and hoping to usurp the Government of *Galilee*, and of his own Country; but his hope failed him; for the Galileans being enviously bent against the *Tiberians*, for those injuries they had suffered at their hands before the War, would not allow *Justus* to be their Governor. Myself also, whom the People of *Jerusalem* put in trust with the Government of *Galilee*, was oftentimes so much moved, that I failed little of killing *Justus*, so intolerable was his perfidiousness. He therefore fearing least my displeasure should shorten his days, went to the King, supposing that he might live more freely and securely with him.

The *Sephorites* beyond their expectation having escaped this first danger, writ to *Cesars Gallus* the second time; desiring him to come to them, to the end he might seize their City; or else send them Forces to withstand the incursions of their enemies. And they wrought so much, that *Gallus* sent them a Body of Horsemen, and after them Footmen, who came by night, and were received into their City. But seeing that the Country round about was but in poor estate, by reason of the Roman Horsemen, I drew my Forces together and came to *Garizim*, where I encamped some twenty stades from *Sephoris*; and by night I approached the same, and set Ladders to the wall, with which I entered a great number of my Soldiers, and became Master of the better part of the City; from whence notwithstanding we were afterwards constrained to retire, because we knew not all the ways, killing before our departure twelve Roman Footmen and two Horsemen,

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As soon as I received News hereof, I sent out two thousand Soldiers under the command of *Jeremy*, who lodging themselves within a stade of *Julias*, near the River *Jordan*, offered nothing else but light skirmishes, until such time as I had gathered three thousand Soldiers more, and came to them. The next day, having planted an Ambush in a certain Trench near the enclosure of their Camp, I couled out the King's Soldiers to skirmish, having first forewarned my Soldiers to feign a flight, till they had drawn their Enemies as far as the Ambush; which they cunningly executed. But *Silas* supposing that our Men fled for Cowardice, set forward to follow them as fast as he could: but they that lay in Ambush charged him on the back, and discomfited his Army: and I presently turning, and making head against them, constrained the King's Forces to trust to their heels; and I should have got a signal Victory, had not Fortune cross'd my success. For the Horse whereon I rode, falling into a certain Bog, cast me on the ground: whereby my hand being put out of joint about the wrist, I was carried to the Borough of *Cepharnum*. My Soldiers hearing hereof, and fearing lest some worse Misfortune had befallen me, than indeed there had, restrained themselves from pursuing the Enemy any further. Having therefore sent for Physicians, and caused myself to be dressed, I layed there for that day; and being seized with a Fever, I was carried by Night to *Tarichea*, according to the advice of my Physicians.

Silas and his Soldiers having News of my accident, recovered their courages; and understanding that we kept but slender watch in our Camp, they laid an Ambush by Night on this side *Jordan*, with their Horsemen; and as soon as the day appear'd, he invited out our Soldiers to fight, who willingly condescended thereunto; and being come into the Plain, they perceiv'd the Men that lay in Ambush; by whom they were put to flight, and six of our Men were slain. But they pursued their Victory no further: For having News that certain Troops were coming from *Tarichea* to *Julias*, they were afraid, and returned back.

Not long after, *Vespasian* arrived at *Tyre*, accompanied with King *Agrippa*. Against whom the *Tyrians* began to utter many reproaches, telling *Vespasian*, that the King was an Enemy both to the *Tyrians* and the Romans; and that *Philip* his General, had betray'd the King's Palace and the Roman Army in *Jerusalem*, and that by the King's Commission, Which when *Vespasian* understood, he reprov'd this impudent boldness of the *Tyrians*, for blaming a King of that power, and a Friend to the Romans; and advised the King to send *Philip* to Rome, to give account of his actions. But notwithstanding that *Philip* was sent thither, yet he presented not himself before *Nero*; for finding him extremely bused with Troubles and Civil Wars, he return'd to the King without doing any thing.

When *Vespasian* was arriv'd at *Ptolemais*, the Inhabitants of *Decapolis* accused *Justus* the *Tiberian*, for burning their Boroughs. *Vespasian* therefore deliver'd him bound to the King, as being his Subject, that he might be punished. And the King before that time, unwitting to *Vespasian*, kept him Prisoner, as it hath been heretofore declared. The *Sephorites* also referred to *Vespasian* to salute him, and receiv'd a Garison from him, with their Commander *Placidus*, against whom I made War, until such time as *Vespasian* arriv'd in *Galilee*: of which arrival I have amply spoken in my Books of the Wars of the Jews; how he came, how he fought against me, the first time near the City of *Tarichea*; how I departed from thence to *Jotapata*; how I fell into the hands of the Romans; how I was afterwards set at liberty; and, in a word, all my actions and fortunes during the Wars of the Jews, and the siege of the City of *Jerusalem*. But now it seemeth necessary that I describe other things exploited by me during my life-time in other places, than in the Wars of the Jews. After the siege of *Jotapata* was ended, I was Prisoner with the Romans, and kept very carefully: notwithstanding *Vespasian* did me much honour. For by his commandment I married a Virgin, that was one of those that had been taken captive in *Caesarea*. But the remain'd not long with me: for after which I was set at liberty, and that I follow'd *Vespasian* to *Alexandria*, the left me. After which, I married another Wife in *Alexandria*, from whence I was sent to *Titus* to the siege of *Jerusalem*, where I was oftentimes in danger of death. For the Jews labour'd what they could to destroy me:

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The Daners
that Joseph
put to death
the Romans
and Jews.

Joseph deliv-
ers th a
number of
Captives.

Joseph deliv-
eth three
from the Cap-
tive.

Joseph repel-
eth with great
force the Roman
Garrison, and is
wounded by
the Romans.

Joseph envied
and slandered.

Joseph's third
Wife.

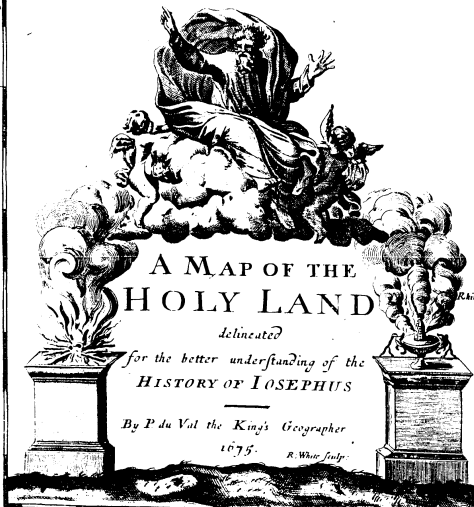
The personal
favor of the
Emperor to-
wards Joseph.

me: and the *Romans* supposing that as often as the lot of Arms was not favourable to H
me, it was by my Treason, cryed out continually to the Emperor to execute me for a
Traitor. But *Titus* well-experienc'd in the Chances of War, pacified the violence
which his Soldiers intended against me, by his silence. And after the City of *Jerusalem*
was taken, *Titus* often solicited me to take what I lik'd among the Ruines of *Jerusalem*,
promising to give it me. But I making small account of any thing after the Ruine of
my Countrey, pray'd him onely to give me the liberty of some persons, and the Sacred
Bible, which I receiv'd for a great consolation in my miseries. All which he graciously
granted me. Not long after, having beg'd my Brother, and fifty other of my Friends,
they were given me; and I was refus'd in nothing. Entering into the Temple by *Titus's*
permission, I found a great number of Prisoners shut up therein; and all those Women I
and Children of my Friends and Familiars, whom I knew, I deliver'd, to the number of
195, without paying any Ransom: and I restor'd them to their former free condition,
Being sent with *Aradus* and a thousand Horse into the City of *Tecoa* by the Emperor *Ti-
tus*, to see if the place were fit for a Camp; in returning from thence, I saw divers Pri-
soners Crucifi'd, amongst which, were three of my Familiars; whereat I was griev'd in
my Soul and I came and shew'd the same to *Titus* with tears: who incontinently com-
manded that they should be taken down, and as carefully drest and cured as might be:
two of which dyed, notwithstanding the utmost diligence of the Physicians, and the
third surviv'd.

After *Titus* had appeas'd the Troubles of *Judea*, conceiving with himself that the K
possessions which I had about *Jerusalem*, would yield me but little profit, by reason of the
Roman Garrison that should be placed there, he gave me Lands a greater distance: and
intending to embark himself for *Rome*, he took me with him in his own ship, and did me
great honour. As soon as we came to *Rome*, *Vespasian* had great care of me; for he
lodg'd me in his own house, where he liv'd before he was Emperor, and honour'd me
with the title of a Citizen of *Rome*, and gave me an annual Pension; and as long as he
lived, continued his good affection towards me, omitting no kind of bounty which he
might use towards me. Whereupon I was so much envied, that I came in danger there-
by to lose my life. For a certain Jew called *Jonathan*, having stirr'd up a sedition in

Cyrene, and gathered about him some two thousand Inhabitants of the Countrey, who L
were all feverely punish'd, and himself being sent bound by the Governor of that
Countrey, to the Emperor, he accus'd me that I had sent him Arms and Money. But
Vespasian knew his falshood, and caus'd his head to be cut off. After this, my Enemies
objected divers Crimes against me, in regard that I was in good Reputation: but God
deliver'd me from them all. Moreover, I received in gift from *Vespasian*, an ample pos-
session in *Judea*; and about the same time I forsook my Wife, because her manners pleas-
ed me not, although she was the mother of my three Children, of whom two are de-
ceased, and the third, called *Hirpanus*, is yet alive.

After this, I married a Wife that
was born in *Candy*, a Nation a Jew, and by Birth Noble, and one of the greatest Reputa-
tion amongst the Inhabitants, endow'd with as laudable manners, as any other Woman M
whatsoever. By her I had two Sons, *Jysius*, who was the eldest, and *Simon*, who was
also surnam'd *Agrippa*. Thus far touching my domestical affairs. To which I must add,
that I have always continu'd to be honour'd with the good-will of the Emperors. For
after *Vespasian's* death, *Vitellius*, who succeeded him in the Empire, continued the same favor
which his Father had shew'd me. For although I was oftentimes accus'd, yet were not
my Adversaries believ'd. *Domitian*, who succeeded him, augmented my Honors. For
he punish'd those Jews that accus'd me, and gave order that the Eunuch and slave whom
I kept to teach my Son, and by whom I was accus'd, should be punish'd. He granted
me exemption also from all the Tributes of *Judea*, which is one of the greatest Honors
that a Man can receive. And as for *Domitia* the Emperor's Wife, she always continued N
her good affection towards me. Behold here the short Recital of my whole Life: where-
by let each Man conjecture of my Manners. As for you, O thrice excellent *Epaphrodi-
tus*, after I have dedicated to you the Continuation of my Antiquities, I will forbear to say
more thereof.



THE GREAT SEA
Called at this day
 THE
 MEDITERRANEAN
 SEA



A THE
HISTORY
OF THE
B JEW S:

c The Preface of Josephus.



They who apply themselves to write History, have not all one and the same intent and motive, but oftentimes very different causes of their labours. For some are led to this study, by a desire to shew their Eloquence, and to gain Reputation: Others do it, to oblige the persons whose actions they relate, and they strive to the uttermost to please them. Others engage upon it, because having born a part in the Events which they describe, they are willing that the Publick should have knowledge of the same. Lastly, D others employ themselves this way, for that they cannot suffer that things worthy to be known by all the world, should remain buried in silence. Now of these forenamed causes, the two last are those that incited me to write. For on the one side, in regard I was an Actor in the War against the Romans, and a Witness of the Actions which pass'd therein, and also know what were the several Events thereof, I conceive'd my self oblig'd and, in a manner, forc'd to write the History of the same, to the end to manifest the unfaithfulness of those, who having written concerning this Subject before me, have disguis'd and perverted the Truth. And on the other side, I have reason to believe that the Greeks will be well pleas'd with this Work, because it will afford them an Account of the Antiquity of our Nation, and the Form of our Commonwealth, Translated out of Hebrew into their own Tongue. When I began the History of the E fore said War, I purpos'd to lay open to the World, How and whence the Jews had their first original; What alterations in Fortune they had fall'n into; By what Lawmaker they had been instructed in Piety, and incited to the exercise of Virtue; What Wars they sustained through several Ages; and finally, How, against their will, they became engaged in this last against the Romans. But for that this Subject was too ample and copious, to be treated only in passing, I thought fit to make a separate Work after it, and accordingly fit upon this Treatise. Afterwards (as it usually hapneth to those that attempt matters of great difficulty) I fell into a certain slothfulness, which made me very backward to resolve upon the Translation of so long a History, into a Foreign Language. Yet some there were, who inflamed with a desire of knowledge, animated me to this action; and especially Epaphroditus, a man enamor'd of all Learning, and particularly History; which is not to be wonder'd at, since himself hath had very considerable Employments, and experienc'd several Accidents of Fortune; in all which he hath shew'd a marvellous magnanimity of courage, with an unmoveable resolution to follow Virtue. Being thus perswaded by him, who is accustomed to encourage those whom he perceives dispos'd to perform things profitable and honest; and (which is more) being assistant in my self, that I should rather take delight to follow idleness, than addit my self to so laudable an exercise; I resolv'd my Work, and with so much the greater cheerfulness, when I consider'd with my self, that our Ancestors never made any difficulty to communicate matters of this nature to strangers; and that the most famous among the Greeks, have been curious to understand what passes amongst us. For Ptolemy King of Egypt, the second of the Name (highly affection'd to good Letters, and desirous to store and gather Books at incredible charge) caus'd our Laws and Customs, and manners of living, to be Translated into the Greek Tongue. And our High Priest Eleazar (who was not second in virtue to any other whatsoever) thought not fit to deny

deny this satisfaction to that Prince, as he would without doubt have done, had it not been the ordinary course of our Ancestors, not to conceal from other men, such things as are good and laudable. For which cause I have held it a matter no ways undecent for me, to follow the goodness and generosity of that worthy High Priest; and the rather, for that even at this day I suppose many are no less well affected to good Letters, than that great King. Yet the Copy of the Holy Scripture was not given him; but those Translators who were sent unto him to Alexandria, did only communicate that unto him which belongs to our Law. But the things that are found written in the Sacred Books of Holy Scripture, are innumerable; being the History of five thousand years: in which divers extraordinary Events and Revolutions, sundry great Wars, and many glorious Actions done by excellent Captains are described. In sum, if any one have a desire to read this History, he shall principally learn and observe, That all things fall out happily, and beyond their expectation, to those men who observe the Will of God, and are afraid to transgress his Commandments; and that God hath prepared for such the crown and reward of Felicity: as on the contrary, that they who depart from the diligent observance thereof, instead of succeeding in their designs, (how just soever the same may seem to themselves) fall into all sort of misfortunes, and into miseries without recovery. For which cause I exhort all those that shall read these Books, to conform themselves to the Will of God, and to observe in Moses our excellent Law-giver, how worthily he hath spoken of his Divine Nature, how he hath manifested that all his Works are proportionable to his infinite Greatness; and how his whole Narration thereof is pure and free from the vanity of Fables, whereunto all other Histories are poisoned. For the Antiquity alone of his History scares him from the supposition that one might entertain of his having mingled any thing of fabulous in his writings; inasmuch as he was born more than two thousand years ago, which is a continuance of Ages, to which the Poets neither durst refer the originall of their gods; neither the deeds or laws of men, whereof they make mention. But in pursuit of their gods is observ'd in the Sacred Books. For in compiling this Work, I have promised neither to add, nor to pretermitt any thing: And for that all whatsoever we shall declare, hath almost wholly depend on the knowledge which the wisdom of our Lawgiver Moses hath given us thereof, it is necessary before all other things, that I speak somewhat of himself; lest perhaps any man should wonder, that in a History wherein it may seem that I ought to relate nothing but Actions pass'd, and Precepts concerning manners, nevertheless I intermix so many things which concern the knowledge of Nature. We ought therefore to know, that Moses thought it most especially necessary, for him that will either virtuously dispose his own life, or impose Laws to other men, to begin with the knowledge of God; and after having attentively consider'd all his Works, to strive as much as in him lieth, to imitate his most perfect example, and follow him with all diligence. For it is impossible, that a Law-giver being void of this contemplation, should have good sense; or that his writings should be of any moment to induce them unto virtue, who should receive those Laws, except before all things they learn, that God who is the Father, and Lord of all, and that such a life is unto those that follow him; and contravise invironeth them with great calamities, who forsake the way of virtue and righteousness. Moses therefore intending to instruct his Citizens in this doctrine, began not his Ordinances with the Treatise of Contracts and Covenants, which we practise one with another, as other Lawgivers are accustomed to do, but he hath rais'd their minds to the knowledge of God, taught them in what manner this World was made by him, and shew'd them that the principal work among all those things which God made in the World, is Man. And after that he had made them capable of things concerning Piety, then might he more easily persuade them in the rest. Whereas other Lawgivers, adding themselves unto Fables, have in their discourses imposed on their gods the infamy of sins committed by men, and by the means have brought to pass, that the wicked first are yet more wicked, and addicted to evil doing. But our admirable Lawgiver, after having declared that God is in himself all virtue pure and unspotted, he shew'd that men also ought to endeavor to imitate the same; and on those that neither conceive nor believe those things, he inflicteth a grievous and inevitable punishment. I exhort the Reader therefore to examine our Writings according to these Rules: For to those that consider after this manner, nothing shall seem either absurd or unworthy the Majesty of God, or of his love to men; by reason that all things have their disposition conformable to the universal nature, which our Lawgiver hath declared sometimes obscurely, sometimes in convenient Allegories; gravely; and elsewhere expressing that manifestly, and publishing that in plain words, which ought openly to be made known. The causes whereof, if any man would search, he might find need of a most deep and philosophical contemplation; which I overstep at this present, without staying longer thereon: but if God shall give me time, I will enforce my self to compose it in a Volume, as soon as I shall have finished this Work. For this present then I will apply my self, to relate those things which have been done, beginning at the Creation of the World, according as Moses hath taught us, and I have found written in the Holy Scriptures.

THE

A The First Book of the History of the JEWS, drawn out of the Old Testament, and continu'd to the Empire of NERO, by FLAVIUS JOSEPHUS, under the Title of JEWISH ANTIQUITIES.

The Contents of the Chapters of the First Book.

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11. The destruction of Sodom.
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CHAP. I.

The Creation of the World. Adam and Eve disobey the Command of God, and are driven out of the earthly Paradise.

IN the Beginning God created Heaven and Earth. Now the Earth, not being subject to light, but covered with thick darkness, and traversed with an Air coming from high: God commanded that there should be Light, and after the Light was made, having considered the universal matter, he separated the Light from the Darkness, and named the Darkness Night, and the Light Day; calling the Morning the beginning of the Day, and the Evening the time wherein we cease from Travel; and this was the first Day which Moses in his language called a Day, and not the first Day; whereof at this present I could give a sufficient reason; but for that in a particular Discourse I have promised to write of all such things, I will refer the declaration thereof to its convenient time and place. After this, on the second Day, God created the Heaven, and placed it above all the World, having separated it from other things; and making it firm by the means of a Crystalline matter, he endow'd it with a quality moist and rainy, to the end the same might render the Earth fruitful. The third Day, he firmly established the Earth, (spreading the Sea round about the same; and the same Day, he with a word caus'd all Plants and Seeds to spring upon the face of the Earth. The fourth Day, he embellish'd the Heavens, with the Sun, the Moon, and the Stars, ordaining them their motions and courses, by which the seasons orderly ensuing might be distinguish'd. In the fifth Day, he made all kind of living Creatures which dwell upon the face of the Earth, as well those that swim in the deep Waters, as those that fly in the Air; uniting them together by couples and pairs, to the end that each, in their kind, might increase and multiply. The sixth Day, he made all Four-footed Beasts, and distinguish'd them into Male and Female; and in the same Day, he formed Man. So that Moses saith, That the World, and all that is therein, was made in six Days, and that on the seventh Day, God took rest, and caus'd from his labour. By reason whereof, we likewise desist from Travel on that Day, which we call the Sabbath, which in our language signifies Rest.

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After

The year of the world: is before christ's Nativity, 5653.
Gen. 1. 1. ad fin.
Heads of Ruf. from cap. 1.
The creation of the world.
The first day.
The second day.
The third day.
The fourth day.
The fifth day.
The sixth day.
Oct. 2. 2. Sabbath.

Heb. & Ruf.
Gen. 2, 19.
Gen. 2, 20.
The first nam-
ing of all crea-
tures.

The year of the
World, 1.
before Christ's
Nativity, 3963.

Gen. 2, 21.
Eve the no-
ther of all li-
ving creatures.

Paradise.
The four
Rivers of Para-
dise.

10, 11, 13, 14.
The first Phi-
son or Ganges.

15, 16.
Heb. Sub.
2. Euphrates.

3. Tigris.
4. Gihon, or Nu-
fu.

Heb. & Ruf.
Gen. 2, 23.
Gen. 2, 24.
The identity of
the Serpent.

3963.

6.
Adam and
Eve fall.

7.

8, 9.

God speaks
unto Adam.

11.
Adam sithen
pision.

Adam's pu-
nishment.

Eve's puni-
ment.

17, 18.
The Seed of
the Woman
(that is, Christ)

shall bruise the
Serpent's head.

Gen. 3, 15.
The Serpent's
punishment.

* 3963's ig-
norance in un-
derstanding
this place of
Scripture.

After the seventh day, *Adofes* describes more particularly the original of Man, and the manner of his Creation, in these terms: 3 God framed Man of the dust of the earth, and breath'd into him a Spirit and Soul; which Man was called *Adam*, an Hebrew word, signifying red, because he was made of earth, which was red or yellow; for the natural earth, called *Virgin-earth*, is of that colour. Then brought God all kind of living Creatures before *Adam*, shewing him as well the male as the female; on whom *Adam* bestowed those names, which to this present time they retain. And seeing that *Adam* had no female to accompany and live with him (for as yet there was no Woman) and for that he thought it strange that all other living Creatures had their companions: God took one of his ribs from him at such time as he slept, and of the same he form'd a Woman; who being brought before *Adam*, he did acknowledge that she was made for him. Now in Hebrew a Woman is called *Isa*, but this was called *Eve*, which is as much as to say, *The Mother of all Living*. He declarerth also, that God planted in the East a Garden, flourishing and adorned with all sorts of Plants, amongst which was the Tree of Life, and another the Tree of Knowledge, by which was known both good and evil. And after he had brought *Adam* and his Wife into this Garden, he commanded them to keep and cherish the Plants. Now this Garden was watered by a River that invironed it round about, and divided it self into four Channels or Rivers. The first called *Phison* (which name signifieth abundance or multitude) floweth by the Land of *India*, and entrench into the great Sea, and is by the *Greeks* called *Ganges*. The second called *Euphrates*, and in Hebrew *Phora* (that is to say, *diffusion* or *flow*). And the third called *Tigris* or *Diglah* (which signifieth *swift* and *swift*) fall into the Red Sea. *Gehon*, which is the fourth, runneth through the Countrey of *Egypt*, and signifieth as much as *coming from the East*, the *Greeks* call it *Nilus*.

Now God commanded *Adam* and his Wife to eat of the fruits of all other Plants, but to abstain from that of Knowledge, telling them, that at what time soever they should taste of the same, they should die the death. Now at that time, all living Creatures were at accord one with another, but the *Serpent*, who was very tame towards *Adam* and his Wife, became inflamed with envy, for that he saw they should be happy, if they continued in the observation of God's Commandments: and that contrariwise, if they should cast themselves headlong into ruine and destruction, if they should disobey the same. He therefore maliciously persuaded the Woman to taste the fruit of the Tree of Knowledge, giving her to understand, that the knowledge of good and evil was in the same; and that as soon as they had tasted thereof, they should lead a life no less happy than God himself: and by this means he caused the Woman, to fall, who had no regard of the ordinance of God. For having her self tasted of this fruit, and finding it pleasant and delicious in taste, she persuaded her Husband also to taste the same: whereupon they understood that they were naked, and sought means to cover themselves: (For this fruit had in it self the virtue to give understanding, and to quicken the mind.) Then covered they themselves with *Fig-leaves*; which they put before their Privities, esteeming themselves more happy than they were before, in that they now knew that which before they were ignorant of. But when God came into the Garden, *Adam* (who before was accustomed familiarly to talk with him) finding himself guilty of sin, hid himself from his presence: But God asked him for what cause he fled and shunned him at that time, whereas before he had taken pleasure to talk familiarly with him? *Adam* knowing that he had transgressed the Ordinances and Commandments of God, answer'd him not a word, but God spake unto him after this manner: I had provided for you the means whereby you might have led your life without any evil, or taste of misery; so that all whatsoever was requisite for necessity or pleasure, might have hapned of it self unto you, by my only providence, without any travel or care on your parts; which if you had well used, your life would have been very lovely and very happy: but you have scorned this mine Ordinance, and broken my Commandments. For in that you art silent at this time, I proceed not of respect, but of evil: of which thou findest thy self culpable, *Adam* excuseth his sin as well as he could, and prayed God not to be incensed against him, laying the fault of that which had hapned, upon his Wife, alledging that he had offended by reason he was deceived by her: and the Woman accused the Serpent. But God for his punishment, because he had suffer'd himself to be overcome by the counsel of a Woman, declared that the earth thenceforward never more of its own accord should bring forth fruits, but only when they till'd it with the sweat of their countenance: nor should it always yield all that was expected from it. And as touching *Eve*, he chastised her with Child-bearing, and thence in Travel; for that being her self deceived by the Serpent, he had drawn her Husband by the same means into extreme misery. He took also from the Serpent his speech, and was displeased with him, by reason of the malice he had conceived against *Adam*: and he put venom on his tongue, declaring him an enemy both to Man and Woman; whom

he

A he commanded to bruise the head of the Serpent, as well for that all the evil, which chanced unto Men, proceeded from his head; as also for that being assaulted in that part, he is most easily put to death. Moreover, having deprived him of his feet, he condemned him to sin, and to trail himself along the earth. After God had ordained them to suffer these punishments, he drove *Adam* and *Eve* out of the Garden of delights, into another place.

C H A P. II.

Cain kills his Brother Abel, God banishes him for it: His Posterity is as wicked as himself. The virtues of Seth the other Son of Adam.

BUT *Adam* and *Eve* had two male-children, the first whereof was called *Cain* (which signifies acquisition) and the second was called *Abel* (which signifies mourning). They had also three Daughters. These Brothers were of very different inclinations. *Abel* the younger honoured Justice, and (supposing that God was present in all his actions) he always and wholly fixed his thoughts on virtue; and his exercise was keeping of sheep. But *Cain* (being a wicked Man, and addicted to insatiable desire of profit) was he that first found out the use of the Plough. He killed his Brother for the cause which ensued, Having concluded amongst themselves to sacrifice unto God, *Cain* offered the fruits of his labour, and planting; *Abel* presented milk, and the firstlings of his fold: which sacrifice of his, was more acceptable to God, in that it rather consisted of things produced of themselves by the order of nature, than that which *Cain* covertofsly did forcibly in a manner extorted from nature. Hereupon *Cain* (being enrag'd because his Brother *Abel* was more honoured by God than himself, *then his Brother*; and having hidden his body out of sight, he thought the murder would be concealed. But God well knowing the fact, appeared to *Cain*, and questioned him concerning his Brother, what was become of him, for that for some days he had not seen him; whereas before they had been always together. *Cain* (being troubled, and ignorant what answer to make unto God) said at first that he wondered what was the cause his Brother was so long absent: but afterwards being troubled that God continued the question, and more closely press'd him; he said he was not his Brother's keeper, nor bound to take care of his affairs. Then God reproved and convicted *Cain* of murdering his Brother, and ask'd him how he dar'd deny the knowledge of his brothers death, where as he himself had slain him. Notwithstanding God forbore to inflict upon him the punishment deserved for this murder, by reason that *Cain* offer'd sacrifice, and made request unto God, that it would please him to remit somewhat of the severity of his justice against him. Yet did God curse him, and threaten to punish his Posterity to the seventh Generation. Then did he drive him and his Wife out of that Countrey: whereat *Cain* being affrighted (for fear of being encountered and devour'd by some savage Beast) God commanded him to suspect no dangerous event for that cause, assuring him that he might safely travel thorow all Regions, without being either assaulted or feared by Savage Beasts: and having set his mark upon him, by which he might be known, he commanded him to depart the Countrey. After that *Cain* (accompanied with his Wife) had travelled thorow divers Regions, he made his abode at *Nah*, and in that place had several Children. But he made not use of this chastisement for his better amendment, but rather became worse and worse; for he abandoned himself to all sensual pleasures, making it his sport to outrage those with whom he conversed, filling his house with riches gotten by rapine and violence: and gathering together other wicked and debauch'd Men, he taught them to commit all sorts of crimes and impieties: he destroy'd that simplicity which Men before that time had used in their mutual societies, by the inventions of Measures and Weights; the ignorance whereof was the cause that the life of Man was enfrang'd from deceit: but instead of place of free and plain sincerity, he introduced fraud and deceit. He it was that first bounded the fields, and built the first City, and made a Wall and a rampire, enforcing his Followers to dwell therein. This City he named *Enoy*, by the name of *Enoy* his first begotten Son. *Fared* was the Son of *Enoy*; of *Fared* issued *Lamelech*, whose Son was *Methusala*, who begot *Lamech*, who had 77 Children by his two Wives, *Sella* and *Ada*; amongst whom, *Jobel* the Son of *Ada* was the first that made *Tents*, and took delight to lead a pastoral life; contenting himself with the same. *Jubal* his Brother invented Music, and the Psalter, and Harp. And as touching *Abel* one of his Sons, by his other Wife *Sella*, he surpassed all his other Brethren in courage, and bravely managed the affairs of War, by which means he got *Riches*, and Means to maintain his life with more pleasure than formerly. He it was that first invented the art of Forging, and was Father to a Daughter named *Noam*. But *Lamech* being well instructed in divine things, and foreseeing that he should suffer punishment for the fratricide of *Cain*, he told it to his two Wives.

Heb. & Ruf.
Gen. 4, 1.
Gen. 4, 2.
Gen. 4, 3.
Gen. 4, 4.
Gen. 4, 5.
Gen. 4, 6.
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Gen. 4, 90.
Gen. 4, 91.
Gen. 4, 92.
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Gen. 4, 94.
Gen. 4, 95.
Gen. 4, 96.
Gen. 4, 97.
Gen. 4, 98.
Gen. 4, 99.
Gen. 4, 100.

The year of the
World, 70.
before Christ's
Nativity, 3963.

The sacrifice
of Cain and
Abel.

Weak reason
in supposing
Cain slew his
Brother, Abel.

The talk be-
tween God and
Cain.

10, 11, 12.

Cain's banish-
ment.

14.

15.

16.

Cain is not
bettered by
his sacrifice;
meant.

Measures and
Weights found
out by Cain,
Eve the first
City.

17, 18, 19.

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So it was, that during the life of *Adam* himself, the successors of *Cain* were most wicked, teaching and imitating one another's wickedness, the last of them proving always the worst; so that they were strangely inclined to follow War and Theft: and if perhaps some of them were more remiss than others in committing Murders, and outrages; yet were they rapacious enough to spoil and possess the goods and heritages of other Men. But *Adam* the first Man made of Earth (for the History requires that I should return to speak of him) after the death of *Abel*, and the flight of *Cain*, the earnestly desired to have Children; and accordingly he had many, being about seven years of two hundred and thirty years: besides which, after he had lived some seven hundred years, at last he died; amongst whose Children was *Seth*. Now for that it were too long to speak of all of them, I will only touch that which concerneth *Seth*: He being nourished and trained by his Father to the years of discretion, studied of virtue, and left his descendants Heirs and followers of his faculty: who being all of them well born, remained in the World free from all contention, and lived happily: so that it never happened that any of them in any fort did injury to any Man. To these we owe the science of *Astronomy*, and all that which concerneth the Beauty and Order of the Heavens. And to the end that their inventions might not wear out of the memories of Men, nor perish before they were perfectly known, (inasmuch as *Adam* had foretold them of the general destruction of all things after two sorts, the one by the force of fire, and the other by the violence and abundance of Waters) they made two pillars: the one of Brick, and the other of Stone; and engraved in each of them such things as they had invented; to the end that if *Brick* should be abolished by the overflowsings and rage of Waters, that other of Stone might remain, and declare unto Men that which was imprinted thereon for their instructions. That of *Brick* was destroyed by the Deluge, but the other of Stone is to be seen in the Country of *Syna* even to this present day.

C H A P. III.

Of the Posterity of *Adam* till the Deluge, from which God preferred
Noah and his Family in the Ark.

IN this manner Mankind liv'd for seven Generations, honouring one God the Lord of all things, and having always a respect of virtue. But afterwards in process of time, they degenerated from the ancient institutions of their fore-fathers, neither observing humane Laws, nor continuing their accustomed service of God; and they that before industriously exercised themselves in virtue, afterward with twice as zealous study followed wickedness; and grew at last to that height of impiety, that they provoked Gods heavy displeasure against them. For the *Angels of God* marrying with the Daughters of *Seth's* descendants, produced a race of insolent People, contempters of all good; by reason of the trust they had in their Forces; and for their heinous actions not unlike the Giants which the *Greeks* mention in their Fables. But *Noah* perplexed and extremely displeased with such their misdemeanors, exhorted them to change their lives, and amend their misdeeds: and (seeing them moved by no admonitions, but wholly possessed with the pleasure which they took in vices) he fearing lest they should kill him and his Family, left them to their looseness, and with his Wife, Children, and all his Family, departed into another Country. Then God (who lov'd him for his justice) became so provoked with the malice and corruption of the rest of Mankind, that he resolved to destroy all Creatures whatsoever in the World, and to produce another new race innocent, and repurged from all impiety: He abridged also the time of their life, so that they lived not any more so long as they were wont, but only attained the term of sixscore years; and he covered the Land with Waters, by which means all of them were destroyed; only *Noah* escaped by the means and way which God taught him: He built an Ark of four fangers, in length three hundred Cubits; in breadth fifty: and in height thirty: into this he entred with his Mother, his Wife, and his Children, and their Wives, having provided himself of all things requisite both for their sustenance and use: he closed also therein all sorts of living creatures, two and two, male and female, for the conservation of every kind, and of some of them seven couples. The sides of this Ark were strong, and the cover also; so that no water could pierce the same, and whatsoever storm might come, it was able to resist it. Thus was *Noah* (by lineal descent, the tenth from *Adam*) saved with all his household; for he was the Son of *Lamech*, whose Father was *Methusala* the Son of *Enos*, the Son of *Jared*, the Son of *Malaleel*, who with divers other Brethren were begotten by *Cainan*, who was the Son of *Enos* who was the Son of *Seth*, who was the Son of *Adam*. This destruction happened in the

A six hundredth year of *Noah's* age (and the second month, which was called *Diu* by the Macedonians, and by the Hebrews *Marjoman*) for to have the Egyptians distinguish the year, but *Moses* sets down *Nisan* for the first month in his *Chronicles*, which is *Xanthikos* among the Macedonians (for that in this month he brought the *Japhetites* out of the thraldom of the Egyptians;) He made this Law therefore, that all things which appertain to divine service, should take their beginning and reckoning from this month; but in respect of civil matters, as Fairs and Markets appointed for Traffick, he observed the ancient order of the year, beginning in *December*. *Moses* writes that the Deluge began the fifteen and twentieth day of the second month in the year two thousand two hundred fifty and six, after the Creation of the first Man *Adam* (which time is carefully calculated in Holy Writ, in which the birth and death of great personages of that time are most exactly set down.) At such time then as *Adam* was 230 years old, his Son *Seth* was born unto him; and the same *Adam* lived 930 years. *Seth* about the age of 250 years, begat *Enos*, who after he had lived 905 years, left the Government of his affairs to his Son *Cainan*, whom he had begotten about the 150 year of his age. After that *Cainan* had lived 910 years, he had his Son *Malaleel*, begotten by him in the 170 year of his age. The said *Malaleel* having lived 195 years died, leaving his Son *Jared*: who at the age of 162 years, begat *Enoch*, who lived 365 years. After *Enoch*, succeeded his Son *Methusala*, begotten about the age of 162 years, at such time as the said *Enoch's* Father was yet alive: and after that *Enoch* had lived 365 years, he was taken up unto God (whence it cometh to pass that his decease hath not been mentioned by any writer.) *Methusala* the Son of *Enoch*, in the year of his age 187, had *Lamech* for his Son, who lived 782 years, and to whom he left the Sovereignty, having held the same 969 years. And *Lamech* after he had governed 707 years, declared his Son *Noah* Governor, at such time as the said *Lamech* had lived 182; which *Noah* liv'd the space of 900 years.

All these years calculated into one sum, make the number of 2256; yet to perfect this account, we ought not to seek out the decease of the Personages (for they lived in the same time that their Children and successors did;) but the only thing we are to observe, is their births. Now God having given the sign, and the rain falling for the space of forty days together, the waters rove and overflowed the whole earth fourteen Cubits, (so that there was no means of flight, or place of refuge for any.) But as soon as the rain was ceased, the water began to decrease by little and little for the space of one hundred and fifty days, till the 27 day of the seventh month; when *Noah* perceiving that the Ark was on ground upon the top of a certain Mountain of the Country of *Armenia* he opened the window, and seeing the earth a little discovered it self round about he conceived some better hope, and began to comfort himself. Some few days after, when the water was ebbed somewhat more, he sent out a Raven (desiring to know if the rest of the earth were delivered from the waters, and whether without danger he might go out of the Ark. But the Raven finding the earth still cover'd with water, returned unto *Noah*: who the seventh day after sent out a Dove to discover the state of the earth, which returned beiried, and bearing in its mouth an Olive branch: whereby *Noah* perceived that the earth was freed from the Deluge; and having still waited seven days more, he let at liberty all living Creatures that were in the Ark. But as soon as himself, his Wife, and his Family came forth, he offered sacrifice unto God, and Feasted, and rejoiced, both he and all his household. The *Armenians* in their language have called the place where *Noah* descended, *Apobathion* (which signifieth a descent) and in that place, even at this present, the Inhabitants of the Country these some remainers of the Ark. All Historians, even the *Barbarians*, have made mention of this Deluge, and of the Ark: amongst whom is *Berosus* the *Caldean*, who setting down the occurrences of this Deluge, writeth after this manner: Some say likewise that a certain part of this Ark is still seen in *Armenia*, upon the Mountain of the *Cordagans*, and that some persons have brought from thence some of the Pitch wherewith it was Calked, which the Men of that place are wont to use instead of a preservative against incantment. *Herome* the Egyptian also (who hath written of the Antiquities of the *Phenicians*) hath made mention of this matter: as also *Ninivus*, with divers others. *Nicholas* of *Damascus* likewise in his Ninety sixth Book speaketh henceof after this manner: Above the Region of the *Mineans* there is a great Mountain in *Armenia* called *Baris*, in which it is reported that divers retired themselves for safety, during the time of the Deluge, and there escaped: and that a certain Man born on an Ark, arrived on the highest top of that Mountain; and that certain pieces of that bottom had been kept there a long while. 'Tis probable this is the Man of whom *Moses* the Law giver of the *Jewes* maketh mention. But *Noah* fearing lest God (having condemned all Men to a general perdition) should every year overflow the earth after this

The end of the World, &c. before Christ's Nativity, 1508. Nisan of Jews begins in April to us.

Gen. 2. 23: 4d. item. This comparison doth not exactly agree with the Hebrews, and the 70 Interpreters.

Gen. 1. 24: Enoch's death is not written in holy Scriptures.

Gen. 7. 4: In the Greek copy and Mas. for arc 40 days. av. 17. & 20. The Latin Gen. 8. 1.

Noah sendeth a Raven out of the Ark.

Noah forbiddeth the Ark, and sacrificeth to God. 16. 17.

Noah the Damascene of the Jews.

this manner offered burnt-sacrifice unto God, beseeching him, that hereafter he would maintain the ancient order, and that no such great calamity might arrive, by which all living Creatures might come in danger to be utterly destroyed and exterminated; but that having inflicted serv'd punishment on the wicked, he would spare the Innocent, whom in his mercy he had preserved from the past danger; so otherwise they should be more miserable, than those that had been buried in the waters, if having beheld with trembling so strange a desolation they should not be preserv'd from the first, but to perish by a second. He prayed therefore that he would be pleased to accept of his sacrifice, and in his mercy vouchsafe not to conceive hereafter a ruinous hate and displeasure against the earth; to the end that he and his posterity might by their labours Till it, and building them Cities might possess the same in peace, wanting none of those commodious which they enjoyed before the Deluge; but that they might equal their fore-fathers in age, and length of life.

Noah having in this sort finished his requests, God (who loved him for the uprightness of his heart) granted him his request, and said he had not been the Author of their deaths who were drowned, but that they themselves by their own wickedness had procured those punishments due upon themselves. For had he desired that they should be extinguished, he would not have brought them into the World. For better it is, not to grant life, than to destroy those to whom it is given. But (said God) through their contempt of my service and graces, they have incurred me to destroy them with the rigor of this vengeance: hereafter I will not so severely pursue and punish their iniquities, in my displeasure, especially for thy sake: And if hereafter at any time I shall send any tempest, fear not (how great and hideous soever the storms be) for there shall be no more Deluge of water upon the earth. In the mean time I command you to keep your hands innocent from murder, and all man-slaughter; and to punish those that commit wickedness. I leave the use of all other living Creatures to your sustenance or service; in as much as I have made you Lords over them all, as well those that breathe upon the face of the earth, as those that swim in the waters, and such as inhabit and die in the air: but you shall not eat any blood, in as much as therein consisteth the soul and life of living Creatures. And I declare unto you, that I will forbear to draw the shafts of my displeasure against Men; And I will give you the Rainbow for a sign of the promise which I make to you.

Noah lived after the Deluge 350 years; and having spent all the rest of his life in happiness, he died after he had lived in the world nine hundred and fifty years. Neither is there cause why any Man (comparing this our present age and the shortness thereof, with the long life of the Antients) should think that false which I have said: neither followeth it, that because our present life extendeth not to such a term and continuance of years, therefore they of the former World attained not the age and long life which we publish of them. For they being beloved of God, and properly brought up by him, using also a kind of nutriment agreeing with their natures, and prolonging their lives, it is no absurd thing to suppose that their lives were of that continuance, considering that God gave them long life to the end that they should teach virtue and should conveniently practice those things which they had invented, the Sciences of Astronomy and Geometry: the demonstrations whereof they never had attained, except they had lived at the least six hundred years. For the great year is accomplished by that number of years: whereof all they bear me witness, who either Greeks or Barbarians, have written ancient Histories. For both Manetho (who hath written the History of Egypt) and Berosus, who registered the acts and affairs of the Chaldeans (together with Moyses, Historian of Egypt, who writ those of the Phenicians) and others, accord with me in that which I have said. Hesiodus also, Hecataeus, Hellanicus, and Acusilas, Ephorus, and Nicolaus do declare, that they of the first World lived one thousand years. Notwithstanding let every man judge of these things, as best liketh him.

CHAP. IV.

Of the Tower of Babylon, and the change of Tongues.

Noah had three Sons, Sem, Japhet, and Cham, born one hundred years before the Deluge. These first descended from the Mountains into the Plains, and there made their habitation: which when other Men perceived (who for fear of the Deluge had fled the Plains, and for that cause were loth to forsake the Mountains) they gathered courage, and persuaded themselves to do the like: and the Plain where they dwelt was called Sennar. And whereas they were commanded by God, that (by reason of the increase and multitude of Men) they should send Colonies to inhabit divers Countries of the World (to the end no quarrels might grow betwixt them; but contrariwise

A contrariwise in labouring and tilling a great quantity of ground, they might gather great store of fruits) they were so ignorant, that they disobeyed God, and falling into great calamities, suffered the punishment of their offence. Now God seeing their number continually increase, he commanded them again to divide themselves into Colonies. But they (forgetting that the Goods which they possessed, proceeded from him, and his bounty; and presuming that their force was the only cause of their abundance) did not obey him, but rather suspected that God sought to betray them, to the end that being thus divided, he might the more easily destroy them; Nimrod the Grandson of Cham one of Noah's Sons, incited them in this sort to mock and contemn God. He put them in the head that they should not believe that their prosperity proceeded from God, but that they ought to attribute it to their own valor, which furnish'd them with so much riches: so that in a little space he reduced their estate to a tyranny; supposing by this one means that he might make Men revolt against God, if he might persuade them to submit themselves to his Government; giving them to understand, that if God should once more threaten a Deluge, he would protect them against him, and to that end build a Tower, to whose top the water should not reach, and also revenge the death of their Predecessors. The stupid People gave ear to these persuasions of Nimrod, supposing it to be pusillanimity in themselves, if they should obey God. For which cause they began to build the Tower with their utmost industry; neither was there any one idle in all that work: yea, so great was the number of Labourers, that in a little time the work was raised to a height beyond all expectation. The thickness of it was so great, that it obscured the height: and it was built of burnt Brick, and cemented and joined with a bituminous mortar, to the end that it might become the stronger.

God seeing their madness, yet condemned them not to a general extermination (by reason that they had made no profit by their example, who perished in the first Deluge) but made them mutiny the one against another by changing of their tongues: so that by reason of their diversity of language, they could not understand one another. The place where this Tower was builded, is at this present called Babel (by reason of the confusion of tongues: that first began in that place) for Babel in Hebrew signifies confusion. Of this Tower, and the diversity of languages, Silius makes mention in these words: As each time as men used one kind of language, they built a most high Tower, as if they meant by the same to mount up into Heaven; but the gods rais'd wind, and overthrew the Tower, and sent amongst the Builders distinct and several languages; whence it came to pass, that the City which was afterwards built in the same place was called Babylon. But as touching the field of Sennar where Babylon stands, Heftius testifieth after this manner: It is said of those sacrificers, who escaped from this great disorder, that they took the Sacred Reliques of Jupiter the Conqueror, and came into Sennar of Babylon.

CHAP. V.

How Noah's Posterity dispersed themselves thorow the whole World.

From that time forward (by reason of the diversity of tongues) the multitude dispersed themselves into divers Countries, and planted Colonies in all places, and occupied those places whither either God or their good fortune conducted them: so that both the Sea-coasts, and the Middle-land were replenished with Inhabitants. Some there were also, who passing the Sea in ships and vessels, first peopled the Islands. And there are some Nations likewise, who at this day retain the names which in times past were imposed upon them, some others have changed them. Others are altered into names more familiar and known to the Neighbors, deriving them from the Greeks: the Authors of such Fables: For they in latter times having grown to great name and power, appropriated the names due to themselves, in giving names unto the Nations which they subdu'd, as if they had taken their original from them.

CHAP. VI.

The Descendants of Noah down to Jacob: The several Countries which they possess'd.

Now they, in honour of whom the Nations receive their first names, were the children of the sons of Noah. Japhet the son of Noah had seven children, who extended themselves in Asia, from the mountains of Taurus and Amanus, to the River of Tanais, and in Europe unto Gades, occupying the Countries which they first met with, not before inhabited, and calling their several Lands by their own name; Gomar was the founder of the Gomarians, whom the Greeks now call Galatians: Magog dwelt amongst those, who (according to his name) were called Magogians, and by the Greeks Scythians. Of Madog (the first begotten son of Japhet) issued the Madians, whom the Greeks name Medes; and of Javan his other son, the Jonians, all the race of the Greeks took their original. Thobow

He gave name likewise to the *Thebelsians*, who at this day are called *Iberians*. *Mefchus* was the founder of them that were called *Mefchinians*, who were since named *Cappadocians*; for they shew even at this day a token of their ancient name, to wit, the City of *Mafaca*, which testifieth that this Nation hath been so called. *Theres* gave name to the *Therians*, who were under his Government, and whom the *Greeks* called *Iberians*. All these Nations took their original from the seven sons of *Japhet*. But of the three sons which *Gomar* had, *Alphaxanes* gave name to the *Alphaxanians* (at this day termed *Rheginians* by the *Greeks*); *Riphaters* gave name to the *Riphatinians*, called at this day *Paphlaginians*; *Tygeranes* to the *Tygerians*, who by the *Greeks* are called *Phrygians*. Also *Javan* the son of *Japhet*, had three sons; of whom *Alfius* gave name to the *Alfians*, who at this present day are the *Actolians*, over whom he commanded. *Tharfus* gave name to the *Tharfians*, which was the ancient name of the *Cilicians*, as appeareth by the name of their Renowned and Metropolitane City *Tharfis*; *Cethim* obtained the Isle of *Cherine*, called at this day *Cyprus* (whence it is that not only all Islands, but also all places on the Sea-coast by the *Hebrews* called *Cethim*) witness one of the Cities of *Cyprus*, which hath had the fortune to preserve its ancient name; being called *Cethim*, by those that give *Greek* names to all things, a word not name varying from *Cethim*. These Nations were founded by the sons and young children of *Japhet*. But I will first publish one thing which perhaps is unknown to the *Greeks*, and then prosecute my purposed Narration which I have omitted; that is, these names have been changed after the manner of the *Greeks*, to the end their pronunciation might be more eafie and agreeable. For we never alter the terminations of words.

But the sons of *Cham* possessed *Syria*, and all the Region that abuteth on the Mountains of *Amans* and *Lihanus*; extending their Empire even as far as the Ocean, and giving names to the same. Which names are partly wholly abolished, and partly so changed, that they are very hard to be known. There are only the *Ethiopiens*, of whom *Chus*, one of *Cham's* four sons, was Prince, that have always preserv'd their name; and not only in that very Country, but also through all *Affa* they are call'd *Chusians* to this day. The *Mefians* descended from *Mefi*, have also preserv'd their name: for we call *Egypt* *Mefi*, and the *Egyptians* *Mefians*. *Phut* likewise establish'd the Colonies of *Libya*, and called the Inhabitants thereof according to his name, *Phutians*; and there is a River in the Country of *Mauritania*, which hath the same name, of which it is manifest that divers *Greek* Histories make mention, as also of the Country near adjoining, which they call the Country of *Phut*, but it hath since changed its name by the means of one *Libi* one of the sons of *Mefiam*; (why it is called *Africa*, I will hereafter signify unto you.) As touching *Canaan* the fourth son of *Cham*, he dwelt in the Country at this day called *Judea*, and call'd it the Country of *Canaan*, according to his own name. *Chus*, who was the eldest son of *Cham*, had six sons; *Sabaz*, Prince of the *Sabazians*; *Euvlas*, Prince of the *Evilans*; at this day called *Cetulians*; *Sabater*, Prince of the *Sabatheans*; whom the *Greeks* name *Alfabarians*; *Sabafer*, Prince of the *Sabaferians*; and *Romus*, Prince of the *Romians*; who had also two sons, of whom *Juda* dwelt in the Country of the *Indians*, amongst those that are called *Hebrewians* in *Asiopia*, and *Sabazus* founded the *Sabazians*. As for *Nimrod* the sixth son of *Chus*, he settled his Colony upon the Confines of *Babylon*, and tyrannized there, as is before declared.

All the eight sons of *Mefiam* occupied all the Country from *Gaza* unto *Egypt*; but the eldest son of the eight, named *Phisifin*, hath left his name to the Country which he possess'd, for the *Greeks* call a part thereof *Palestine*. As touching the rest, *Lem*, *Enam* and *Labin*, *Nethem*, *Phatrosim*, *Chethem*, *Cherefene* and *Chephom*, we know neither of their actions, nor of their names, except *Labin*, who plant'd a Colony in *Lybia*, and gave his name to it. For the *Ethiopiens* (whereof hereafter we shall make mention) overthrew their Cities.

Canaan also had eleven sons, amongst whom *Sidonius* built and named *Sidon* (a City in *Phenicia*, and *Amathus* built *Amath*, which at this day the Inhabitants call *Amathus*, though the *Macedonians* call it *Epiphania* (which signifies *famous*) from the name of one of its Princes; *Aradus* possess'd the Isles of *Aradus*, and *Ariceus* built the City of *Arce*, upon mount *Lihanus*. As for the other seven, *Eveus*, *Cethus*, *Jeufus*, *Euclens*, *Sineus*, *Samarus* and *Gorgeus*; there is no memory remaining of them in Sacred Scriptures, but only their names: For the *Hebrews* razed their Cities upon the occasions which I am going to relate.

After the Deluge, when the earth was established in its first estate, *Noah* gave himself to Tillage, and plant'd Vineyards; and when the Fruit thereof was ripe (and he had preferr'd and made Wine thereof) he drank, and banquetted after he had done sacrifice; being thereby made drunk, and overpreffed with sleep, he lay discover'd in a most unbecomely and shameful fashion; which when *Cham* his younger son beheld, he scornfully discover'd it to his Brothers; who being alarm'd, cover'd their Father's nakedness with

reverence.

A reverence. Which fact of his coming to the knowledge of *Noah*, he wish'd all felicity to the two others; and as touching *Cham* (out of a fatherly tenderness) he curst him not, but only his posterity after him; who accordingly were punish'd for the sin of their Forefather, as we shall then hereafter.

Now the third son of *Noah* had five sons, who inhabited the Country of *Affa*, beginning at *Euphrates*, and extending to the *Indian Ocean*. For *Elisav* the eldest left the *Elimitans* or *Elamites* for his Successors, whence proceeded the *Perfians*. After the second built the City of *Ninire*, and gave his Subjects the name of *Assyrians* (who were rich above all the rest.) *Arphaxad* the third, named those of his command *Arphaxadians*, who at this day are called *Chaldeans*. *Aram* the fourth, had the *Arameans* (whom the *Greeks* call *Syrians*); and *Ludis* the fifth, came the *Ludians*, who at this day are called *Lydians*. Of those four sons which *Aram* had, *Ufer* dwelt in the Region of *Trachonitis*, and built the City of *Damafus* (situate between *Palestine* and that part of *Syria*, which is framed *Celer* or hollow.) *Otrus* obtained *Armenia*; *Gether*, *Badria*, *Mifus* was father to the *Mexaneans*, whose Country is called at this day the valley of *Pafin*. *Sale*, *Arphaxad's* son, was *Heber's* father, from whose name in times past the *Hebrews* were denominated: *Heber* begat *Judith* and *Phaleg*, who was so call'd, for that he was born at such time as Lands came to be divided: for *Phaleg* in *Hebrew* significeth Division. They that follow, were the sons of *Judith*: *Elmodad*, *Saleph*, *Azermoth*, *Israh*, *Edoram*, *Uzal*, *Dael*, *Ebal*, *Ehemael*, *Sapham*, *Ophir*, *Euvilas*, and *Jobel*; who occupied some parcel of that Region which was between *Cophen* a River in *India*, and the hither *Syria*. Hitherto have we spoken of the Progeny of *Sem*, now we come to speak of the *Hebrews*. *Phaleg* the son of *Heber* begat *Ragams*, by whom was begot *Seruch*, from whom *Nachor* descended, and from *Nachor* *Thares*, who was *Abraham's* father, the tenth in account from *Noah*, and born 292 years after the Deluge. For *Thares* being 70 years old, begat *Abraham*. *Nachor* at 120 years of age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 132 of his life, and *Ragams* begat *Seruch*, when he was 130 years old; and about those years *Phaleg* begat *Ragams*. But *Heber* at 34 years of age, begat *Phaleg*: (himself begotten by *Sela*, when he was 135 years old;) which *Sela* was begotten by *Arphaxad*, when he was 135 years of age. And *Arphaxad* was the son of *Sem*, and Grandson of *Noah*, whom he begat two years after the Deluge. *Abraham* had two brothers, *Nachor* and *Aram*, of whom *Aram* left *Lot* for his son, and *Sara* and *Melcha* for his daughters, and afterwards dyed in the land of *Canaan* in a City called *Ur* of the *Chaldees*, where his Sepulchre is to be seen even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing weary of *Chaldea* after the death of his son *Aram*, he and his Family transported themselves into *Charan* a City of *Mefopotamia*; in which place they buried *Thares*, when he had lived the space of 250 years. For, about this time the life of man was abridged, and grew more short, until the time of *Mofes*: when the space of man's life limited by God himself was 120 years; to which term *Mofes* attained. *Nachor* had eight children by *Melcha* his wife: *Ux*, *Baux*, *Mannuel*, *Zacham*, *Asam*, *Phaleg*, *Jadephaz*, and *Bathuel*, (who were the legitimate sons of *Nachor*.)

E But *Zabeus* and *Gadan*, *Thaven* and *Meshem* were begotten by him on his Concubine *Ruma*. To *Bathuel* one of the legitimate sons of *Nachor*, was born a daughter named *Rebecca*, and a son called *Laban*.

CHAP. VII.

How *Abraham*, the Author of our Nation, departed from the Land of the *Chaldeans*, and dwelt in the Country of the *Canaanites*, which is now called *Judea*.

A *Abraham* having no issue, adopted *Lot* the son of *Aram's* brother, and brother to *Sara* his wife: he departed out of the Country of *Chaldea*, when he was 75 years old, (having had commandment from God to depart thence into *Canaan*;) in which Country he remained, and left the same to his Posterity after him. He was a man accomplished in all things, full of understanding, and apt to persuade those that gave ear unto him, with- out any default in his foresight and providence. For this cause he was supposed to surpass all men in virtue, and was he that first undertook to rectify the received erroneous opinions of men touching the Deity. He first of all did most manifestly preach, and prove, That there was but one God, Governor and Maker of all things; and that otherwise if any thing conferred or furthered our Felicity, it hapned unto us not by our own workings, but by his holy Will. And this he observ'd and prov'd by what comes to pass both in the Earth and the Sea, as also by those things which he saw daily occur by the influences of the Sun, the Moon, and other Stars: namely, that there is a certain power that disposeth them, and decently administrerth all things; without whose assistance, nothing would be profitable unto us; whereas nothing bath of it self any virtue, but all things are obedient to his Omnipotent Will; and for that cause, honour and thank

The Progeny of the Sons of Gomar.

The Progeny of Javan. Tharfus. Part's Country. Alfio.

Whence grew the change of names.

Of the Sons of Cham, and their Progeny.

Libya, or Affica.

The Progeny of the Chameans.

The year of the World, before Christ's Nativity, 2174.

Nabodonosor.

Palestine, from the name of Phisifin.

The Children of Canaan.

Mofes by Ref. Gen. cap. 12. Gen. 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25.

Noah is made drunk, & is scorned, and curst him that deserveth him. Gen. 9. 21. Of the Sons of Sem the third son of Noah and of theirs, and Abraham's Progeny.

The original of the Hebrews.

Abraham's Genealogy.

The year of the world, before Christ's Nativity, 2174. The term of man's life about this term, 120.

The year of the world, before Christ's Nativity, 1900. The wisdom of Abraham. The first Preacher of the Word.

law gave name likewise to the *Thebelsians*, who at this day are called *Iberians*. *Mefchus* was the founder of them that were called *Mefchians*, who were since named *Cappadocians*; for they then even at this day a token of their ancient name, to wit, the City of *Mafaca*, which testifieth that this Nation hath been so called. *Theres* gave name to the *Therians*, who were under his Government, and whom the *Greeks* called *Iberians*. All these Nations took their original from the seven fons of *Japhet*, but of the three fons which *Gomar* had, *Alchanaxer* gave name to the *Alchanaxians* (at this day termed *Rheginians* by the *Greeks*); *Riphath* gave name to the *Riphathians*, called at this day *Paphlagonians*; *Tyger* to the *Tygerians*, whom by the *Greeks* are called *Phrygians*. Also *Javan* the fon of *Japhet*, had three fons; of whom *Alifus* gave name to the *Alifians*, who at this present day are the *Atolians*, over whom he commanded. *Tharfus* gave name to the *Tharfians*, which was the ancient name of the *Cilicians*, as appeareth by the name of their Renowned and Metropolitane City *Tharfus*; *Chetium* obtained the Isle of *Cherine*, called at this day *Cyprus*, (whence it is that not only all Islands, but also all places on the Sea-coast are by the *Hebrews* called *Cethim*) witness one of the Cities of *Cyprus*, which hath had the fortune to preserve its ancient name; being called *Cithum*, by those that give *Greek* names to all things, a word not much varying from *Cethim*. These Nations were founded by the fons and young children of *Japhet*. But I will first publish one thing which perhaps is unknown to the *Greeks*, and then prosecute my purposed Narration which I have omitted; that is, that these names have been changed after the manner of the *Greeks*, to the end their pronunciation might be more eafie and agreeable. For we never alter the terminations of words.

But the fons of *Cham* possessed *Syria*, and all the Region that abuteth on the Mountains of *Amarus* and *Libanus*; extending their Empire even as far as the Ocean, and giving names to the same. Which names are partly wholly abolished, and partly so changed, that they are very hard to be known. There are only the *Ethiopian*s, of whom *Chaw*, one of *Cham*'s four fons, was Prince, that have always preserv'd their names; and not only in that very Country, but also through all *Affa* they are call'd *Chufians* to this day. The *Mefians* descended from *Mefi*, who also preserv'd their name: For we call *Egypt* *Mefrie*, and the *Egyptians* *Mefrians*. *Phut* likewise establish'd the Colonies of *Libya*, and call'd the Inhabitants thereof according to his name, *Phutians*; and there is a River in the Country of *Mauritania*, which hath the same name, of which it is manifest that divers *Greek* Histories make mention, as also of the Country near adjoining, which they call the Country of *Phut*, but it hath since changed its name by the means of one *Libi* one of the fons of *Mefian*; (why it is called *Africa*, I will hereafter fignifie unto you.) As touching *Canaan* the fourth fon of *Cham*, he dwelt in the Country at this day called *Judea*, and call'd it the Country of *Canaan* according to his own name. *Chaw*, who was the eldest fon of *Cham*, had fix fons; *Sabos*, Prince of the *Sabeans*; *Evlus*, Prince of the *Evlucians*; at this day called *Cetulians*; *Sabafer*, Prince of the *Sabaferians*, whom the *Greeks* name *Alfabarians*; *Sabafer*, Prince of the *Sabaferians*; and *Romus*, Prince of the *Romans*; who had also two fons, of whom *Juda* dwelt in the Country of the *Indians*, amongst those that are called *Hebrewians* in *Judea*, and *Sabeus* founded the *Sabeans*. As for *Nimrod* the sixth fon of *Chaw*, he settled his Colony upon the Confines of *Babylonia*, and tyrannized there, as is before declared.

All the eight fons of *Mefian* occupied all the Country from *Gaza* unto *Egypt*; but only one of the eight nam'd *Phifin*, hath left his name to the Country which he possess'd, for the *Greeks* call a part thereof *Palestine*. As touching the rest, *Lom*, *Enam* and *Labin*, *Nethem*, *Phatrosim*, *Chafene*, *Chrefene* and *Cephthom*, we know neither of their actions, nor of their names, except *Labin*, who plant'd a Colony in *Libya*, and gave his name to it: For the *Ethiopian*s (whereof hereafter we shall make mention) overthrew their Cities.

Canaan also had eleven fons, amongst whom *Sidonius* built and nam'd *Sidon* (a City in *Phoenicia*), and *Amathus* built *Amath*, which at this day the Inhabitants call *Amath*, though the *Macedonians* call it *Epphanis* (which fignifies *famous*) from the name of one of its Princes; *Aradus* possess'd the Isles of *Aradus*, and *Ariceus* built the City of *Arce*, upon mount *Libanus*. As for the other seven, *Eveus*, *Cbetus*, *Jebusius*, *Enclues*, *Sineus*, *Samarus* and *Gorgefews*; there is no memory remaining of them in Sacred Scriptures, but only their names: For the *Hebrews* razed their Cities upon the occasions which I am going to relate.

After the Deluge, when the earth was established in its first estate, *Noah* gave himself to Tillage, and plant'd Vineyards; and when the Fruit thereof was ripe (and he had press'd and made Wine thereof) he drank, and banquetted after he had done sacrifice; being thereby made drunk, and overpreffed with sleep, he lay discover'd in a most shameful and shameful fashion; which when *Cham* his younger fon beheld, he scornfully discover'd it to his Brothers; who being allam'd, cover'd their Father's nakedness with reverence.

The Progeny of the Sons of Gomar.

The Progeny of the Sons of Javan. Tharfus St. Paul's Country. Alifus.

Whence grew the change of names.

Of the Sons of Cham, and their Progeny.

Libya; or Affica.

The Progeny of the Chanaanites.

The year of the World, 1990. before Christ's Nativity, 2174.

Nabors or Nemruth.

Palestine, so named of Phifin.

The Children of Canaan.

Moys. cap. 1. Gen. 1. 19. 20. 21. 22. 23. 24. 25.

A reverence. Which fact of his coming to the knowledge of *Noah*, he wish'd all felicity to the two others; and as touching *Cham* (out of a fatherly tenderness) he curf'd him not, but only his posterity after him; who accordingly were punish'd for the fin of their Forefather, as we shall then hereafter.

Then the third fon of *Noah* had five fons, who inhabited the Country of *Affa*, beginning at *Euphrates*, and extending to the *Indian Ocean*. For *Eliaw* the eldest left the *Elimean* or *Elamites* for his Successors, when he proceeded the *Perfians*. After the second built the City of *Ninivus*, and gave his Subjects the name of *Assyrians* (who were rich above all the rest.) *Arphaxad* the third, nam'd those of his command *Arphaxadians*, who at this day are called *Chaldeans*. *Aram* the fourth, had the *Arameans* (whom the *Greeks* call *Syrians*); and from *Lude* the fifth, came the *Ludians*, who at this day are called *Lydians*. Of those four fons which *Aram* had, *Ufus* dwelt in the Region of *Trachoniter*, and built the City of *Damafcus* (situate between *Palestine* and that part of *Syria*, which is fram'd *Celer* or hollow.) *Otrus* obtained *Armenia*; *Gether*, *Badrin*, *Mifus* was father to the *Mecaneans*, whose Country is called at this day the valley of *Paran*. *Sale*, *Arphaxad*'s fon, was *Heber*'s father, from whose name in times past the *Hebrews* were denominated: *Heber* begat *Judith* and *Phaleg*, who was so called, for that he was born at such time as Lands came to be divided: for *Phaleg* in *Hebrew* fignifieth Division. They that follow, were the fons of *Judith*: *Elmodad*, *Saleph*, *Azermoth*, *Terahis*, *Edoram*, *Uzal*, *Dach*, *Ebal*, *Ebomad*, *Sapham*, *Ophir*, *Evlus*, and *Jobel*; who occupied some parcel of that Region which was between *Cephon* a River in *India*, and the hither *Syria*. Hitherto have we spoken of the Progeny of *Sem*, now we come to speak of the *Hebrews*. *Phaleg* the fon of *Heber* begat *Ragams*, by whom was begot *Seruch*, from whom *Nachor* descended, and from *Nachor* *Thares*, who was *Abraham*'s father, the tenth in account from *Noah*, and born 292 years after the Deluge. For *Thares* being 70 years old, begat *Abraham*. *Nachor* at 120 years of age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 122 of his life, and *Ragams* begat *Seruch*, when he was 130 years old; and about those years *Phaleg* begat *Ragams*. But *Eldorad* 34 years of age, begat *Phaleg*: (himself begotten by *Sela*, when he was 135 years old;) which *Sela* was begotten by *Arphaxad*, when he was 135 years of age. And *Arphaxad* was the fon of *Sem*, and Grandfon of *Noah*, whom he begat two years after the Deluge. *Abraham* had two brothers, *Nachor* and *Arams*; of whom *Arms* left *Lot* for his fon, and *Sara* and *Melcha* for his daughters, and afterwards dyed in the land of *Canaan* in a City call'd *Ur* of the *Chaldees*, where his Sepulchre is to be feen even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing weary of *Chaldea* after the death of his fon *Aram*, he and his Family transported themselves into *Charan* a City of *Mefopotamia*, in which place they buried *Thares*, when he had lived the space of 250 years. For, about this time the life of man was abridg'd, and grew more short, until the time of *Mofes*: when the space of man's life limited by God himself was 120 years: to which term *Mofes* attained, *Nachor* had eight children by *Melcha* his wife: *Ux*, *Baux*, *Mannul*, *Zacham*, *Azam*, *Phaleg*, *Jadephine*, and *Eatbuel*, (who were the legitimate fons of *Nachor*.)

E But *Thabews* and *Gadan*, *Thavan* and *Macham* were begotten by him on his Concubine *Ruma*, to *Satbuel* one of the legitimate fons of *Nachor*, was born a daughter nam'd *Rebecca*, and a fon call'd *Laban*.

CHAP. VII.

How *Abraham*, the Author of our Nation, departed from the Land of the *Chaldeans*, and dwelt in the Country of the *Canaanites*, which is now call'd *Judea*.

A *Abraham* having no issue, adopted *Lot* the fon of *Aram*'s brother, and brother to *Sara* his wife: he departed out of the Country of *Chaldea*, when he was 75 years old, (having had commandment from God to depart thence into *Canaan*), in which Country he remained, and left the same to his Posterity after him. He was a man accomplished in all things, full of understanding, and apt to persuade those that gave ear unto him, without any default in his foresight and providence. For this cause he was supposed to surpass all men in virtue, and was he that first undertook to rectifie the received erroneous opinions of men touching the Deity. He first of all did most manifestly preach, and prove, *That there was but one God*, Governor and Maker of all things; and that otherwise if any thing conferr'd or further'd our Felicity, it hapned unto us not by our own workings, but by his holy Will. And this he observ'd and prov'd by what comes to pass both in the Earth and the Sea, as also by those things which he saw daily occur by the influences of the Sun, the Moon, and other Stars: namely, that there is a certain power that disposeth them, and decently administ'reth all things; without whose assistance, nothing would be profitable unto us; whereas nothing bath of it self any virtue, but all things are obedient to his Omnipotent Will; and for that cause, honour and thank.

Noah is made drunk, and is scorn'd, and curf'd him not, but only his posterity after him.

The original of the Hebrews.

Abraham's Genealogy.

The year of the world, 1990. before Christ's Nativity, 2174.

The term of man's life about this time.

The year of the world, 1990.

The year of the world, 1990.

The year of the world, 1990.

The year of the world, 1990.

The year of the world, 1990.

The year of the world, 1990.

The year of the world, 1990.

thanksgiving should wholly be ascribed to him. For which advices and counsels of his, H
seeing the *Chaldeans* and *Mesopotamians* began to mutiny against him, he thought it expedient to forsake that Country, and follow the Will and Command of God, and so went and dwelt at *Canaan*; where being feated, he built an Altar, and sacrificed unto God, B
Berosus, amongst other things, maketh mention of our Father *Abraham*, although he names him not, when he speaketh after this manner: *After the Deluge, and during the tenth Generation, there dwelt amongst the Chaldeans, a most just, excellent, and upright man, and exercised in the knowledge of the Celestial bodies.* But *Hecataeus* says, maketh not a bare mention of him; but hath left a Volume which he saith in the Fourth Book of his Histories: I
As touching *Nicolaus Damascenus*, hear what he saith in the Fourth Book of his Histories: *Abraham reigned in Damascus, where he was a stranger* (whither he arrived with his Army from a Country *Situate above Babylon, called Chaldaea* and a little while after (departing out of that Region) he went and dwelt with his People in a Country at that time called *Canaan, and at this day Judea, and his Posterity multiplied therein.* In another Treatise I will recite that which is reported of him: The name of *Abraham* even at this day, is honourable in the Country of *Damascus*, and there is a Village to be seen, which beareth his name, and is called *Abraham's house*.

CHAP. VIII.

Abraham, pressed by Famine, departed into Egypt; where having stay'd awhile, at last he returned back again. K

The year of the World, 2016, before Christ's Nativity, 1918.
Hecataeus, lib. 4. c. 10.
Gen. 12. 13.
17.

The lust of the Egyptians, 16, 17.

18, 19.

Abraham taught the Egyptian Religion and Arts.

Abraham an Astrologer.

Gen. 12. 13. The division of the fields between Abraham and Lot.

AFTER this (when Famine had invaded the land of *Canaan*) *Abraham* had intelligence that the *Egyptians* abounded in all plenty, and decreed with himself to retire thither: purposing also to confer with their Priests concerning their Notions of God, and either to follow their belief, if they were better grounded in the fame than himself, or to rectify them, if his judgment were better grounded than theirs. He led with him his wife *Sara*: and understanding that the *Egyptians* were much addicted to women, to the end the King might not put him to death, in order to enjoy his wife *Sara*, who was very beautiful, he devised this excuse, to say, *That she was his sister*; charging her, that if the matter came in question, he should not fail, but confirm the same. But no sooner came they into *Egypt*, but the like fortune encountered them, as *Abraham* had before suspected: for the beauty of his wife was suddenly published in every place. For which cause, *Pharaoh* the King of that Nation, (desirous to see that with his eyes, which he had heard with his ears) he sought for, sent and lusted after her: but God withstood this his unbridled lust, by afflicting the King's Subjects with a Plague, and his State by Sedition. Whereupon taking counsel of the Priests, what remedy might be used, and means sought to appeale the Divine Majesty; they answered him, *That the cause of their afflictions, proceeded from his intending violence to the stranger's wife*: Whereat being much affrighted, the King first questioned with the woman, what she was, and who her companion should be? and at last resolved of the truth, he excus'd himself to *Abraham*, saying, he supposed M
her to be his sister, not his wife; and that his purpose was not to offer injury, but seek alliance: and giving him a great sum of money, he gave him leave to confer with the most excellent and learned Priests among the *Egyptians*. By this conference he grew into great estimation, in regard of his virtues: for whereas that Nation was divided into different Sects and Opinions, and through mutual contempt and division, were incensed one against another, he declar'd, *That all their different Opinions in Religion, were most vain, and void of all truth*. For these his disputations he was held in great regard among them, and esteemed for a most wise and excellent personage; not only in well understanding, but also in expressing and perswading that which he undertook to teach: He imparted to them the Sciences of *Astronomie* and *Astrology*: for before *Abraham* came N
into *Egypt*, the *Egyptians* were altogether ignorant of those Sciences; but he first brought them from *Chaldaea* into *Egypt*, and from thence are they deriv'd to the *Greeks*. As soon as he return'd into *Canaan*, he divided the Country with *Lot*: and for that there grew a contention betwixt their shepherds, (touching the bounds of the pastures where they fed their Cattel) he gave *Lot* the choice and election of that Country which best pleased him, retaining unto himself that which was left. Thus pitching his Tents towards a mountain near the City *Hebron*, (which was by seven years more ancient than *Tanis* in *Egypt*) he dwelt there. But *Lot* chose the Plain near the River of *Jordan*, not far from *Sodam*; which in those days was a goodly City: but at this present, by the just judgment of God, is utterly destroyed; so that no memory remaineth thereof. The causes of O
which judgment shall be related hereafter.

CHAP.

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CHAP. IX.

The overthrow of the Sodomites by the Assyrians. Lot is taken Prisoner.

AT this time the *Assyrians* were Lords over all *Asia*; and the estate of *Sodom* flourish'd in all affluence, riches, and multitude of People, and the Country was governed by five Kings; *Ballas, Beraas, Senabars, Symoborus, and Bala* (each particularly seized of his Province and Kingdom.) Against these, the *Assyrians* encamped themselves; and having divided their Army into four parts, (under the conduct of four Generals) they waged battel with them; in which the *Assyrians* attaining the day, they imposed a tribute on the Kings of *Sodom*: who (after they had for twelve years space performed their duty, and payed their tribute) in the thirteenth year revolted from them. B
Whereupon the *Assyrians* levied a new Army against them, under the conduct and command of *Marphad, Arioch Chodollogomar, and Thargal*, who sacked all *Syria*, and extinguished the Posterity of the *Gyants*, and drawing near to *Sodom*, they encamped near the *bituminous Pits* (which at that time were in that valley: and which after *Sodom* was destroyed, became a Lake, which by reason of the *bituminous* matter that floateth in the same) is called *Asphaltites*, that is to say, *bituminous*. Of this Lake hereafter we will speak somewhat. But the *Sodomites* encountering with the *Assyrians*, there was a terrible Battel fought, wherein many of the *Sodomites* perished, and many C
were made Prisoners; amongst whom was *Lot*, who came thither to assist them.

Hecataeus, lib. 4. c. 10. Five Kings of Sodom.

The year of the World, 2017, before Christ's Nativity, 1919.
The Lake of Asphaltites.

CHAP. X.

Abraham pursueth the Assyrians, and returneth victorious.

ABRAHAM hearing of these things, and moved both with the taking of his Cousin *Lot*, as also with the slaughter of his Friends and Neighbors, presently prepared himself with all his Followers, to succor them: and us'd such diligence in pursuit of the *Assyrians*, that the fifth night after he encountered them near *Dan*, which is one of the sources of *Jordan*: Where surprising them on the sudden, (disorder'd with Wine, and disarmed) he kill'd a great number, put the rest to flight; and pursu'd them in such sort, that the second day after he drove them all into *Sola of Damascus*; manifest hereby, that Victory consisteth not in the multitude, but rather in the courage of those that fight; and that a few generous hearts are more worth always than a faint-hearted multitude: for he had not with him above three hundred and eighteen of his household Servants, and three of his Friends, to defeat this great Army. The few *Assyrians* that escaped out of this slaughter by flight, returned to their houses with ignomy. As soon as *Abraham* had rescued his Nephew *Lot*, and those other prisoners of *Sodom* which were taken by the *Assyrians*, he returned into his Country, and met in his way with the King of *Sodom* (in a place called *The Kings field*) where also he was entertained by the King of *Solyma*, called *Melchisedech* (which is as much as to say, *The just King*.) for in truth he was no less; but was held worthy, by reason of his justice, in all mens opinion, to sacrifice as the Priest of the most high God. *Solyma* in process of time was called *Jerusalem*. This *Melchisedech* friendly entertain'd *Abraham* and all his Followers, not suffering them to want any thing that was fit for their fullenance; he feasted him at his own Table, highly praised him, and rendered publick thanks to the great God, for that he had vouchsafed to grant him victory. *Abraham* on the other side presented him with the tenths of his spoils. As for the King of *Sodom* he remitted all the prey that was taken, and only required to be possessed of those Captives which were of the Country: which condition *Abraham* accepted not, answering, That he would receive no profit of that Prey, but only some provisions for his Servants and some part of the spoils for his three Friends who had assisted him; the first whereof was called *Eschol*; and the two other, *Emmerus* and *Mambræ*. For this cause God praised *Abraham*, saying, *Thou shalt not want the reward that is due unto thee for thy valiant Acts*. To which he answer'd, *And what good shall I reap of this recompence, if I have not an heir to possess it after my decease?* (for as yet he had no issue.) Then did God promise him a Son, whose posterity should be so multiplied, that they might in number equal the Stars of Heaven: which when he understood, he offered sacrifice unto God, according to the Commandment which he had received: He took a Heifer of three years old, a Goat of three years, and a Ram of three years, and a Turtle, and a Pigeon; all which he divided in twain, as he was commanded, the Birds only excepted. But before the Altar was prepared (at such time as the Fowls hovered about) he part of the blood of those Beasts which were sacrificed (he heard a voice from Heaven E
which

The year of the World, 2018, before Christ's Nativity, 1920.
The Kings field.
Solyma was afterward called Jerusalem.
Melchisedech the just King.

On what Victory depended.

v. 18, 19, 20. Abraham being called both *Kaz* and the *Solyman*: that were prisoners.

22, 23, 24.

Gen. 15. 1. 2. 3. 4. 5. God promised Abraham a son.

God promised Abraham a progeny, that should many years have all neighbours of the Egyptians.

Gen. 16. 1, 2, 3. Sarah, her hand-maid, to Abraham bed. Agar conceived Sarah.

The year of the world, 3024, before Christ's Nativity, 1920.

The promise of Isaac, 9, 10.

16, 17.

Isaac promised, Gen. 17. 1, 2, &c. ad finem.

which told him, That his progeny should suffer great oppression in Egypt for the space of four hundred years; but should at last obtain the Victory over their Enemies: and having conquered the Canaanites, they should be Lords and Possessors of their Countries and Cities. Abraham at that time dwelt near to the Oak that was called *Og*, in the Country of Canaan, near to the City of Hebron. There being much grieved that his Wife conceived not, he besought God to give him a Son: And God not only confirmed to him his former promise of a Son, but assur'd him of all the other blessings which he had promis'd him, when he commanded him to leave Mesopotamia. At that time Sara, by the commandment of God, caused Agar one of her handmaids, who was an Egyptian born, to accompany with her husband, to the end he might have issue by her: But Agar, as soon as the law that he conceived, began to condemn Sara, aspiring to principality, and supposing that her issue should succeed in the Kingdom. For which cause, Abraham delivered her unto his Wife, to punish her: which Agar perceiving, decreed to flee, in that she was afraid of punishment, beseeching God to have mercy on her: and as she travelled on her way thorow the Desert, the Angel of God appeared unto her, commanding her to return to her Mistress, and assuring her that if hereafter she were more modest she should be better intreated; having justly fallen into those miseries, by reason she had proudly and insolently behaved herself towards her Mistress. Headed moreover, that if she disobeyed God, and wandered any further, she should die the death: but if she returned from whence she came, she should be the Mother of a Son who should one day be King of that Country where she then was.

To this commandment of God Agar submitted her self with all obedience, and returning back again to her Mistress, she obtained pardon at her hands, and after a while brought forth *Ismael*, which is as much as to say, is *Hear'd by God*, because God had heard the Mothers prayers. *Ismael* was born to Abraham when he was fourscore and six years old: but in the fourscore and nineteenth year of his age God appeared unto him, and told him, that he should have a Son by Sara, charging him to call him *Isaac*, and giving him to understand, that great Nations and Kings should issue from his loynes, who by force of Arms should conquer all the Country of Canaan, from *Sidon* even unto Egypt. Commanding him also, that his Posterity should be circumcised in their privities, and that this circumcision should be made the eighth day after the birth, by reason that he would not have Abraham's Posterity intermixed with other Nations. But hereafter I will declare another cause of our circumcision. Abraham also asked counsel of God touching *Ismael*, whether he should live or no; and God told him, that he should flourish many years, and that he should become a Father of many worthy Nations. Then gave Abraham thanks unto God, and presently circumcised himself, and his Son *Ismael*, with all his Family; and *Ismael* at that time was thirteen years old, but Abraham about fourscore and nineteen years of age.

CHAP. XI.

The destruction of Sodom.

Gen. 18.

Hedio & Rufinus, chap. 19. The time of the assolutes.

Abraham conversant with Angels.

W. 13, 23, 4, 5.

The year of the world, 3026, before Christ's Nativity, 1916.

About that time the inhabitants of Sodom became immeasurably proud, by reason of their affluence, prosperity, and great riches; and committed outrages against men, and impieties against God: in such manner as they had forgotten the benefits which they had received at his hands, having strangers, and giving up themselves to the Practice of unnatural and abominable Lusts. Whereat God being displeased, decreed to punish their intolerable Pride, to ruin their City from the foundations, and in such sort to make desolate their Country, that from thenceforward it should neither nourish, plant, nor bring forth Fruit. After God had pronounced this sentence against the Sodomites, Abraham (as he sat under the Oak at *Abraham* before the door of his Tent) beheld three Angels, and supposing them to be *Idol* and *strangers*, he arose and saluted them; and approaching near unto them, he desired them that they would accept of his entertainment, and lodge with him. Whereunto when they had consented, he commanded his Servants to bake them bread of the finest flowers; and having killed and roasted a Calf, he set it before them (as they sat under the oak) which it seemed to him they did eat; but they enquired of him where *Sarah* his Wife was? to whom he answered, that she was within on the Tent. They told him then that they would return again, and that they should find her a *Maider*. But when his Wife smiled thereat, and said that it was impossible for her to bear Children, especially in that her self was at that time ninety years old, and her Husband an hundred; they discovered themselves, and declared that they were Angels of God, and that they were sent, one of them to assure him that he should have a Son; the other two, to destroy Sodom. Which when

A when Abraham heard, he was sorry for the Sodomites, and arising, besought God that he would not destroy both the just and the unjust together. To whom God gave this answer, that there was not one just Man among the Sodomites; and that if he might but find ten, he would spare the City from punishment. Whereupon Abraham held his peace, and the Angels entered into Sodom: where they were no sooner arrived, but Lot invited them to take their lodging in his house, (for he was a Man much given to hospitality, which he had learnt from the example of Abraham.) But the Sodomites perceiving that those young Men which were entered Lot's house, were of excellent beauty, began to offer outrage and villany to their persons: notwithstanding that Lot exhorted them to forbear, and not to offer villany to his guests, but in some sort to have a respect to his house; telling them, that rather than they should commit such a crime, he would give them his Daughters to use at their pleasure. But he prevailed nothing with them; whereupon God was in such wife provoked by their iniquity that he struck them with blindness, so that they could not find the gate to enter into Lot's house, and condemned the Sodomites to a general perdition. In order whereunto he commanded Lot to remove out of the City, with his Wife, and his two Daughters who were as yet unmarried, and their betrothed Husbands; but these last, although forewarn'd by him, contemned Lot's advice and held him for a dotard. Then did God shoot the arrows of his vengeance upon the City, burning it, and all the Inhabitants therein; and desolating by the same fire all the Countries round about; in such sort as hath already been declared by me in the History I writ of the Wars of the Jews. But Lot's Wife, as they retired thence, looking back towards the City, and more curiously beholding the destruction thereof, contrary to the commandment of God, was transformed into a Pillar of Salt, which is to be seen, even until this day. Lot himself and his Daughters fled, and dwelt in a little Country which the fire had spared, called *Zoar*, (which in Hebrew signifieth little:) In this place (which was void of Men, and scant of Victuals) Lot dwelt a long time, leading a solitary and poor life; and his Daughters supposing that all Mankind was extinguished upon the earth, subtly circumventing their Father, lay with him when he least suspected it. By this their approachment, they bare him two Sons; the elder a Son named *Mobab*, (which is as much as to say, of my Father) this is he that was the Father of the *Moabites*, which even at this day are a great Nation: the younger, *Ammon*, (which signifieth the Son of my Race or kind) from whom the *Ammonites* descended, and both these two Nations inhabit the Country of *Celestria*. In this sort Lot escaped from the burning of Sodom.

As for Abraham, he went and dwelt in *Gerar*, in the Country of *Palestine*, leading with him his Wife Sara in quality of his sister, (using the same subtilty which before he had practised for fear of the Egyptians) for he feared *Abimelech* the King of that Country, who falling in love of Sara would have ravished her, had he not been hindered by a most grievous sickness, which God inflicted upon him; so that being out of all hope of recovery, at such time as he slept, there appeared unto him a vision, which told him that he should take heed lest he offered any outrage to the strangers Wife, who was come into his Country: and after he was somewhat recovered, he told his Friends how God had sent him that sickness in favour of the stranger, and to preserve his Wife from violence, for that she was not his Sister, but his lawful Wife; and he bid Abraham thenceforward be of good cheer, promising him that the honour of his Wife had remained inviolated. This said, he dismissed Abraham by the counsel of his Friends; and told him, that he needed not to suspect his Wife, by reason she had suffered no villany: Assuring him, that God had care of her, and that he delivered her in safety to him, (being to that end protected by his mighty power) and in confirmation thereof he called God to record, and the womans conscience, vowing that he would not have taken her from him if he had known she had been Married: moreover, he desired him to bear Peace with him, and by his Prayers to appease Gods wrath, which was kindled against him: And said that if thenceforward he would stay with them, he should want nothing; or if he listed to depart, he promised him Guides and all other things for which he came into his Country. Abraham answered him, that he had in no sort dillembled with him in calling his Wife his Sister, for that she was his Brothers Daughter; and that he thought he could not safely travel thorow his Country, except he had used this subtilty; avowing moreover, that he was sorry to have been the cause of his sickness, which had befallen him; that he heartily willed his health, and was ready to abide with him. Whereupon *Abimelech* bestowed on him both Lands and Money, and accorded to converse with him in all uprightness, and without offer of offence, and made a Covenant (and swore unto him at a certain Pit which was called *Beer-sheba*, (that is to say, the first of swearing or Covenant) which name that place retaineth until this day. Not long after Abraham had a Son by Sara his Wife, according as God had promised him, and he called

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14, 15, 16.

Before the
first Isaac
was born.Gen. 21, 2, 3.
Isaac laughed.

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Hedro & Rul-
mus, chap. 15.Gen. 21, 2, 3.
The Jews were
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cumcise on the
eighth day.The Arabians
not before 150
years.Arabian ba-
natheth
Ishmael and
Agar.The Angel of
God meeteth
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his name *Isaac*, (which in the Hebrew tongue signifieth *laughter*) because *Sara* laughed at such time as God said unto her she should bear a Son, having in her self no likelihood of conceiving, by reason the was stricken in years. For at that time she was *ninety years old*, and *Abraham one hundred* when the child was born; and on the eighth day after his birth he was circumcised; which custom is yet continued amongst the *Jews* who circumcise on the eighth day.

C H A P. XII.

Of Ishmael, Abraham's Son; and of the Arabians Posterity.

But the *Arabians* circumcise not till the age of thirteen years: because *Ishmael* their Ancestor, and *Abraham's* Son by the Concubine, was circumcised in the thirteenth year after he was born. Of which *Ishmael* it behoveth to speak more exactly in this place. *Sara* loved *Ishmael* (begotten on her Servant *Agar*) from the beginning, with no less affection than if he had been her own Son; so that he was brought up as *Abraham's* heir. But after she had brought forth *Isaac*, she thought it no more requisite that *Ishmael* should be brought up with her Son, because he was elder, and might after his Father's death become the Master. She incited *Abraham* therefore to send both him and his Mother to some other place: but at first he gave no ear to *Sara's* request, thinking it more than barbarous cruelty, to drive away a tender Child and his Mother, destitute of all necessities. At length by the Commandment of God he listened to his Wife's counsel, and committed the Child unto his Mother, (being of himself as yet unapt to travel) and giving them a Pitcher of Water and Bread, he commanded them to go thither, whither their necessity should drive them. And when their Victuals failed them, and their Water was consumed, he laid the Child, being faint and weak, under an Oak; and to the end that in her presence he should not breathe his last, he went a little way from him. At that time an Angel of God appeared unto her, shewing her a Fountain hard by that place, and charging her to look to the careful education of her Child; because that by the conversation of *Ishmael*, he was to expect great happiness. Upon these promises she took comfort, and falling into the company of the shepherds; she by their bounty was relieved in her distress.

Afterwards, when *Ishmael* had attained Man's estate, he Married a Wife of the Nation of the *Egyptians*, (from whence his Mother had her original) by whom he had Twelve Sons: namely, *Nabathoth, Cedar, Abdel, Edomas, Massan, Menas, Masmes, Chodan, Theman, Jetur, Napht, Calmas*, (all which inhabit the Lands which are between *Euphrates* and the Red Sea, the name of which Country is *Nabathæa*.) These are they that began and made famous the Nation of the *Arabians*, as well in respect of their prowess, as of the dignity of *Abraham*.

C H A P. XIII.

Of Isaac, Abraham's Legitimate Son.

As touching *Isaac*, *Abraham* loved him with an entire and Fatherly affection, as his only begotten Son born in his old age by the goodness of God. The Child also adding himself unto all virtue, careful to honor his Father and Mother, and studious of the service of God, invited both his parents the rather to affect and love him. So that *Abraham* was very desirous to forsake this present life, provided that he might leave behind him all the goods which he had, unto his Son; which through the mercy of God he happily effected. Whereupon (under trial and conformity of his faith) God appeared unto him, and reckoned up all the benefits which he had bestowed on him; how he had granted him victory over his enemies, and how he had established and blessed him with present felicity by his favour; for which cause he required him to sacrifice, and make an oblation unto him of his Son *Isaac*; commanding him to conduct him to the Mountain of *Moraca*, and there to sacrifice him. In doing whereof, he should manifest the desire he had to serve him, (in preferring that which was agreeable to God, before the life of his Son.) *Abraham* supposing that it was no ways lawful to disobey God, but that he ought to submit himself to his will, (as to him by whose providence all things had their being) said nothing to his Wife, concerning that which God had commanded him, neither how he had determined the death of his Son; neither did he make it known to any of his household-servants, lest they might have diverted him from his resolution. He therefore took his Son *Isaac*, with two Servants, (leading an Ass with such things as were requisite for sacrifice) and travelled towards the Mountain, his Servants attending him for two days; and on the third day, as soon as he perceived the Mountain, he

A he left the rest of those that accompanied him in the Plain, and attended only by his Son, he ascended up the Mountain (upon which afterwards King *David* appointed that the Temple should be builded.) They carried with them also the rest of those things which were requisite for sacrifice, (save only the Beast that was to be offered;) About this time, *Isaac* was five and twenty years old, and did himself prepare the Altar, and enquired of his Father what he should offer, considering that as yet they had no sheep for sacrifice. *Abraham* answered him that God would furnish them, (being of power sufficient to give Men that in abundance, whereof they have need, and to deprive them of that they have, and whereof they held themselves possessed) if he were well pleased with their sacrifice: Now as soon as the Altar was made ready, and the Wood prepared and laid upon the same, and all things in readiness) he addressed his speech unto his Son, in this manner. My Son, I beg'd thee of God with very earnest prayers; and ever since thou wert born into the world, I have intermitted no care and diligence in thine education; neither have I thought that any thing could make me more happy, than at departing out of this World, to see thee at mans estate, and to leave thee the Heir and Lord of all my substance: But since it hath pleased God, that I should be thy Father, and that the same God likewise now thinketh good to destroy thee, generously submit, and be contented to be sacrificed to him: For in so doing I fulfil the Commandments of God, who requireth at our hands that we do him this honour, for the favours which he hath bestowed upon us in assisting us, both in War and Peace, Since therefore being born, thou art to die, I deem it reasonable, that in regard it seemeth good unto God, that thou depart out of this life, (not by sickness, nor by War, nor by any other inconvenience, that naturally happeneth unto Men) but by being offered in sacrifice to him by thine own Father, that thou render thy Soul unto him in the midst of prayer, and the celebration of this sacrifice, to the end he may receive and feast thee near himself: Thou shalt then be the comfort of mine old age, (which is the cause for which I have nourished thee) if thou procure for me assistance of God instead of that which I ought to receive from thee. Here *Isaac* with a noble heart (like the gracious Son of so godly a Father) heard all his Father said with great contentment, and answered, that he would rather never have been born, than once disobey the Ordinance of God, and of his Father; or from his Father's hand submit himself to both their pleasures, considering that if his Father only should command the same, he should do very ill if he disobeyed him: which said, he leapt upon the Altar, and offered himself to the laughter. Which had surely harmed at that instant, if God had not hindered it: for with a loud voice he called *Abraham* by his name, commanding him not to kill his Son, and telling him that he had not given him that commandment, because he took pleasure in humane blood, neither for that by such impiety he would deprive him of that Son, of whom it was his pleasure to make him the Father; but that by this act he intended to prove his affection, to see whether being commanded such a thing, he would be obedient; and for that he had made trial of his faith and readiness, and his disinterested piety, he did not repent him of that good he had done unto him; that he would never forget to have care of him, and his race, whensoever he should pray unto him; and that when the course of his years were happily ended, he should leave a great dominion to those of his children which should be good and virtuous. He told him moreover, that he would multiply his race in divers Nations, and that he would bestow great benefits upon them, and that the memory of the chief of his offspring should be envied of all Men for their greatness. When God had spoken after this manner, it pleased him on the sudden (and no Man knoweth how) to cause a Ram to appear thereabouts for a sacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard so many promises of so many blessings) they embraced one another, and celebrated the sacrifice; which done, they returned towards *Sara* in safety, and paid'd the remainder of their lives in happiness, God giving them his blessing in whatsoever they undertook.

C H A P. XIV.

The death of Sara, Abraham's Wife. Gen. 23. per totum.

Not long after, *Sara* died; after she lived one hundred twenty and seven years; and was buried in *Hebron*; (where the *Canaanites* freely offered a place for Burials;) yet *Abraham* chose rather to buy a place to bury in, of one *Ephraim* a Citizen of *Hebron*, for four hundred sicles; and there the Monuments both of himself and his posterity are built.

C H A P. XV.

How the Nation of the Troglodytes descended from Chetura the Wife of Abraham. After this *Abraham* married *Chetura*, by whom he had six Children, (strong in travail, and excellent in wisdom: namely *Zembranch, Jazar, Madar, Adian, Lufobac*, and *Sar*).

The year of the
World, 2094.
Before Christ's
Nativity,
1890.

7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Abraham's ocu-
sion at such
times as his Son
should have
been sacrificed.The year of the
World, 2094.
Before Christ's
Nativity,
1890.The year of the
World, 2094.
Before Christ's
Nativity,
1890.The year of the
World, 2094.
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Before Christ's
Nativity,
1890.The year of the
World, 2094.
Before Christ's
Nativity,
1890.

The original
of *Trogodytes*.

Sur, who likewise had Sons; *Sur* had *Sabacan*, and *Dadanes*. Of *Dadanes* issued *Lathum*, *Asurus*, *Laures*. The Children of *Madin* were *Epha*, *Ophres*, *Amiches*, *Ebidas*, *Eldas*. All these Children and their successors, according to *Abraham's* advice, gathered and established the Colonies which possessed the Country of the *Trogodytes*, and all the Country of *Arabia* the Happy, whose confines extend even unto the Red Sea. Some report that this *Ophres* conducted an Army into *Libya*, and possessed the same; and that his successors (making their abode in that Country) called it by the name of *Africa*. Which opinion is confirmed by *Alexander Polyhistor*, who writeth after this manner. Cleodemus the Prophet, who is also called Malchus, and writ the History of the Jews (after the example of Moses their Lawgiver) saith, that of Chetura there were divers Children born unto *Abraham*, and be named three by their names: to wit, *Apher*, *Surim* and *Japher*, and that of *Surim* the Syrians took their name: of the two others, *Apher*, and *Japher*, the City of *Afra*, and the Country of *Africa* take their names. That they warred under the conduct of *Hercules* in *Libya* against *Antaus*; and how *Hercules* having taken *Ophra* his Daughter to his Wife, begot of her *Dedor*, who was Father to *Sophon*, from whom those Barbarians that are called *Sophaces* have taken their name.

Libya called
Africa, *Alexander Polyhistor*.

Hedio & Rufinus, chap. 4.
Or 24. 1. 23, 33

Isaac married
Rebecca.

The manner of
swearing among the
ancient Jews.

10.

The year of the
World, 2809.
before Christ's
Nativity, 1875.

32. 13, 14.

15, 16, 17, 18.

31, 32.

The year of the
World, 2809.
before Christ's
Nativity, 1875.

Rebecca grown
acquainted
with *Abraham's*
Servant.

31, 32.

The year of the
World, 2809.
before Christ's
Nativity, 1875.

Rebecca grown
acquainted
with *Abraham's*
Servant.

31, 32.

The year of the
World, 2809.
before Christ's
Nativity, 1875.

Rebecca grown
acquainted
with *Abraham's*
Servant.

31, 32.

The year of the
World, 2809.
before Christ's
Nativity, 1875.

Rebecca grown
acquainted
with *Abraham's*
Servant.

31, 32.

The year of the
World, 2809.
before Christ's
Nativity, 1875.

Rebecca grown
acquainted
with *Abraham's*
Servant.

31, 32.

Now *Abraham* thinking fit to provide a Wife for *Isaac* his Son, who was almost forty years old, sent the eldest Servant of his Family to demand in Marriage, *Rebecca* the Daughter of *Bathuel*, who was the Son of *Nachor* his Brother, for *Isaac*, and bound him to the performance thereof with an oath (by causing him to lay his hand under his thigh.) He sent also rare presents unto them, such as were seldom seen in those parts: The Servant departing, was long upon the way, (because that in Winter-time it is troublesome to travel thorough *Mesopotamia*, by reason of the deep bogs, and in Summer for want of hardly escape, except they stand upon their Guard, and have convoy. At length he arrived at a City called *Carras*, and being in the Suburbs of the same, he beheld divers young Maidens that went to fetch Water; at which sight he pray'd to God, that if the Marriage were pleasing in his sight, he might find *Rebecca* amongst them, for whose cause *Abraham* had sent him thither to require her in Marriage for his Son: and that he might know her by this sign, that asking all the rest for Water, they should refuse him, and the only that should give him Water, they should praise him, and the only that should refuse him, they should curse him. With these thoughts he approached the Well, and desired those Virgins to give him to drink, which they denied, saying, that they could not get Water but with great labour, which they must bear unto their houses, and not lavishly bestow on others: whereupon one amongst them reproving the rest for that discourtesie which they used towards the stranger; saying, that they had never been conversant amongst Men, that refused to give him Water that requested it: she gave him Drink with great kindness. This made him conceive a good hope of all his business yet being further desirous to know the event of the matter, he praised the courtesie of *Rebecca*, who had not refused to travel in her own person to satisfy his necessity; asking her of what Parents she was, terming them happy that had such a Daughter; praying God that it might please him to grant them the good hap to marry her to their contentment, and match her with a Man of honest reputation, by whom the might be fruitful of good and virtuous Children. *Rebecca* made no difficulty to tell him the names of her Parents, (the better to gratify him) neither concealed the her own, but answered in this sort, I am called, said the *Rebecca*, my Father was named *Bathuel*, and is long since dead. *Laban* is my Brother, who, together with my Mother, hath care of all our Family. Which when he understood, he rejoiced at all that had happened unto him, and was comforted with those things which he heard, perceiving manifestly how God had prospered his journey. Whereupon drawing out a jewel, (with certain other ornaments, such as Virgins take delight to wear) he offered them the he had offered him in satisfying his thirst, for that the amongst to many other Virgins had only shewed her self affable and gracious; desiring also that he might be entertained in her Brothers house, by reason that Night deprived him of the means of travelling any further, and that he was charged with certain jewels of great price, which in no place (as he said) might be in more safety than in their custody, whom in effect he had found so courteous and honest: assuring her, that the virtue which appeared in her, gave him sufficient testimony both of the courtesie of her Mother and Brother, who would not (as he supposed) take it in ill part if he were entertained: and lastly, that he would in no wayes be chargeable unto them, but would pay for his lodging and expenses.

To this *Rebecca* answered, that he had reason to conceive a good opinion of her Parents humanity, but yet he did in some sort prejudice, them in suspecting their liberali-

ty,

A ty, assuring him that his entertainment should in no sort be Mercenary, but voluntary and free, and according to their affection. Yet first (said she) I will certify my Brother *Laban* hereof, and afterwards conduct you to our house: which done, she led him into their Tent, commanding her Brother *Laban's* Servants to take care of his Camels; and for himself, he was entertained at her Brother *Laban's* Table.

When Supper was past, he spake both to the Brother and Mother of the Virgin after this manner: *Abraham* the Son of *Thares* is your cousin's For, (said he, addressing to the Mother) *Nachor* the grandfather of your Children, was *Abraham's* Brother, by one and the same Father and Mother. He now sendeth me unto you, desiring you to give this Virgin for Wife to his only Son and Her offal his substance: whom although he might have match with the richest of his Country, yet hath he refused all of them, desiring rather to render this respect to those of his kindred and Nation: let not light therefore by his good affection and desire. For, besides all other blessings and good fortunes which have happily befallen me in this my journey, I have, by Gods especial providence, found out both the Maid and your house. For, at such time as I drew near the City, and beheld many Virgins going to fetch Water, I besought God that I might light upon this Maiden, and he vouchsafed me my desire: ratify therefore on your part this Marriage favoured by Gods providence; and honour *Abraham* in granting your consent to this your Daughters Marriage, which I am sent to request at your hands, with most entire affection. Now they, in that they both allowed a thing so advantageous, and perceived also that it was conformable to the will of God, sent their Sister unto him under the conditions demanded: and *Isaac* married her, being already in possession of all his Fathers goods, by reason that the other Sons of *Abraham* were already departed to establish their Colonies in other Provinces.

CHAP. XVI.

Of *Abraham's* death, Gen. 24. 7, 8.

A Few days after *Isaac's* Marriage *Abraham* deceased, a Man full of vertue to his last end, and honoured by God (according to that entire love he hath to vertue) with great affection. All the dayes of his life amounted to one hundred seventy and five years; and he was buried in *Hebron* near his Wife *Sara*, by his Sons *Isaac* and *Jismael*.

CHAP. XVII.

Of *Isaac's* Sons, *Esau* and *Jacob*, and of their Nativity and Education, Gen. 25.

AFTER the death of *Abraham*, *Rebecca* (*Isaac's* Wife) became big with Child, in an extraordinary manner; and the time of her reckoning being near at hand, *Isaac* was fore troubled, and sought counsel at Gods hands: who answered him, that *Rebecca* should bring forth Twins, and that of those two Sons, two Nations should be derived, both which should be called by their names; and that he who seemed to be the least of them, should grow to be the greatest: not long after (according as God had foretold him) she was brought to Bed of two Twins, the eldest of which was very Haughty all over his body; and as he came out of his Mothers Womb, his younger Brother held him by the Heels; the Father loved the elder, who was called *Esau* and *Seir*, by reason of his Hair, (which the Hebrews call *Seir* in their language) but the younger who was called *Jacob*, was dearly loved by his Mother.

Now it happened that a great Famine reigned in the Land of *Canaan*, *Isaac* resolved to retire himself to *Egypt*, by reason of the plenty of that Country, but he went and dwelt at *Gerar*, according as God had commanded: In which place King *Abimelech* reigned and entertained him, (according to the Law of Hospitality, and the League of Friendship, which was betwixt *Abraham* his Father and him.) At first therefore he shewed him great signs of Friendship, but afterwards, the envy he had conceived, hindered him from persisting in the same; for perceiving that God was favourable unto *Isaac*, and had an especial care over him, he drove him out of his Country. He retired not far from *Gerar* to a place called *Pharan*, that is to say, *The Valley*, and as he there dig'd to find out Springs of Water, *Abimelech's* Shepherds came and set upon him, and hindered him in such sort as he could not finish his purpose; and for that he purposely retired from them, they supposed they had gotten the Victory. Shortly after, when he began to dig in another place, other Shepherds of *Abimelech* outraged him again as at the first; for which cause he left this Fountain imperfect also, expecting a more convenient opportunity, which was afterwards offered him by reason that the King gave him leave to dig; whereupon he opened a Fountain, and called it *Rebooth*.

The talk which
Abraham ser-
vant had with
Rebecca,
30, 31, 32, 33.

34, 35, 37.

The year of the
World, 2814.
before Christ's
Nativity, 1860.

38, 39, 40.

41, 42, 43.

44, 45, 46.

47, 48, 49.

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56, 57, 58.

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91, 92, 93.

94, 95, 96.

97, 98, 99.

100, 101, 102.

103, 104, 105.

that which was brought forth black: but when that which *Jacob* had named and chosen did increase, then did not *Laban* perform his promise unto him, but turned him over to the next years increase, by reason he had always a respect of the greater flock, and promised that which he hoped would not come to pass; and which if it fell contrary, he was ready to strive. And as touching the gods, he told him he might make search for them.

This condition did *Laban* accept: but *Rachel* understanding the same, thrust the gods into a Sack, and made them to be carried on a Camels back, and the fate upon them, saying, that she was disposed, by reason that at that time she had her natural purgation. And for this cause *Laban* desisted from searching any further, supposing his Daughter to be and inglo affected would not conceal or set her self to new things that were so sacred: and he made a covenant with *Jacob*, that neither of them should call to remembrance all which kindnesses that had past betwixt them, but that he should cherish his Daughters; all which they bound with an oath. This covenant was made upon a certain mountain, where they reared a Pillar in the form of an Altar: whence it came to pass that this Pillar was called *Galaad*, that is to say, *the hill of witness*, from whence the Country of *Galaad* bears that name even until this day: and after that the alliance was made, and that they had banqueted together, *Laban* returned back again into his own Country.

But as *Jacob* travelled towards the Country of *Canaan*, he had several visions, which prefiged unto him good hope of happiness to come; and he called the place where this thing happened, *the field of God*. And being desirous to know how his Brother *Esaú* was affected towards him, he sent messengers before him to bring him the exact truth thereof, by reason he stood in fear lest the memory of his old discontent should be renewed: charging his messengers to signify unto *Esaú*, that *Jacob* deeming it a thing inconvenient to live with his Brother, who was displeased with him, had of his own free will forsaken the Country, and that at this present he was upon his return, conceiving that length of time might have extinguished his displeasure. He therefore led with him his Wives and children, with all those riches which God had given him; offering himself unto *Esaú*, with all which he had of most esteem, by reason that he thought it the greatest benefit that might happen to him to impart unto his Brother a part of those commodities which he had received at Gods hands. All which they signified unto *Esaú*, who rejoiced very much thereat, and went forth to meet his Brother, accompanied with four hundred armed Men. But *Jacob* hearing that he marched forward to meet him, attended by so many Men at Arms, was very much afraid: yet fixing his confidence in God, he provided for the time, lest any detriment should happen unto him, studying every way to defend both him, and his, from invasion. To which end dividing his Troops, he caused some to march before, and the rest to follow closely after: so that if any did assault the first, they might retire themselves to the Troop that followed.

After this manner having ordered all things about him, he sent certain Servants with presents to his Brother, namely, with Beasts of charge, and a great number of divers kinds of four-footed Beasts, (which for their rareness might give more content and admiration to those to whom they were presented.) All these marched one after another, to the intent, that being beheld thus in ranks, they might seem to be a greater number than they were: to the end, that if as yet there remained any discontent in the heart of *Esaú*, these presents might serve to mitigate the same. He commanded them also that marched foremost, that they should use courteous salutation towards *Esaú*. Having thus all the day disposed his Troops, as soon as the River of *Jabok*: but *Jacob*, who was left his companies to march, who passed the River with an Angel, and he became victor.

Now the Angel spake unto him, exhorting him to rejoice at that which had happened unto him, assuring him that he had not achieved an easy matter, but that he had surmounted an Angel of God, which was a sign of great good which would befall him, and that his posterity should be called by his name *Israel*, that is to say, according to overcome him: commanding him to call his name *Israel*, that is to say, according to the Hebrews, a *restless* of an Angel. These things were foretold unto *Jacob* upon his requests, who perceiving also that he was an Angel of God, prayed him to inform him of that which should happen unto him: which the vision did, and afterwards vanquished. *Jacob* took great pleasure thereat, and called the place *Phenel*, that is to say, *the face of God*: and for that in wrestling he had hurt a part of his thigh, he afterwards abstained from eating of the same, and by reason thereof our Nation do never eat that part.

Now when he had intelligence that his Brother approached, he commanded his Wives to march forward severally with their hand-Maids, to the end that they might

A from afar behold the Fight, in case his Brother should assail them. As for himself, when he perceived his Brother drew near him in the Spirit of peace, without intent of circumvention, he cast himself at his feet, and *Esaú* saluted him, and enquired of him touching the companies of Women and Children; and after he understood all things, he offered to lead them to his Father. But *Jacob* excused himself, by reason of the weariness of his Cattel, and *Esaú* retired to *seir* where he made his abode, and had imposed that name upon that Country, by reason of his thick hair. *Jacob* also retired himself to a place which at this day is called the *Tents*; and from thence into *Sichem*, a City of the *Canaanites*.

Now at such time as the *Sichemites* celebrated their Feast, *Dina*, which was *Jacob's* only Daughter, went into the City to see the bravery of the Women of that Country. But *Sichem* the Son of King *Emmor* was so taken with her beauty, that he deflowered her: and being passionately in love, he desired his Father that he might have her to Wife: who listening thereto, went himself unto *Jacob*, praying him to give *Dina* his Daughter, in lawful Marriage, to his Son *Sichem*. *Jacob* not daring to refuse him, by reason of his authority and quality; and on the other side, not thinking it to be either a thing lawful, or convenient, to match his Daughter with a stranger, desired some time for deliberation. Hereupon the King departed, hoping that *Jacob* would listen to the Marriage, But *Jacob* having discovered unto his Sons the ravishment of their sister, and the request of *Emmor*, desired them to consider amongst themselves, what was fit to be done in the matter: whereupon some held their peace, not knowing what to say; but *Simeon* and *Levi* (the Brothers of the same womb with their sister) plotted together this practice: It was now a Festival of the *Sichemites*, who intended nothing but pleasure, and banquetting; and the two Brethren taking this opportunity, by night fell upon their first guards, and killed them as they slept; and from thence entering into the City, they killed all the Males (and with them the King and his Son) but to the Women they offered no violence. Which being executed without the knowledge of their Father, they brought their sister back again. *Jacob* was very much astonished at this accident, so strangely executed, and was greatly displeased with his Children: but God appeared unto him, and comforted him, and commanded him to purify his Tents, and offer those Sacrifices which

D he had vowed when first he went into *Mesopotamia*, and the Vision appeared unto him. As he cleansed those which followed him, he found the gods of *Laban*, which *Rachel* had stolen, and hid in *Sichem*, in the earth, under an oak, without his knowledge. Afterwards departing from thence, he sacrificed in *Bezebel*, where he had seen the Vision, at such time as he first of all took his journey into *Mesopotamia*: and as he travelled in the Land of *Ephrata*, *Rachel* died in Childbed; and was buried there: (and she alone enjoyed not the honour of being buried in *Hebron* with those of her Parentage.) After he had made great lamentation, he nam'd the Child which she bare at that time *Benjamin*, (by reason of the Pangs which kill'd his Mother.) There are all the Children of *Jacob*, twelve Males, and one Daughter; of whom eight were born by his lawful Wives, six of *Lea*, and two of *Rachel's*; and of their Maids, four; two, of each of them; whose names I have heretofore mention'd. From thence went *Jacob* to *Hebron* a City of *Canaan*; where his Father *Isaac* dwelt; but he lost him also shortly after.

CHAP. XIX.

Isaac dieth, and is buried in *Hebron*, Gen. 35. 29.

Jacob had not the comfort to find *Rebecca* his Mother still living, and *Isaac* died in a little time after the arrival of his Son, and was buried with his Wife by his Son *Esaú* and *Jacob* in *Hebron*, among their Fathers. This *Isaac* was a man beloved of God, and F guided by his special providence, after the decease of *Abraham*: and after he had passed his life in all virtue for the space of 185 years, he died.

Gen. 33. 12
Jacob saluted
his Brother
Esaú.
13.
Jacob cometh
to Seir.
17.

The History of
Dina, Jacob's
daughter.
Gen. 34. 12-24
34.
The rest of the
story, 2006.
before Christ's
Nativity, 1758.

Gen. 31. 35.
Simeon and
Levi kill the
Sichemites.

Gen. 35. 1, 2.
Jacob digging
up Laban's
gods, goeth
and sacrificeth
at Bezebel.
Ver. 16, 17, 18.
Rachel dieth
in Childbed.
Hedie & Raf-
fael, cap. 10.

The story of the
Vision, 2329.
before Christ's
Nativity, 1751.
Isaac dieth
185 years old.
Gen. 35.

The Second Book of the HISTORY of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Second Book.

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CHAP. I.

How Esau and Jacob, Isaac's Sons, divided their inheritance: and how Idumæa fell to Esau's lot, and Canaan to Jacobs.

The year of the World, 2126, before Christ's Nativity, 1714.

Isaac's Sons departed their habitations. Gen. 36. 6, 7. Gen. 35. 53. 27. 36. Esau, the first-born, left his Birth-right, and sold it to Jacob. Gen. 36. 30. Esau's Sons and Posterity.

After Isaac's death, his two Sons divided their inheritance among themselves, and neither of them remain'd in that same place which they had chosen before to make their abode: but Esau leaving the City of Hebron to his Brother, went and dwelt in Seir, and was Lord of the Country of Idumæa, which he named by his name (calling it Edom) for the occasion which followeth. He being very young, returned one day fore wearied with Travel, and hungry, from Hunting: and finding his Brother dressing for himself a morsel of Lentil-pottage, which were very red in colour, and further encreased his appetite; he desir'd them at his hands, that he might eat them. But he taking the opportunity and occasion of his Brother Esau's hunger, constrained him to forsake his Birth-right, and to sell him the same, on condition he should give him them to eat. Esau then press'd with Hunger, resign'd unto him his Birth-right, and confirm'd it with a solemn Oath. Hecrupon, his equals in age, in way of mockery, called him Edom, by reason of his red meat; for Edom in Hebrew, significth red. His Country likewise, was hence called Edom. But the Greeks, to the end they might make the name more agreeable, called it Idumæa. He became the Father of five Children, of whom he had three by his Wife Alibama, whose names were Jaua, Jolam and Chore: of the other two, Aliphates was the Son of Ada: and Ragnel, of Mo-jametha: these Children had Esau. Aliphates had five legitimate Children, Theban, Omar, Opher, Jotham, Cemea, (for Amalech was illegitimate, born by one of his Concubines, whose name was Theima.) These dwell in the part of Idumæa, which is called Gobi-lit: and in that part, which by reason of Amalech, is called Amalechitis, for Idumæa being in times past a Land of great excess, continued the name of Idumæa thorow the whole Country: and the particular Provinces of the same, kept the names of those that first inhabited them.

CHAP. II.

Joseph, the youngest of Jacob's Children, is envied by his Brothers, Gen. 37.

The year of the World, 2126, before Christ's Nativity, 1618.

Gen. 37. 1, 3. Esau's Sons and Posterity.

But Joseph attained to that Felicity, that scarcely any other in all that Country was so happy; for he surpassed all the Inhabitants of it in riches: and by reason of the virtues of his Children, he was both envied and regarded. For they were accomplished in all perfections, endowed with stout hearts, apt to execute any work of the hand, and to endure all sorts of Travel: finally, all of them were furnished with knowledge and providence. But God had such care of him, and so graciously procured and furthered his good fortunes, that that which seemed unto him to be grievous and contrary, he brought to a prosperous issue for him, to the encrease of his riches; and caused that both he and his Children were the first motive to our Ancestors to forsake the Land of Egypt, on that occasion which here ensueth. Jacob having begotten Joseph of Rachel, lov'd him entirely, both in respect of the beauty of his body, and of the ornaments and virtues of his mind; as also his prudence, wherein he exceeded all his other Brothers. This cordial affection of his Father, moved envy and hatred amongst his Brothers towards him: together with the Dreams which he had seen, and told both to his Father and Brethren, which presag'd unto him a singular felicity. For, it is the common custom of Men to be jealous of their prosperity, with whom they are familiar,

Now

- A Now the visions which Joseph saw in his dream, were these. Being sent by his Father, in the company of his Brothers, to reap Corn in the time of Harvest, he saw a vision (far different from those which commonly happen in sleep) which (as soon as he awoke) he told unto his Brethren, to the end they might interpret it. He told them, that he thought in his dream the night past, that his Sheaf of Corn stood upright in a place where he had fixed it, and that theirs run towards his, to bow down and reverence the same. Which vision of his, seemed to foretell him his ample fortune: and how he should obtain the Lordship over all of them. But they concealed all these things from Joseph, making them, that they could in no sort interpret the dream: but being by themselves apart, they breathed forth contrary imprecations, wishing that nothing of this prediction might take effect, but perlevered more and more in envy and hatred towards him. But God (opposing his power against their envy) sent Joseph a second and more strange vision: for he dreamed, that the Sun, the Moon, and eleven of the Stars descended down to the earth, and humbled themselves before him. Which vision he revealed to his Father in the presence of his Brethren, (without suspicion of any hatred in them towards him) and desir'd him to interpret unto him the meaning thereof. Jacob greatly rejoiced at this dream, by reason he conceived in his mind the interpretation thereof, and (in comparing and alluding his conjectures not rashly, but with prudence) he rejoiced at those great matters which were signified by that dream: which foretold that his Son Joseph should be very fortunate and happy; and that the time should come, in which his Father, Mother, and Brethren should honor him, and do him homage. For, he compared the Moon (which ripeneth and encrease all things that grow) to his Mother; and the Sun (which giveth form and force) to his Father. And as touching his Brothers, who were eleven in number, he compared them to the eleven Stars, (which receive their force both from the Sun and the Moon.) Neither did Jacob without judgment and consideration, so interpret this vision. But Joseph's Brothers were highly grieved at this presage, conceiving as enviously and hatefully thereof, as if this felicity had been portended to a stranger and not to their Brother, with whom they might equally partake his good fortunes, being as well Allied in felicity unto him, as in consanguinity. Whereupon they resolved on his death and destruction: and having conspired these counsels amongst themselves, and gathered in their Harvest, they retired themselves with their flock, towards Sichem, (which was a part of that Country very fit to feed their Cattels) where they kept their flocks without giving any notice of their departure to their Father. But he perceiving that no Man came from the herd, that might tell him any tidings, being sorrowful and careful of his Sons, sent Joseph to the flocks, to understand how they did, and how their affairs prospered.

CHAP. III.

How Joseph was sold into Egypt by his Brethren, and grew in credit in that Country: and how his Brethren at length were under his jurisdiction.

- E But so soon as they saw their Brother coming towards them, they rejoiced, not as at the arrival of one of their new Friends, sent unto them by their Father, but as if their Enemy had met them, and was, by the will of God, delivered into their hands. They therefore mutually agreed to put him to death, and not to let slip the present opportunity. But Reuben, the eldest amongst them, seeing their disposition and conspiracy to kill him, endeavoured to dissuade them, setting before their eyes, how heinous and wicked the enterprize was, and what hatred they might incur thereby. For (said he) if before God and before Men it be a wicked and detestable thing, to lay hands on, and to murder a stranger; how much more heinous a Crime will it be held for us, to be convicted to be the murderers of our Brother? whose death will heap sorrow on our Fathers head, and draw our Mother into great grief and desolation, through the loss of her Son robbed and bereft from her against the ordinary course of nature. He prayed therefore them to be adviced in these things; and to consider in their minds, what might happen, if this Child, who was fair, virtuous, and young, should be put to death: desiring them to give over this unnatural resolution, and to fear God who was both the judge and witness of their deliberation intended against their Brother: adding that if they would desist from this heinous act, God would take pleasure in their repentance and reconciliation: but if they proceeded in their enterprize, he assured them, that he would punish them like fratricides; since nothing is hidden from his providence, whether it is committed in the Desert, or attempted in the City. For whosoever Men are, there is it always to be thought, that God likewise is. Further, that when they should have perpetrated this fact, they should always have their consciences as armed

armed

The year of the World, 2127, before Christ's Nativity, 1715.

armed Adversary against them, which never would forsake them. That it was an impious fact to kill a Mans own Brother, although he had done him injury; and much more meritorious, to forgive a Mans Friend, that had offended against him. Moreover he said, that Joseph had done them no wrong, whose tender years rather required care and compassion at their hands, than hate and tyranny. Besides that, the cause of his slaughter would aggravate their offence, if it should be known, that for envy of his future felicity they should take away his life; all which good hap they likewise might participate, by reason of consanguinity; and that it was their duty to think, that whatsoever blessing God imparted to Joseph, was theirs, and that for that cause they were to consider, that God would be more displeased against them, if they should endeavour to deprive him of his life whom he had esteemed and adjudged worthy of prosperity to come. Reuben alledging these and many other things, dissuaded, and laboured to divert them from shedding their Brothers blood. But seeing that all these his motives could in no sort mollifie them, and that they hastened the rather to perpetrate the Murder; he counselled them, that at leastwise they should allot him some milder kind of death: telling them, that he endeavoured all what in him lay, at the first to dissuade them; But since it was throughly resolved among them, that he should not live; that less mischief should follow of it, if they would be ruled by his counsel: for by that means their will should have effect, yet a more mild and less hurtful, in comparison of Murder; that it were better for them to withhold their hands, and keep them immaculate, by casting him into the next Pit, and there leaving him in the hands of death. To this counsel, all of them agreed, so Reuben took Joseph, and bound him with cords, and let him down easily into a Pit, which was dry: which done, he departed, to seek out a more convenient place for pasture.

But when Reuben was gone, Judas one of Jacobs Sons (elyping certain Merchants of Arabia of the Countrey of the Ismahelites, who from the Countrey of Gallaad carried Spicery and Syrian Merchandise into Egypt) counselled his Brothers to draw up Joseph out of the Well, and to sell him to those Arabians: assuring them, by that means it would come to pass, that Joseph should die the farther off from them, amongst Strangers: and as touching themselves, they should be exempt from that pollution. Which counsel of his being commended by them all, they drew Joseph out of the Pit, and sold him to the Arabians for the summe of twenty pieces of Silver, at such time as he was seventeen years of age. Now had Reuben resolved in himself to save Joseph without his Brothers privacy; for which cause coming by night unto the Pit, he called him with a loud voice; and seeing that he gave him no answer, he began to conjecture with himself, that his Brethren had put him to death; he reproved them therefore very bitterly: but after these things were thus passed, the Brethren consulted among themselves, in what sort they might clear themselves from their Fathers suspicion; and concluded among themselves to tear the Coat wherein Joseph was attired when he came to them, and which they had taken from him when they cast him into the Well; to the end, that having stained it in the Blood of a Goat, they might afterwards carry it to their Father, and shew it him, to the end he might suppose, that Joseph was slain by wild Beasts. Which done, they came unto the old Man (who had already heard something of Josephs misfortunes) and told him, that they had not seen their Brother Joseph, neither could they assure him what mishap had befallen him: but that notwithstanding, they had found his Coat, all bloodied and torn; which made them suspect, that he was slain by some wild Beasts, if so be he were sent unto them, attired in that Coat.

But Jacob (that hitherto expected more gentle tidings, supposing and hoping that Joseph had only been captive) gave over this opinion, and took the Coat for a most assured testimony of his Sons death; for he knew that he was apparelled therewith, at such time as he sent him to his Brothers: for which cause he lamented Joseph, from that time forward, as certainly dead. And such was the grief of his heart, that he received no consolation, but suffered himself to be persuaded by the Brothers, that Joseph was slain by Savage Beasts. He therefore fate him down, being clothed in Sackcloth, and charged with sorrow, and neither could his Sons by their counsels mitigate his moans, nor he himself remit the rigour of his lamentation.

Now Joseph was sold by the Merchants, and bought by Putiphar, (an Egyptian Lord, and steward of King Pharaohs household) who held him in high estimation, and trained him up in all liberal Sciences, suffering him to live, not after a servile, but liberal manner, and committing unto his charge the care of his household; all which favours he made use of. Yet was he no wayes diverted by these his privileges and promotions, from his habitual virtue; testifying hereby, that prudence doth not submit to adverse fortune, if a Man use the same orderly, and not at that time only when fortune favoureth and flattereth, it

A It fortuned not long after, that his Masters Wife fell in love with him, both for his beauty, and for his wit and diligence; and she imagined that if she open'd her mind to him, he might easily enjoy him; and that he would esteem it a part of his felicity to be loved by his Mistress. All which she fancied, having only regard to what servile dominion wherein at that present he was, and not to his manners, which continued always virtuous, notwithstanding any change that could happen unto him. So she discovered to him her passion, and desired him to grant her an amorous encounter: but he refused her demand, alledging that it was a most wicked requital towards his Master, if he should come to pass, that he who had bought him, and so greatly honoured him, should receive so great an injury and outrage from him. He exhorted her therefore to conquer her appetite, and to lay aside all hope of ever compassing her concupiscence; alledging unto her, That desire is then less active, when hope is extinguished; and that he had rather suffer all mischief imaginable, than consent or condescend unto her in that wickedness. And although (said he) it be undecent for a Servant to contradict the will of his Mistress, yet, the filthiness of the fact dissuaded him from attempting the same. This repulse, more and more inflamed her, having supposed that Joseph would not deny her; and her disordinate affections encreasing daily the devised and plotted a new means, in hope to bring her love to the desired issue.

Whereas therefore a solemn and publick Feast was at hand, wherein (according to custom) the Ladies were wont to adorn the solemnity by their presence, she fained a sickness, and persuaded her Husband to believe it, hoping by this means to have the better opportunity, being alone, to solicit Joseph, which falling out accordingly, she began to court and caress him with these flattering discourses, That he had done well, if (upon her first request) he had obeyed her, without any contradiction, in respect of her dignity who made suit to him; and her incredible passion, which had so far commanded her, that notwithstanding the were his Mistress, she had deaba'd herself so much as to solicit him: that now he should behave himself more wisely and better; if in amends of his forepassed obduracy he at last would consent. For if he expected this her second summons, she now made it far more affectionate and importunate than the former, for (saith she) I have fained sickness to this end, to solicit and prefer thy company before a publick triumph. Or if at first thou didst mistrust me, thou mayst hereby conceive that I do not maliciously tempt thee, in that I yet continue in the same affection. For which cause either make choice of this present pleasure, and be obsequious to her that loveth thee, in hope of further preferments, or be assured of my hate and revenge, if thou preferrest thy opinion of chastity before my favour. For be assured that thy chastity shall profit thee nothing, if I accuse thee to my Husband, and avow, that thou soughtst to violate me: for though thy allegations be more true, yet shall my words be of more force, and my accusations more acceptable in Putiphars ears than thine. But neither by these words, nor her Tears, the witnesses of her vows, could Joseph be perverted; nor could flatteries allure him, nor terrors compel him to forsake his resolved chastity; but he constantly contemned those unjust afflictions, wherewith she threatened him: choosing rather to suffer any misery whatsoever, than to be carried away to such criminal pleasures; being well assured that he was worthy of extreme punishment, if on a womans entreaty he should condescend to any such treachery. He admonished her of her duty, alledging the Laws, rights, and customs of Matrimony, willing her rather to respect them, than her inordinate lust: which is speedily followed with repentance, and a continual fear of being discovered: whereas conjugal fidelity is void of fear, and attended by a good conscience before God and Man. Moreover, that it was more convenient for her to govern and command him as his Lady and Mistress than to debate her self, making him the partaker of their common sins; and far more pleasant to be assured in the confidence of a good life, than in secret to commit sin.

By these, and such words, he endeavored to abate the violence of her furious passion, and to reclaim her from her depraved fancies to submit to the law of reason: But she, the more instantly he dissuaded, the more earnestly invaded him; and when by no means she could pervert him by words, she laid violent hands upon him, to constrain him by force. But Joseph unable to endure any longer the impudence of the Woman, leaving his Garment behind him, whereby she held him, fled suddenly out of the chamber. She partly impelled by the grief of repulse, partly mov'd with fear, left her lasciviousness should be made known to her Husband, decreed first of all fully to accuse Joseph, and by this means to take revenge upon him; holding it to be a craft worthy a Womans Wit, to anticipate and first of all to accuse her accuser. She therefore far down sad and perplexed, colouring the grief of her defrauded lust, under the cloak of indignation, for her attempted honour and violated chastity. And when her Husband

The year of the
World, 2217.
before Christ's
Nativity.
1747.

9. 59.
Reuben per-
suadeth them
to cast Joseph
into a Pit.
Hudib & Ruf-
inus cap. 3.

9. 27.
Joseph, by the
counsel of
Judas is sold to
the Arabian
Merchants.

30.
Reuben by
night cometh
to the Pit.

31.

32.
Joseph be-
trayeth per-
suaded his Fa-
ther that he is de-
voured by
Wild-Beasts.

33.
Joseph bewail-
eth Joseph lost
dead.

37. 18.
Joseph is sold
in Egypt to
Putiphar.

Gen 37. 9.
10.

Putiphars
Wife soliciteth
Joseph to lie
with her.

The year of the
World, 2217.
before Christ's
Nativity.
1747.

Putiphars
Wife com-
plotteth a
second subtilty
to allure
Joseph.

Joseph once
more repelleth
the assaults of
his lsb.
ver. 21. 22.

9. 12.
Joseph leaving
his garment
behind him,
fled from the
Adulteress.

The year of the
World, 2217.
before Christ's
Nativity.
1747.

The year of the
World, 2238.
before Christ's
Nativity, 1256.
Hedus & Rufinus, chap. 5.

him that he thought no Man more proper to execute this counsel, than himself: who was the author thereof: Having therefore this authority given him by the King to use his own signet, and to be clothed in Purple, and to ride in a Chariot, throughout all Egypt, he stor'd up all the Corn in the Kings Granaries, and distributed to every one by measure, that which they wanted for Seed-Corn, and for their nourishment, without letting any Man understand for what cause he did it.

V. 25. 55. 56.
Joseph married
a Wife in
Egypt, on
whom he be-
saw Manasse,
and Ephraim.

V. 55. 55.
The famine in
Egypt.

Gen. 42. 1, 2.
8c.
Joseph sendeth
his Sons into
Egypt to buy
Wheat.

V. 7. 8c.
Joseph found
all his Brothers,
to the end he might
understand his
Fathers and
Benjamin
eldest, Ps. 10.
Reuben an-
swer unto Jo-
seph both for
himself and
his Brothers.

The year of the
World, 2238.
before Christ's
Nativity, 1256.

V. 17.
Joseph com-
mended his
Brothers to
Pharaoh.

He was now about thirty years old, and was held in great honour by the King, being for his extraordinary prudence, framed by him *Phonotomphanech*, which in the Egyptian language signifieth *The discoverer of hidden things*: he was also honoured with a Wife of great dignity. By the Kings order likewise he took to Wife a Virgin, Daughter to *Phisfat* the *Heliopolitan* Priest, whose name was *Aseneth*, by whom he begat Children before the Famine began in Egypt. The elder of which was called *Manasse*, which signifieth *oblivion* (because attaining better fortune he grew into oblivion of his former misery): but the younger was called *Ephraim* (which signifieth *Return*, for that he was restored to the liberty of his ancestors.) Now when, according to Joseph's interpretation, the seven years of plenty and affluence were past in Egypt; the years of Famine began to infect the Land, and for that the evil was unexpected, the headlong multitude grievously pre- sented with hunger and misery, began to flock about the Kings gates and Garners. Whereupon the King called for Joseph, who presently distributing Grain to those that wanted it, became without controversy, the Father and conferrer of the commonalty. Neither did he only sell it those that inhabited that Country, but to strangers also; accounting the whole race of Mankind to be allied together that 'tis reasonable such as want, should be supplied by those that have plenty. And because the same calamity both oppressed *Canaan* and other Kingdoms of the world, *Jacob* also sent all his Sons into Egypt to fetch Corn; (as soon as he understood that strangers also had liberty to traffick in that place) only with himself he retained *Benjamin*, whom he begat on *Rachel*, and who was brother by the whole blood to Joseph. When these ten Brethren arrived in Egypt, they repaired to Joseph, beseeching him that they might be permitted to buy corn: for nothing was done without his express commands: it seem'd an honour done to the King, to do honour to Joseph. He taking knowledge of his Brothers, who thought of nothing less than of him: (by reason that in his youth he was sold away by them, and age had altered the lineaments of his face) and besides, none of them could imagine that he had attained to so great dignity) determined to make trial of them, to the end he might the better gather how they were affected. For he both denyed them his licence to buy Corn, and commanded them also to be apprehended for Spies, telling them that they were of divers Nations, though they feigned kindred: for how can it be (saith he) that a private Man should bring up so many worthy Sons, which felicity scarcely and very seldom is granted to Kings? This did he, to the end he might gather some intelligence of his Father, and in what estate he lived, during his absence; and what was become of *Benjamin* his Brother: for he was much afraid, they had offered the same hard measure to the youth which they had us'd to himself. These words struck them with a great fear, in regard of their imminent peril, supposing that they had travelled this long journey all in vain: and for that they saw their accusation must be answered; *Ruben* the eldest of them, began after this manner to plead their common cause. We come not hither (saith he) as Spies, but dire Famine (whose furie we seek to prevent) hath compelled us to come into this Country, hoping in your humanity; who (as we have heard) have not only made offer of sale of Corn, and means of sustentance to your own Citizens, but also to all strangers. That we are Brothers, and born of the same Father, our very countenances testify, in that they vary not very much the one from the other. Our Father is called *Jacob*, by Nation, an *Hebrew*: who begat us, his twelve Sons, on four Women: and while we were all living our affairs were fortunate and prosperous; but since the death of one of us, whose name was Joseph, our domestic fortunes began to grow to ruin. Our Father languisheth in continual lamentations; and his Tears do no less afflict us, than in times past the untimely death of our dearest Brother did affect us. Now are we come to buy Corn, having left in our Fathers custody the youngest of our Brothers, called *Benjamin*. That thus it is, if you please to send any one unto our house, thou mayest be assured, Thus spake *Ruben*, both on his own and his Brothers behalf, to remove Joseph's sinister opinion of them: who knowing that both his Father and Brother were in health, commanded them to be thrust in Prison, under pretence to call them to further examination, at better leisure. So that three days after (calling them before him) he began thus: Since (saith he) you profess, that you came not hither into this Kingdom on purpose, either to prejudice the King, or work

Treasons

A Treasons towards the State, and that you pretend your selves to be the Sons of one Father: you shall induce me to believe, that your allegations be true, if leaving some one with me as pledge of your loyalties, (who shall be well entertained) you bear hence your desired Corn to your Father, and return again unto me, bringing with you your Brother, whom (as you say) you left behind you: for this shall be an Argument that you lye not. Amazed at these words, and supposing that their extreme calamity was at hand, they lamented their misfortune; oftentimes expostulating amongst themselves, that God did now punish them for their cruelty towards Joseph. But *Reuben* reprehended their too late and unprofitable repentance, saying, That those afflictions which God (the just revenger of innocency) had inflicted on his impious Brothers, ought patiently to be borne. After this manner spake they one unto another, supposing that no Man was present who understood the Hebrew Tongue: and they all lamented, being inwardly touched with the words of *Reuben*; and condemned their perpetrated wickedness: for which, at that time, they thought that God did most justly punish them. Joseph beholding them in this perplexity, and unable to dissemble any longer his Brotherly love, by reason the Tears already began to burst out of his eyes, which at that time he desired to conceal, departed from among them.

Not long after, returning again unto them, he retained *Simcon* with him, to be in the mean time as a pledge, until their return; and giving them licence to buy their Corn, he commanded them to depart: giving withall a speciall commandment to one of his Servants, that the Money which they had brought to buy Corn, should secretly be shut up in their Sacks, and they permitted to depart; all which his Servant performed. But *Jacob*'s Sons returning into *Canaan* told their Father all that had hapned unto them in Egypt, and how they were taken for Spies, and Traitors to that Country: and that when they protested, that they were all Brethren, and that the eleventh was left at home with their Father, the Governour would not believe them. Moreover, that *Simcon* was left pledge with the Governour, until *Benjamin* should come thither to give testimony of their truth: whereupon they desired their Father without fear or sinister conceit, to send their younger Brother with them. But *Jacob* was displeased with that which his Sons had done; and whereas he was not a little grieved that *Simcon* was left behind, he thought it worse then death also to be deprived of *Benjamin*; and neither could *Reuben* with his Prayers (offering his Sons for pledges, that if any sinister fortune should fall upon *Benjamin* by the way, the Grandfather might revenge it on his Children) per- suade *Jacob* to yield consent: but they uncertain what to do, were more and more terrified, in that they found their Money infested in their Sacks of Corn. Now when Corn began already to fail them, *Jacob* being compelled by force of Famine, delibera- ted to send *Benjamin* with his other Brothers: for they dur'd not return into Egypt, without him. And when necessity pressed them daily more and more, and his Sons ceased not instantly to call upon him; yet was he still doubtful and unresolved: till at last *Juda*, a Man vehement by nature, began more freely to tell his Father that he was too careful of his Brother *Benjamin* to whom nothing could happen without the will of God, whether abroad or at home: and that without this superfluous care of his Son *Benjamin*, endangered his own and all their lives, which could not subsist but by the relief which was to be had out of *Pharaoh*'s Country; that he ought also to have care of the life of *Simcon*, lest whilst he delayed to send *Benjamin* on the journey, *Simcon* in the mean time should be slain by the Egyptians. Moreover he exhorted him to com- mit the care of his Son to God, promising to bring him back again in safety, or else to die together with him: and proposing, that certain Fruits of *Canaan*, as Balm, Stacte, Terbinth, and Honey, should be sent as Presents to Joseph, together with the double price of their Corn. Thus shedding Tears on both sides, they depart from their Father.

F leaving him miserably tormented for the health of his Sons; and contrariwise suspecting with themselves, left through his absence their Father should dye with sorrow. And so travelling into Egypt, they mitigated their present grief with the hope of better for- tune. No sooner were they arrived there but they repaired unto Joseph; being fore- afraid, lest it should be laid to their charge, that by fraud and deceit they had carried away with them the price of their former Corn: which presently, before Joseph's steward, they carefully excused, saying, That they found the Money, among the Wheat at such time as they emptied their Sacks; which now, in discharge of their truth, they had brought back again. But he denying that he ever misfed their Money, and they being delivered from this fear, began to be more secure; so that *Simcon* was suddenly set at liberty, to converse among his Brethren. Now, when Joseph was returned from the service of the King, they offer him presents: and he enquiring of them, how their Father did? they answered, that he was in health. Then perceiving that *Benjamin* was yet

Ps. 217.
Joseph's Bre-
thers, repent
them of that
evil they had
done unto him

Ps. 24.
Joseph's Brother
sees his Bro-
thers, and con-
fesseth their
sinfulness

Ps. 36.
Joseph is fore-
grieved for
Simcon's ab-
sence, and be-
cause Benja-
min should de-
part from him

Joseph's Sons,
but in especial
Juda, urge
their Father to
send Benjamin
with them.

The year of the
World, 2238.
before Christ's
Nativity, 1256.
Joseph is at
last persuaded
to send Benjamin
into Egypt.

Ps. 16.
Joseph's Sons
arrive in
Egypt, and
Simcon is set
at liberty.

verf. 29.
Joseph un-
known to his
Brethren, dis-
cuss both them
and Benjamin.

Helio & Ruf-
inus cluipb.
Gen. 44. 23.
Joseph com-
eth Benjamin
Brethren, whe-
ther they
would affix
him.
Joseph bre-
thren are said
in their jour-
ney.
Gen. 45. 12.
Joseph's Sons
are accused of
Theft.

The story of the
Witch, 132.
before Christ
Nativity
1706.

ver. 11.
Benjamin is
attached for
Theft.

yet alive, whom he saw among them, he ask'd whether that were their younger Brother & hearing that it was, he only uttered these words, That God's providence was over all things, and departed from them, being unwilling that any of them should see him shed Tears, which he could not any longer contain. Inviting them afterwards unto a Banquet, he commanded them to fit down in order, according as they were wont to do when they were with their Father; and whereas he kindly entertained all of them, he honoured Benjamin with a double share. After the Banquet, when they were all laid down to rest, he commanded the steward to measure out the Wheat which every one should bear away with him, and to hide the price thereof again in their Sacks: but in Benjamin's Sack, he commanded him to put his Cup which he ordinarily made use of. This he did, with intent to make trial of their loves towards Benjamin; and whether they would stick unto him, being accused of Theft, or leave him behind as a malefactor, and return unto their Father, as if the matter no wayes touched them. While being doing according as he had commanded, early in the morning all Jacobs Sons arose, and taking with them Simon, departed onwards of their journey; rejoicing as well at his re-stitution, as Benjamin's return, whom they both promised and protested to bring back again to their Father; when behold, suddenly a Troop of Horsemen befet them round; amongst whom, was that Servant who had hid the Cup in the Sack. They being troubled by this sudden incursion, and asking, why they fet upon them whom they so lately had both invited and entertained so honourably? The Egyptians answered, and exclaimed against them, calling them wicked Men, who forgetting the late benefits received, and Joseph's gentleness and humanity, were so wicked, as to return him injuries for his courtesies; threatening them that they should be punished for their Theft: and telling them, that although for a time they had deceived the Officer of the Table, yet could they not deceive God; and again asking them, whether they were well in their wits, in supposing that for this offence they should not be incontinently punished? with these, and the like speeches, the Servant insulted over them. But they, who nothing at all suspected this subtilty, accused him saying, That they wondered at the Mans unreasonable-ness, in so rashly accusing them of Theft, who had not kept back the price of their Corn, which they found in their Sacks, whereas none but themselves knew of that Money; so far were they from purposely offering any wrong. Yet in that they thought the searching would better falsifie them, than denial, they bid them search their Sacks; offering themselves, each of them, to suffer punishment, if any one of them were found guilty of the Theft. This search which they offered, the Egyptians accepted; yet agreed the punishment should be inflicted only on him who had done the injury. Afterwards beginning to search, and orderly looking into each Mans Sack, at length they came to Benjamin; not that they were ignorant the Cup was hid in his Sack, but that they might seem to discharge their duty more exactly. Now all the rest being secure in themselves, they were only careful of their Brother Benjamin; and they hoped that he would not be found guilty of falsehood: for which cause, they more freely upbraided their persecutors; objecting unto them, how, through their importunity, they had been de-creed a good part of their journey. Now as they searched Benjamin's Sack, they found the Cup; whereupon all the Brothers began to mourn and lament, both bewailing their Brothers misfortune, who was presently to suffer death for the Theft; and their own mishap, who having plighted their faith unto their Father for Benjamin's safe return, were compelled to falsifie the same through this accident. And that which further in-creased their grief, was that when as they most of all hoped to be free from dangers, they were, by fortunes envy, thrust into so great calamity; confessing themselves to be the authors both of their Fathers, and this their Brothers misfortune; in that they had never ceased to importune and compel their Father (although he were unwilling, and resisted) to send the Child with them.

Now the Horsemen having laid hands on Benjamin, led him unto Joseph, and his Brothers followed him. Joseph beholding his Brother in the others hands, and the reik bemoaning him round about them; Have you, said he (O most wicked Men) either so contemned my humanity, or Gods providence, as that you durst attempt such a heinous injury against him who entertained you with hospitality, and dismissed you with benefits? To whom they answered, that they were ready to suffer punishment for Benjamin, calling again to their remembrance, Joseph's injuries, saying; that he was happy who delivered by death from life was exempt from all calamities: and that (if he lived) God in- flicted that plague on them for his sake. They said also, that they were the plague and great misfortune of their Father, because that to the former sorrow which he had en- dured ever since the time of Joseph's death, they had also annexed this new misery: neither did Reuben desist to reproach them in bitter manner with the wickedness which they had committed.

A committed. But Joseph told them that he dismissed them all (seeing that their innocence was proved to him) and would be contented with the Lads punishment: for (said he) neither is it reasonable that he should be delivered for the sake of those who have not offended: nor they punished for him that hath done the Theft: He commanded them therefore to depart, and promised them safe conduct on their way.

Whilest all of them were grievously wounded with these words (so that scarcely one of them could speak for sorrow) Judah (who had persuaded his Father to send Benjamin with them, and who above the rest was a Man of confidence) purposed to ex- pose himself to all danger in that resolution to deliver his Brother: whereupon he addressed himself to Joseph, and spake thus, My Lord (said he) we confess that we are all ready to suffer punishment, though we have not all of us committed the offence, but only the younger's; and though we suppose his life to be almost desperate, yet our only hope rests in your goodness and clemency. We beseech you therefore, that you will have compassion of us, and be- pledged to take counsel, not of your just indignation, but your native goodness; since 'tis proper to great minds, as yours is, to surmount those passions, to which only vulgar Souls give way, and are wont to submit. Consider, I pray you, whether it stand with your dignity to kill these, who present themselves to be punished, and desire in no sort to live, except it be by the benefit of your mercy? Suffer not your self to be deprived of this honour, after you have delivered us from Famine, and liberally furnished us with Corn to carry to our Family, labouring under the same calamity. For 'tis one and the same virtue to continue them in life, who are afflicted with Famine; and not to take it from them, who have merited death.

C And you, shall save those whom you have fed; and that life which you would not suffer to fall by Famine, restore and give again: whereby your clemency will be more commendable, whilst you give both life, and these things likewise whereby life is maintained. Moreover, I think that God himself hath given you this occasion to declare your virtue, that it may appear that you set lighter by the in- juries offered unto you, than by your will to do good; and that you are not only liberal to them who are poor and innocent, but merciful to those that are guilty. For although it be a glorious thing to yield succor in adversities; yet is a Prince no less honoured by his clemency, especially in a case that concerneth his particular interest; for if they that remit small offences, are fol- lowed by deserved praises, what is it to restrain a Mans anger in a capital Crime? Doth it not very near approach the Divine clemency? And had I not good experience by Joseph's death, how grievously my Father taketh the want of his Children, I would not so earnestly intreat for his safety who is so dear to him; or if I did, it should be only to contribute to the praise of your clemency; and were there not some to whom our death would bring both grief and discontent, we were willing all of us to suffer punishment. But now whereas we have not so much commi- seration of our selves (though as yet we are but young, and have not much tasted the pleasures of life) as of our disconsolate Parents, who as Joseph's death is not only with Age, but Grief, we beseech you, not for our own sakes, but for his, that you will spare us at this day we are under your justice for our offence. Affordly he is a good Man, and hath committed nothing to render us like himself, worthy he is never to suffer he is tried by any such calamity, and through our absence, he is dis- cruciated with care and sorrow. Now if he should receive tidings of our death, and the cause thereof, he will not endure any more to live: the injury of our deaths will hurt him as day; and make his death by this means more unhappy; you rather than bear the name of our shame, he would desire to die beforehand. All these things considered, (although you are justly moved by this offence) remit the revenge unto our Father, and rather let your pity towards him, than our iniquity towards you, prevail. Grant this favour to his old age; since if deprived of our presence, he neither will, nor can desire to live: yet grant it to the very name of a Father, where- with you are honoured your self: so God, the Father of all men, will bless you in that name, and prosper your Family, whom also you shall honour, if in respect of that common name, you take compassion of our Father, in considering the sorrow that he shall endure, if he be deprived of his children. It now lieth in your power to give us that which you may deprive us of, by that power which God hath given you; and in doing us this favour, you shall imitate the Nature of God, and in this respect become like unto him. For, since it lieth in your power so to do both for one and the other, it were better you did good than evil; and contenting your self with your power, not remember that to urge your revenge: but only think that your power was given you to keep and preserve men; and that the more mercy you extend towards many, the more happy you will make all life. For neither can we be safe except he be saved; neither may we return home un- to our Father, except he be saved; but where must we suffer whatsoever our Brother suffereth? Nei- ther do we crave any other mercy at your hand, if we be repaid in this, but that you will forgive us and the same punishment to us, in no other manner, than as if we had been persecutors of the Felony: for this we desire for us, than that we should suffer, through sorrow, should offer submission to our own Souls. I will not allege, or urge his youth, or judgment, as yet untried, neither will I

the story of the
Witch, 132.
before Christ
Nativity
1706.

Power given to
Lave.

alludge, that pardon is usually granted to such; but here will I make an end, That whether we be condemned, in that I have not sufficiently pleaded his cause, or whether we be absolved, no man can ascribe this grace to your favour and clemency: to whose praise, this likewise shall be adjudged, That not only you have saved us, but also, in pardoning us the punishment which we have deservedly deserved, you have had more care of us, than we our selves. If therefore it be your pleasure to adjudge him to die, let me suffer for him, and send him back unto our Father; or if it please you to retain him for your slave, I am more fit than he to do all sorts of services; or if you please you may perceive, and I am ready to suffer all that which may be inflicted on me. When Judah had spoken thus, he humbled himself at Joseph's feet, endeavouring, as much as in him lay, to mollify and appease his anger: in like sort also all the other Brothers prostrated themselves, offering themselves to die for Benjamin.

But Joseph moved with pity, and unable any longer to personate a displeased Man, went away all those that were present; and being alone with them, discovered himself unto his Brothers; and in this sort to them only he disclosed himself, and said, I cannot but commend the piety and love which you bear unto your Brother, which I find to be greater than I did expect, gathering my conjectures from those things which in times past have happened unto me. For, to this end have I done all this, that I might make trial of your brotherly affection: whereof since you have given me a signal proof, I will not ascribe that which you have done unto me. For, to this end have I done all this, that I might make trial of your brotherly affection: whereof since you have given me a signal proof, I will not ascribe that which you have done unto me. For, to this end have I done all this, that I might make trial of your brotherly affection: whereof since you have given me a signal proof, I will not ascribe that which you have done unto me.

The year of the World, 2233, before Christ's Nativity, 1716.

Ver. 16. The King rejoiceth to know that Joseph's Brothers were arrived. See also the Ruffian, chap. 7, al. 4, 16, 17, 28. Jacob rejoiceth to hear the promotion and honors of Joseph.

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CHAP. IV.

How Jacob with all his Family went into Egypt.

When Jacob arrived near the Fountain of Covenant, he offered in that place a Sacrifice unto God; and fearing lest his Children should inhabit Egypt, by reason of the fertility of the place, and that his posterity, by not returning back into the Land of Canaan, should lose the possession of that which God had promised them; and furthermore, doubting lest his Journey into Egypt, being by him enterprized without consulting the Will of God, should be prejudicial to his Children; suspecting likewise lest he should die before he came to Joseph's presence, he was wonderfully perplexed in mind. While it thus he ruminated, and cast these things in his mind, he was surprised with a heavy sleep, during which time God appeared unto him, and called him by his name; that God asking who it was that called him, God answered, Dost thou not know (O Jacob) that God, who hath both protected thee, and thy Ancestors, and succeeded you in

A in all your necessities; who contrary to thy Father's purpose, made thee lord of his Family, and as thou of the world, 2233, before Christ's Nativity, 1716.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

B towards Egypt with his sons, and his family, whole number amounted to Threecore and ten. Their names, in that they are somewhat hard, I should not mention, were it not to satisfy some, who contend that we are Egyptians, and not Mesopotamians. The sons of Jacob therefore are twelve in number, of whom Joseph came thither long before them. The rest are these with their sons. Ruben had four sons, Enoch, Phaleg, Esulon, and Charmin. Simeon had six, Jamin, Janin, Ruben, Zeken, Zaar, and Zari. Levi also had four, Gersom, Chasbi, and Merari. Judah had likewise four, Thulul, Phrylus, Job, and Samaron. Zabulon had three, Sarad, Elon, and Janel. These were the children which Jacob had by Leah, who also lived with her Dinah her daughter: the number of whom amounted to Thirty three. But Rachel had two sons, of which the elder was called Joseph, who had likewise two, Manasser, and Ephraim. Benjamin had ten; Boloffus, Baccari, Ajahel, Gela, Naman, Ilos, Aros, Nombphir, Opratie, and Serad. These fourteen added to those abovenamed, make up the number of Forty seven. And this was the legitimate issue of Jacob. But by Bala, Rachel's handmaid, he had Dan, and Nephthalim; this latter had four sons, Elein, Gunner, Sarer, and Helim. Dan had only one son called Ufri. Now if these be added to the abovenamed, they make up the number of Fifty four. But Gad and Aser were born by Zelpha, Leah's handmaid; Gad was attended by seven sons: Zophonia, Ugie, Sunk, Zabros, Erimer, Erader, and Ariel. Aser had one daughter, and six sons, whose names were Jommes, Eljus, Juba, Baris, Maru, Melmiel. These fifteen being added to the foregoing Fifty four, make up the number Seventy, together with Jacob. But Joseph understanding that his father was at hand (for Judah posted before to give him notice thereof) went out to meet him, and did so, near a Town called Heros. Jacob was filled with such extreme and unexpected joy, that he had almost expired; and that of Joseph was little less. He desired his father to march onwards by easy journeys, and taking with him his five brethren, halted unto the King, signifying unto him, that his father with all his family were arrived. The King no sooner understood it, but he joyfully asked Joseph in what employments he took delight: who answered him, that his exercise was in keeping of Cattel, and that he had no other Trade. This answer he made, to the intent they might not be divided one from another, but that living all together, they might take care of their father: another reason was, lest emulating all together, they might betwixt them and the Egyptians, if so be they should be conversant in the same profession; whereas this people had little experience in the keeping of Cattel.

Now when Jacob was brought into the King's presence, and had done him reverence, and pray'd God for the prosperity both of him and his Realm, Pharaoh ask'd him how old he was? and he answer'd, that he was an hundred and thirty years old; at which when the King admir'd, he added, that his Ancestors had lived far longer. Then Pharaoh appointed him and his sons to dwell in Heliopolis, where also the King's shepherds had their pastures. But the Famine increased in Egypt, and the calamity was without remedy, by reason that Nilus did not overflow the earth after its usual manner; and on the other side, God rained not upon the earth. Moreover, in that the sterility was foreseen, it was more grievous especially to the Commonalty, who had laid up nothing, neither did Joseph give them Corn without ready money: which when they began to want, they exchange'd their Cattel and Slaves for Corn; and they that had Lands, sold a portion thereof unto the King for their provision. And when by this means all these possessions came into the King's hands, they went to inhabit here and there, as they could, to the end that the King might be more assured of the possession of their Land; the Priests only were excepted, to whom the Lands which they had, remained intire. Finally, this necessity reduced both the minds and bodies of the whole Nation into servitude, after such a manner, that they esteemed no labour or means unseemly, that might serve them towards their sustentance. But when the Famine ceased, and the earth water'd by the overflow of the River, began to recover her former fertility; Joseph visiting every City of the Kingdom, and assembling the multitude in every one of them, restored

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

restored them the possession of those Lands which they had sold to the King, and exhorted them to manure the same in no worse manner than they would do their own, on condition to pay the fifth part unto the King, which was due unto him by his Prerogative and Kingly right. The People rejoicing at this unexpected restitution, earnestly intended and prosecuted their Tillage: and by this means, not only Joseph's authority, but also the Peoples hearts were not a little tied unto the King: and the inheritance of the fifth part of the profits remained with the Kings that succeeded, and all their Posterity.

But Jacob, after he had lived 17 years in Egypt, ended his life in the arms of his Sons, having first prayed God to give them prosperity and abundance; and prophesied, that every one of their posterities should attain to the possession of a part of the Land of Canaan, as in process of time it came to pass. Besides, praising his Son Joseph, for that forgetting the injuries done unto him, he had bestowed divers benefits on his Brethren, and such as well befitted his Benefactors, he commanded his Sons, that they should admit Joseph's Sons, Ephraim and Manasse, into their number, at such times they should divide the Land of Canaan, as hereafter it shall be declared. Last of all, he prayed them to bury him in Hebron. He liv'd 150 years wanting three, being second to none of his Ancestors in piety, and obtain'd the same blessing, in that he was a man adorned with equal virtues. Joseph, by the King's permission, transported his Fathers body to Hebron, and there buried it very magnificently. But his Brothers fearing to return with him into Egypt, in that they suspected lest their Father being dead, he should be revenged on them, in that they had not any Friend left alive, under whose favor they might hope for pardon, he commanded them, that laying their suspicions aside, they should fear no evil: and having brought them back again with him, he gave them great possessions: neither did he ever cease to entertain them with brotherly kindness. But he likewise dyed, when he had lived 110 years; a man endowed with admirable virtue, prudent in all Affairs, and moderate in his Government: by which means it came to pass, that neither his Foreign Birth, nor his Calamities, whereof we have spoken, did any ways hinder him, but that he was exalted and continued in high dignity. The rest of his Brothers also, having spent their lives in happiness, dyed in Egypt, whose bodies their Sons and Nephews transported and buried in Hebron: but Joseph's bones were afterwards translated by the Hebrews into Canaan, at such time as they departed out of Egypt into Canaan; for hereunto had he bound them by an Oath, But being oblig'd to declare this, and other actions of this Nation, I will first of all shew the cause why they departed out of Egypt.

Joseph dyed when he was 110 years old.

Gen. 50. 25, 26. Joseph's Bones translated into Canaan.

CHAP. V.

Of the affliction which the Hebrews endured in Egypt, for the space of 400 years.

THE Egyptians are a Nation addicted to pleasures and delicacy, impatient of labour, and affecting gain: whence it came to pass, that bearing hatred to the Hebrews, and envying their happiness, they were very evilly disposed toward them. Forseeing the Race of the Israelites flourish and abound in Riches, which they got by their labour and industry, they conceived an opinion that their advancement and increase, would be the overthrow and decrease of the Egyptians; so that at length they forgot the benefits which Joseph had done to them: and after the Royalty was transported into another Family, they committed divers outrages against the Israelites, and plotted against them in what manner they might more grievously afflict them. They enjoined them therefore to cut Nilus into divers Trenches, and to inviron their City with Walls, and to build Fortifications and Banks, whereby the inundations of the River might be diverted. They also employed our Nation in building their high and vain Pyramids, compelling them to learn divers Arts, and to accustom themselves to endure Labour; and in such afflictions liv'd the Israelites for the space of 400 years, the Egyptians studying nothing else but to vex them with continual labor, and our Countreymen endeavoring always to surmount all these difficulties. Living in this estate, there grew afterwards another occasion, which infligated them the more to seek the ruine and desolation of our Nation. For one of the Sacred Secretaries (to whose predichions those kind of People do very much attribute) that should grievously afflict the estate of the Egyptians, and wonderfully enhance the glory of the Israelites, and surpass all other in virtue, and purchase to himself immortal life, if so he should attain to manseate. Wherewith the King being greatly terrified, published an Edit, by the advice of this Secretary, that whatsoever Male-child should be born among the Israelites, it should be cast into the River to be drowned: he commanded likewise the Egyptian Midwives diligently to observe the time when the Hebrew Women Travailed with Child, because he trusted not to the Midwives of their own Nation,

The Prophecy as touching Joseph.

Exod. 1. 16, 17. Pharaoh commanded that all the Male-children of the Israelites should be put to death.

A Nation. He Enacted also a Law with a penalty, that if any should be so bold to conceal their Children, both they and all their Family should be put to death. Great was their calamity, not only because they were deprived of their Children, and the Parents themselves made the Ministers to murder their own Children; but also because they forefaw hereby, that their Children were slain, the Parents themselves, not loag after, were assured that when the Children were slain, the Parents themselves, not loag after, were assured to die: thus lamented they in themselves the extreme misfortune wherinto they were fallen. But no man whatsoever, though he complot never to many stratagems, can resist the Will of God. For both the Child, of whom the Sacred Secretary had fore-prophesied, was secretly brought up undiscovered by the Kings Spies; and proved by the events of his life, that he was no false Prophet. Amram, an Hebrew born, and a Noble man amongst his Nation, fearing both the publick peril, lest the whole Nation should be brought to nothing by the want of issue; and his own private misfortune, whose Wife at home was big with Child, and ready to lie down, was troubled in his mind, and uncertain what to do. For which cause he made his recourse unto God, beseeching him that at the length he would have mercy on that People by whom only he had been perpetually honoured; and that it would please him to bring to end the present affliction, which threatened the whole Nation with utter ruine and destruction. God being moved to mercy by his most humble Prayer, appeared to him in a Dream, and comforted him, commanding him to be of good courage, telling him, That he had in memory the piety of his Ancestors, and that he would reward them for it, even as in times past he had been gracious to their Forefathers. For it was he that had increased their posterity, and multiplied them to so mighty a Nation, that by his favor Abraham departing alone out of Mesopotamia into Canaan, besides other felicities, had issue by his Wife that was formerly barren, and left ample possessions to his Successors; to Joseph, Ardia's; to Chetur's Children, Trogelotites; and to Isaac, Canaan. Nor could they ever forget without impiety and ingratitude, the attempts also which were happily achieved in War by his assistance; that Jacobs Name is renowned amongst Foreign Nations, both in respect of the felicity wherein he lived, and that which by hereditary Right he left to his posterity, who taking their original from 70 Men that accompanied their Father into Egypt, were now increased to the number of 600,000: and assuring him that now also, he would take care of them all in general, and of him in particular. That this Child, for fear of whose Nativity, the Egyptians have condemned all the Hebrews Children to death, should be born to him: that he should not be discovered by the constituted Spies; and having escaped beyond all expectation, should be brought up, and in due time deliver the Hebrews from the thraldom of the Egyptians, and obtain an eternal memory for this his famous action, not only amongst his own Nation, but also amongst strangers: that he should also have a brother, that should deserve both in himself, and in his posterity, to inherit the Priesthood for ever. After these things were declared in a Vision unto Amram, he awak'd, and told it to his wife, Jacobahel; and notwithstanding the prediction of this Dream, their suspicion and fear the rather increased more and more: for they were not only pensive in respect of their Child, but also by reason that the future great good fortune that was promised them, seemed incredible. But soon after, the woman being brought to Bed, gave credit to the Oracle, having had so easie and gentle a Labor, that the beguiled the Overseers and Spies, in that the felt none of those Throes which commonly afflict such as are in Labour: so that the nourished the Infant three months secretly in her house, without being in any sort discovered. But afterwards, Amram fearing to be surprized, and doubting lest he should incur the Kings displeasure, if the matter were discovered, whereby both he, and the Child should be made away, and Gods promises should be frustrate, he chose rather wholly to commit the safety of his son to his Providence, supposing that if the Boy were hidden, which notwithstanding should be hard to effect, yet it would be troublesome unto him to live in continual peril both of his own and his sons safety: moreover, he thought that God would provide some means of preservation, to the intent that nothing of that which he had foretold, might be proved false. Having taken this resolution, they prepared and made a Cradle of Sedge, after the manner of a Couch, so great, that it was sufficient to lay the Child in at ease, and having pitched it on every side, lest the water should pierce the same, they put the Child in to it, and suffering him to float along the stream, committed him to the mercy of God. Whil't in this manner it was born down by the stream, Miriam, the sister of the young Infant, by her Mothers command, went along the Bank on the other side of the River, observing whither at length the Basket would be carried, and where it should arrive. At that time God manifestly declared, That nothing is achieved by mans wisdom, but that all things are brought to pass by his admirable Providence; and that they,

Exod. 1. 17, 18.

Amram's Wife Jacobahel, prayeth God to be merciful to the Hebrews.

Exod. 1. 18, 19. Miriam's birth.

Ver. 1. Miriam call into the Boat.

The year of the
World, 2221.
before Christ's
Nativity.
1613.

Joseph com-
manded them
to pay the fifth
part of their
profits to the
King.
Heb. 6. or Ruf.
finn. cap. 8.

Gen. 49. 23.
Jacob dyed
when he was
147 years old.

Gen. 50. 12.
Jacob's buried
in Hebron.

Joseph dyed
when he was
120 years old.

Gen. 50. 22. &
c.
Joseph's Bones
transferred into
Canaan.

Exod. 1.
The History of
the Book of
Exodus.
Heb. 6. or Ruf.
finn. cap. 2.
Exod. 1. 1. &
c.
The envy of
the Egyptians
towards the
Hebrews.

Ex. 11.
The Hebrews
insupportable
servitude.

The Prophecy
as touching
Joseph.

Ex. 16. 22.
Pharaoh com-
manded that
all the Male-
children of the
Hebrews
should be put
to death.

restored them the possession of those Lands which they had sold to the King, and exhorted them to manure the same in no worse manner than they would do their own, on condition to pay the fifth part unto the King, which was due unto him by his Prerogative and Kingly right. The People rejoicing at this unexpected restitution, earnestly intended and prosecuted their Tillage: and by this means, not only Joseph's authority, but also the Peoples hearts were not a little eyed unto the King: and the inheritance of the fifth part of the profits remained with the Kings that succeeded, and all their Posterity.

But Jacob, after he had lived 17 years in Egypt, ended his life in the arms of his one first prayed God to give them prosperity and abundance: and prophesied, that every one of their posterities should attain to the possession of a part of the Land of Canaan, as in process of time it came to pass. Besides, praising his Son Joseph, for that forgetting the injuries done unto him, he had bestowed divers benefits on his Brethren, and such as well befitted his Benefactors, he commanded his Sons, that they should admit Joseph's Sons, Ephraim and Manasse, into their number, at such times as they should divide the Land of Canaan, as hereafter it shall be declared. Last of all, he prayed them to bury him in Hebron. He liv'd 150 years wanting three, being second to none of his Ancestors in piety, and obtain'd the same blessing, in that he was a man adorned with equal virtues, by the King's permission, transported his Fathers body to Hebron, and there buried it very magnificently. But his Brothers fearing to return with him into Egypt, in that they suspected lest their Father being dead, he should be revenged on them, in that they had not any Friend left alive, under whose favor they might hope for pardon, he commanded them, that laying their suspicions aside, they should fear no evil: and having brought them back again with him, he gave them great possessions: neither did he ever cease to entertain them with brotherly kindness. But he likewise dyed, when he had lived 110 years; a man endowed with admirable virtue, prudent in all Affairs, and moderate in his Government: by which means it came to pass, that neither his Foreign Birth, nor his Calamities, whereof we have spoken, did any ways hinder him, but that he was exalted and continued in high dignity. The rest of his Brothers also, having spent their lives in happiness, dyed in Egypt, whose bodies their Sons and Nephews transported and buried in Hebron: but Joseph's bones were afterwards translated by the Hebrews into Canaan, at such time as they departed out of Egypt into Canaan; for hereunto had he bound them by an Oath. But being oblig'd to declare this, and other actions of this Nation, I will first of all shew the cause why they departed out of Egypt.

CHAP. V.

Of the affliction which the Hebrews endured in Egypt, for the space of 400 years.

THE Egyptians are a Nation addicted to pleasures and delicacy, impatient of labour, and affecting gain: whence it came to pass, that bearing hatred to the Hebrews, and envying their happiness, they were very evilly disposed toward them. Forseeing the Race of the Israelites flourish and abound in Riches, which they got by their labour and industry, they conceived an opinion that their advancement and increase, would be the overthrow and decrease of the Egyptians; so that at length they forgot the benefits which Joseph had done to them: and after the Royalty was transported into another Family, they committed divers outrages against the Israelites, and conspired against them in what manner they might more grievously afflict them. They enjoined them therefore to cut Nilus into divers Trenches, and to inviron their City with Walls, and to build Fortifications and Banks, whereby the inundations of the River might be diverted. They also employed our Nation in building their high and vain Pyramids, compelling them to learn divers Arts, and to accustom themselves to endure Labour; and in such afflictions liv'd the Israelites for the space of 400 years, the Egyptians studying nothing else but to vex them with continual labor, and our Countreymen endeavoring always to surmount all these difficulties. Living in this estate, there grew afterwards another occasion, which infligated them the more to seek the ruine and desolation of our Nation. For one of the foretold King, that about that time there should be One born among the Israelites, that should grievously afflict the estate of the Egyptians, and wonderfully enhance the glory, if so be he should attain to mansestate. Wherewith the King being greatly terrified, published an Edit, by the advice of this Secretary, that whatsoever Male-child should be born among the Israelites, it should be cast into the River to be drowned: he commanded likewise the Egyptian Midwives diligently to observe the time when the Hebrew Women Travell'd with Child, because he trusted not to the Midwives of their own Nation,

A Nation. He Enacted also a Law with a penalty, that if any should be so bold to conceal their Children, both they and all their Family should be put to death. Great was their calamity, not only because they were deprived of their Children, and the Parents themselves made the Ministers to murder their own Children; but also because they forefaw hereby, the certain and insupportable extirpation of their whole Nation, by reason that when the Children were slain, the Parents themselves, not long after, were assured that thus lamented they in themselves the extreme misfortune whereto they were fallen.

But no man whatsoever, though he compt never so many stratagems, can resist the Will of God. For both the Child, of whom the Sacred Secretary had fore-propheesied, was secretly brought up undiscovered by the Kings Spies; and proved by the events of his life, that he was no false Prophet. Amram, an Hebrew born, and a Noble man amongst his Nation, fearing both the publick peril, lest the whole Nation should be brought to nothing by the want of issue; and his own private misfortune, whose Wife at home was big with Child, and ready to lie down, was troubled in his mind, and uncertain what to do. For which cause he made his recourse unto God, beseeching him that at the length he would have mercy on that People by whom only he had been perpetually honoured; and that it would please him to bring to end the present affliction, which threatened the whole Nation with utter ruine and destruction. God being moved to mercy by his most humble Prayer, appeared to him in a Dream, and comforted him, commanding him to be of good courage, telling him, That he had in memory the piety of his Ancestors, and that he would reward them for it, even as in times past he had been gracious to their Forefathers. For it was he that had increased their posterity, and multiplied them to so mighty a Nation, that by his favor Abraham departing alone out of Mesopotamia into Canaan, besides other felicities, had issue by his Wife that was formerly barren, and left ample possessions to his Successors: to Isaac, and to Chetur's Children, Trogolotte, and to Isaac, Canaan. Nor could they ever forget without impiety and ingratitude, the attempts also which were happily achieved in War by his assistance; that Jacob's Name is renowned amongst Foreign Nations, both in respect of the felicity wherein he lived, and that which by hereditary Right he left to his posterity; who taking their original from 70 Men that accompanied their Father into Egypt, were now increased to the number of 600,000: and assuring him that now also, he would take care of them all in general, and of him in particular. That this Child, for fear of whose Nativity, the Egyptians have condemn'd all the Hebrews Children to death, should be born to him: that he should not be discovered by the constituted Spies; and having escaped beyond all expectation, should be brought up, and in due time deliver the Hebrews from the thraldom of the Egyptians, and obtain an eternal memory for this famous action, not only amongst his own Nation, but also amongst strangers: that he should also have a brother, that should deserve both in himself, and in his posterity, to inherit the Priesthood for ever. After these things were declared in a Vision unto Amram, he awak'd, and told it to his wife Jacobabel; and notwithstanding the prediction of this Dream, their suspicion and fear the rather increased more and more: for they were not only pensive in respect of their Child, but also by reason that the future great good fortune that was promised them, seemed incredible. But soon after, the woman being brought to Bed, gave credit to the Oracle, having had no ease and gentle a Labor, that she beguiled the Overseers and Spies, in that she felt none of those Throes which commonly afflict such as are in Labour: so that she nourished the Infant three months secretly in her house, without being in any sort discovered. But afterwards, Amram fearing to be surprized, and doubting lest he should incur the Kings displeasure, if the matter were discovered, whereby both he, and the Child should be made away, and Gods promises should be frustrate, he chose rather wholly to commit the safety of his son to his Providence, supposing that if the Boy were hidden, which notwithstanding would be hard to effect, yet it would be troublesome unto him to live in continual peril both of his own and his sons safety: moreover, he thought that God would provide some means of preservation, so the intent that nothing of that which he had foretold, might be proved false. Having taken this resolution, they prepared and made a Cradle of Sedge, after the manner of a Couch, so great, that it was sufficient to lay the Child in at ease, and having pitched it on every side, left the water should pierce the same, they put the Child in to it, and suffering him to float along the stream, committed him to the mercy of God. Whilst in this manner it was born down by the stream, Miriam, the sister of the young Infant, by her Mothers command, went along the Bank on the other side of the River, observing whither at length the Basket would be carried, and where it should arrive. At that time God manifestly declared, That nothing is achieved by mans wisdom, but that all things are brought to pass by his admirable Providence; and that they,

The year of the
World, 2221.
before Christ's
Nativity.
1591.

Exod. 1. 2. &
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Amram's
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The year of the
World, 3276.
before Christ's
Nativity,
1588.

Ver. 5.
Thermuthis,
Pharaoh's daughter,
gathers, caudle
Moses to be taken
out of the
River.

Moses, when he
received his
name.

Moses, the 7th
of the
Month.

Ver. 10.
Moses, the adopted
son of
Thermuthis,
dignities him
Pharaoh.

Ver. 10.
Moses delivered
from death.

Ver. 10.
Moses, the 7th
of the
Month.

who for their profit, and particular security, seek the ruine and destruction of others. With never so much subtilty, care and diligence, yet are oftentimes deceiv'd in their expectations: And that they that submit their wills unto Gods Will, are secured from all wrongs by such means as were never thought on, as may most manifestly be perceived by this Child.

Thermuthis, the King's daughter, walking along the River side, espied this Basket carried away by the course of the stream, and presently commanded certain Swimmers to fetch it to Land, and bring it before her: who executing her Command, she opened the Basket, and beheld the Child; who, in that he was fair and well featured, did greatly delight her. Thus God so loved and favoured Moses, that he caused him both to be nourished and brought up by them, who, for fear lest he should be born, had decreed to destroy all the rest of the Race of the Hebrews. Thermuthis therefore commanded them to fetch her a Nurse who might give the Child suck: who refusing the fame, as all other Nurses did that were sent for to suckle him, Mariam, as if by good fortune, and not of set purpose, she had light into their company, began to speak thus unto Thermuthis: In vain (said she) O Princess, dost thou strive to give this Babe suck by any but an Hebrew Nurse, for he will not accept it: for if thou call unto thee a Nurse of the same Nation, and agreeable with his nature, doubtless he will take the nipple. This Speech of hers being both heard, and plausibly accepted, the Princess commanded her to bring her an Hebrew woman that gave suck; which she diligently performing, returned, and brought her Mother with her, whom none of the assistants knew; and who presenting her breast unto the Child, he willingly took the dug: so that upon the Princess command, the suckling of the Child was wholly committed unto her. By reason of this accident, and for that he was cast into the River, he was called Moses; for the Egyptians call water, Mos; and saved, Yes: so to this name, composed of these two words, was imposed on this Child; who afterwards (without exceptions) became the wisest Man among the Hebrews, according as God had foretold. He was the seventh after Abraham; for he was Amrans son, and Amrans son unto Canbis, and he to Levi, and Levi to Jacob; who was the son of Isaac, who was the son of Abraham. He had a judgment ripen than his age: for even amongst his childish delights, he shewed himself more discreet than all his equals: and whatsoever he did, it gave testimony, that at such time as he should attain to Manhood, he would be capable of great things. When he was but 3 years old, God adorned and endowed him with an admirable beauty. He was so fair and amiable, that there was not any how austere and inhumane soever, but in beholding him, would be astonished. Yea, divers who met him, as he was carried through the streets, turned themselves about to behold him, and intermitted their other affairs, only to look upon him: for the admirable beauty of this Infant, did ravish all those that saw him. Whence it came to pass, that Thermuthis, in that she had no other Issue, adopted him for her Heir; and carrying him to the King her Father, she presented him to him, saying, That she was careful of a Successor, by reason God had not vouchsafed him to have any Issues: for (saith she) I have brought up this Infant no less excellent in wit, than divine in beauty, having received him miraculously from the River Nile, and I have decreed to adopt him my Child, and to establish him as Successor to thee in thy Kingdom. This said, she delivered the Infant into her Fathers arms: who, after he had embraced and hugged him at his breast, (to give his daughter the more content) he put his Diadem upon the Childs head: but Moses pulling it from his head, after a childish manner, cast it on the ground, and spurned it with his feet; which act of his was supposed ominous to the Realm; and dangerous for the King. Whereupon the sacred Secretary (who had foretold, that his Nativity would be the destruction of the Egyptians) would them to kill the Child, crying out with a loud voice; to the King, after this manner: O King, this Child, by whose death God promiseth us security, hath already confirmed the promise, inflicting over thy Kingdom, and spinning thy Diadem: Take from the Egyptians that fear which they have conceived of him, by his death; and from the Hebrews that hope which they build on his courage and life. But Thermuthis hastily conveyed him thence, and the King was not over forward to lay hands on him, by reason that God disposed all things in this manner, in that he had a care of Moses preservation. He was therefore very carefully brought up; and by reason of him, the Hebrews in general were replenished with good hope; but by the Egyptians, his education both was suspected and grudged at: yet by reason that if the Lad should have been slain, there was not any one, either akin, or adopted, that could pretend to the succession of the Crown of Egypt, they abstained from his slaughter. Being therefore thus bred, and brought up, when he increased in years, he evidently, by his virtue, made it known unto the Egyptians, that he was born to abate their pride, and to exalt the Hebrews, by this occasion which ensued, The Ethiopians, who confine upon Egypt, having spoiled and destroyed the Country round about

A about them, spoiled and made pillage of all the Goods of the Egyptians; who, incensed against them for the wrongs and injuries which they had done, levied an Army, intending to revenge them of that disgrace which their Enemies had offered them: but in the Battle they were all put to flight, so that many of them were slain; and the rest shamefully flying, returned with ignominy worse than death, into their own Country. The Ethiopians proud with this good fortune, instantly purified them: and supposing it a cowardly hope of conquering Egypt, they enter'd the Country, and generally waited the same: and having tasted of the sweetness of pillage, without any temper or moderation in their Victory, they were encouraged to attempt greater matters. And whereas

B they perceived, that having waited all the Neighbor-regions, no man durst fall out, to encounter them in Arms, they marched forward toward Memphis, even to the Sea, arriving near no City that had the heart, or durst make head against them. By which calamities, the Egyptians being much oppressed, they send one to ask counsel of the Oracle, by what means they might redress their miseries; and when an answer was given them, That they should choose an Hebrew to assist them in the Wars, the King commanded his daughter to give them Moses, who, together with the Empire, might govern the whole Army. She taking an Oath of the King, that no injury or violence should be offered him, delivered him into his hands; esteeming it to be a great good fortune for Moses, that he was called to the favor of her Country: and on the other side, blaming the Priests,

C who were not ashamed to demand his aid and assistance, whom they had adjudged to be slain as their common Enemy. But Moses, exhorted by Thermuthis, and the King, willingly took the charge upon him. Whereat the Priests of both Nations were very joyful: for the Egyptians hoped, that when by his virtue and valor he had overcome their Enemies, they afterwards might more easily dispatch and murder him, by some treason and sinister means; and the Hebrews conceived an hope, that they might get out of Egypt, by reason that Moses was the General of the Army. Moses therefore making haste, before such time as the Enemies had any notice that he was dislodged, he levied his Army, and conducted them, not along the banks of the River, but through the main Land; where in he made manifest his most admirable prudence. For the journey by Land being very dangerous, by reason of the multitude of Serpents, (which the Country thereabout breeds of all sorts, and some of that kind, that the like thereof are not seen in any other place, all different in malignity, and horrible form, and some winged ones, who not only offend those that they encounter on the earth very privily, but also towre very high in the Air, and hover about to hurt those that are not aware of them;) he, for the security of his Army, and to the end he might march without any inconvenience, invented this marvellous and admirable stratagem: He caused two Paniers of Sedge to be made, in form of Coffers, and filled them with certain Birds called Ibis, who are mortal Enemies to Serpents, and before whom the Serpents flee; and sometimes, in flying from them like Harts, they are laid hold of, and swallowed by them. Otherwise these Birds are maged and made tame, and are not harmful to any but to Serpents: whom I will now cease to write any further, because the Greeks do already know what kind of Bird it is.

D When therefore he arrived in the Country of Serpents, he let flye his Ibis against the venomous Beasts, and made use of them to encounter the other. And having marched in this sort, he surprized the Ethiopians, before they suspected him; and suddenly charging them, he overcame them in Battle, spoiling them of the hope they had to conquer Egypt: and entering the Towns of Ethiopia, he razed them, and made a great slaughter of the Inhabitants. The Egyptian Army having tasted this happy success, under the conduct of Moses, omitted not the pursuit; especially, for that they saw that the Ethiopians were well nigh conquered, or rather wholly destroyed: and in the end having driven them even to Saba, the chief City of Ethiopia, (which Cambyfes called Mevoe, for the love which he bore unto his sister, who was so called) they besieged them. The City was strong, and very hard to be assailed, by reason of the River Nile which environs it round about: on the other side, the Rivers of Asaph and Asaobora, flow in so fiercely, that they could neither break the course of the water, nor wade over the stream: for the City is built in an Island, environed with a strong wall round about, having great Ramparts betwixt the Rivers and the walls built, to resist the inundations of the waters: by reason whereof, that the City could be very hardly taken, although the opposite Army had found means to pass the water. Now, when Moses was much troubled that his

E behold what a chance happened: Tharbis, the daughter of the King of Ethiopia, beholding Moses as he approached with his Army near the walls of the City, and seeing how valiantly he fought, and behaved himself, and wondering at the Exploits and Enterprizes which

The year of the
World, 3276.
before Christ's
Nativity,
1588.
Ver. 11.
The Egypt-
ian was against
the Ethiopians.

The Egypt-
ian require
Moses to be
their Captain.

Moses encour-
aged against
the Ethiopians.

The victory
which Moses
and the Egyp-
tians had
gained the
Ethiopians.

Saba their
chief City
besieged.

Tharbis, the
king of Ethio-
pia's daughter,
behold-
ing Moses
approach
with his Army
near the walls
of the City,
and seeing
how valiantly
he fought,
and behav-
ed himself,
and wonder-
ing at the
Exploits and
Enterprizes
which

which he made, (which was the cause that the Egyptians, almost despairing of their estates and liberty, were grown desperate) and how the Ethiopians, (not long before esteemed the Conquerors, and happy in their warlike exploits and fortunate executions) were in the greatest extremity of danger, he was surprized with love of him, and for that his passion augmented more and more in her, he sent to him seven of her most faithful household servants, to offer him her love. Which he accepted, on condition that she should deliver the City into his hands; promising her, by a solemn Oath, That when he was Master thereof, he would take her to Wife, without falsifying, or breach of his promise. The matter was no sooner motioned, but the effect followed. Having conquered the Ethiopians, and given thanks to God for the favors he had done him, Moses accomplished the Marriage, and sent the Egyptians back again into their Country. Who nevertheless conceived great hatred against him, the Author and cause of their safety and victories; and began seriously to consult and advise amongst themselves, how they might destroy him; suspecting left by reason of the happy success he had had, should begin to think of making himself Master of Egypt. They accused him therefore of Murder before the King, who already of himself had him in suspicion, as well through the hatred he bore him for his noble carriage and courage, whilst he was General, as also through the fear he had conceived of the destruction of Egypt, foretold by his Priests, who incessantly incited him against Moses: so that the King was upon the point to lay hands on him, and murder him.

The Egyptian
seek to betray
Moses.

Exod. 2, 14.

He is of Ruf.
fina, cap. 11.
all 8.
Moses fleeth to
the City of
Madian.

A. v. 16. ad 19.
Moses afflicteth
Raguel's daughters
against the shepherds.

Ver. 21.
Raguel marries
his daughter
to Moses.
He is of Ruf.
fina, cap. 11.

Ex. 4, 3. 1, 2.
God appeared
to Moses in the
bush.

But he having intelligence of these practices, escaped, and fled secretly, flying from K his presence through the Desert, by which the Enemies least suspected his flight; and although at no place in his journey he found viaduals to sustain him, yet overcame his penury by his patience. And arriving near a City of the Madians situate upon the shore of the Red Sea, that was named by one of Abraham, and Chetura's sons, he sat him down near a Fountain, refreshing himself, and taking his ease, after his laborious journey for it was about Noon, and the City already appeared in his sight. In this place an occasion befel, by which he both gave proof of his virtue, and found an opportunity to better his estate. For whereas the Region is much troubled with want of water, the Shepherds had a custom, to strive which of them should first possess the Pits, for fear lest the water would be quite consumed by others, before they and their Cattel had quenched L their thirst. To this Fountain therefore there came seven Virgins, which were daughters of Raguel, otherwise called Jethro, the Priest, (whom the Inhabitants of that place held in great estimation) who had the charge to attend their Fathers flocks; for that is the exercise wherein the Troglodytes are wont to employ their Women. These hasted to draw sufficient water for their flocks into the troughs, expressly made to receive the water; and when in the mean time the shepherds came and surprized them, and drove away the Virgins, to the end they might be Masters of the water, Moses judging it a shame to himself to suffer this outrage, drove away the shepherds, who would have enjoyed that which appertained not unto them, and gave a just assistance to the dismayed Maidens; who, as soon as they were returned into their Fathers presence, told him the outrage M that was done them by the shepherds, and the help that they found by the hands of a stranger, beseeching him that the courteous which he had shewn unto them, might not be forgotten, but that he might receive some token of gratitude. The Father commending his daughters thankfulness towards their Benefactor, commanded them to bring Moses into his presence, to the end he might thank him according as he deserved. As soon as he was come, Raguel told him, That his daughters had given him to understand, how kindly he had assisted them: and having his virtue in admiration, he said, that he had not adventured himself, nor done kindness to those that were without sense of the courtesies that were shewn unto them, but unto those who were capable to give him thanks; yea, N so ready to requite him, that the greatness of their requital should far surpass the measure of his humanity. He therefore adopted him for his son, and gave him his daughter Zephora to Wife, and made him Superintendent and Master of the flocks (in which, in those days, the wealth and riches of most Nations consisted.) Moses having obtained this good fortune at Jethro's hands, (for such was Raguel's surname) he abode there with him, and attended his flocks. But not long after he led his Cattel to graze near the Mountain Sinai, which is the highest of all those that are in that quarter, and good for pasturage, by reason of the whollom Herbs that grow thereabouts: which notwithstanding was not opinion of those that dwell in that Country, That God inhabited that Mountain. There hapned there unto him a marvellous Prodigy, which was, that a flame of fire seemed O round about him in a Bush, without offending either the green Herbs, or the Flowers, or the Boughs charged with fruit, although the flames were great and vehement. He not a little

A little amazed at this unexpected spectacle, at last grew more and more so, when he heard a voice issuing out of the fire, which called him by his name; charging him with boldness, in that he was not afraid to tread upon that ground, which hitherto had been frequented by no Man; bidding him to depart afar off from the flame, and content himself with that vision: for although that he was a virtuous Man, yet that he ought not to be curious to make further search into the flame. The same voice also told him, That the honour and glory which he obtained amongst Men, was by the assistance of God: the Captain and Guide of the Hebrew Nation, and should deliver the People which were there, from the outrage and servitude which they suffered. For (said the voice) they shall inhabit that happy Country wherein your Father Abraham dwelt, and they shall enjoy all sorts of blessings, under the conduct of thee and thy prudence. Moreover, it commanded him, That having brought the Hebrew out of Egypt, he should offer sacrifice of Thanksgiving, at such time as he should arrive again in that place. And such was the Oracle which he received out of the flame. Moses altogether ravished at that which he had both heard and seen, spake thus: O Lord, it were madness in me, and no prudence, if I should distrust thy power, which I reverence, and which I know hath been manifested unto my Predecessors; notwithstanding, I stand in doubt, how I, who am a Man of no eloquence, and of less force, should persuade my Brethren, by my words, to forsake the Country wherein they inhabit, to follow me into that Country whither I will conduct them. And although they C should be persuaded, how can I force Pharaoh to permit them to depart from thence, by whose labours and travels the Egyptians are daily increased in goods and riches? Whereupon God commanded him to trust in his assistance, and to be of good courage, and promised that if he had need of eloquence, he would bestow upon him the faculty of persuasion; or if he were driven to act any thing, that he would redouble his forces; commanding, That in confirmation of those promises he had made him, he should let fall his staff upon the ground: which having done, a Dragon began to creep upon the ground, and in turning and rowling himself, lifted up his Crest on high, making semblance, to defend himself against those that should assail him, and then a little while after became a staff again. Afterwards he commanded him to put his hand into his bosom, and no sooner D had he obeyed, but he drew it out altogether white, and in colour resembling Chalk: and a little while after, it recovered its ordinary colour. Moreover, he further willed him to draw water out of the next Well, and to pour it on the ground, and he saw it turned into a bloody colour. Amazed at these accidents, he was commanded to be of good courage, and assured that he should have great assistance. Moreover, that he should use these signs before all Men, to the end, (saith God) that all may believe, that being sent by me, thou dost all this according to my Commandment. Furthermore, I enjoin thee, That without any further delay, thou haste into Egypt; and that thou travel day and night, without losing time, without delaying any more, to succor the poor Hebrews, grievously afflicted in Egypt. Moses having no cause to distrust that which God E had promised him, and being confirmed by these things, whereof he was both an eyewitness and hearer, he prayed God, that if there were any occasion to express the like power in Egypt, he would vouchsafe to further the effect: beseeching him further, that he would not conceal his name from him, to whom he had participated the hearing of his voice, and the sight of his presence: that it might please him therefore to declare unto him his name, to the end, that when he should offer sacrifice unto him, he might call upon the same. God declared unto him his name, which before time had been concealed amongst Men, and of which also it is not lawful for me to speak. Moses wrought these signs not only at that time, but also when or wheresoever he thought it requisite: by all which he gave further credit to the fire which had appeared unto him, and assured himself, that God would be his favourable Defender, that he would deliver his Brethren, and H involve the Egyptians in great calamities. And after that he understood, that Pharaoh, King of Egypt, was dead, (during whose life, he fled from thence) he requested Raguel, to give him leave to depart into Egypt, for the profit of those of his Nation; and taking with him Zephora, (who was Raguel's daughter, and his married wife) and Gerson and Eleazar, his children, which he had by her, he departed into Egypt. Now this name of Gerson, in the Hebrew Tongue, signifieth Foreign; and Eleazar signifieth Favoured by God; in memory, that Moses had escaped from amongst the Egyptians, by the assistance of the God of his Fathers. And as he approached near the Mountains, Aaron, his Brother, by the commandment of God, came forth to meet him; to whom he declared all that had hapned unto him in the Mountain, and that God had given him in charge. And as they G passed onward of their way, the Men of great estimation among the Hebrews (having intelligence of his coming) came out to meet him, before whom Moses made use of the

C. 4. v. 21.
Moses Rod is
turned into a
serpent.

Ver. 6.
Moses hand is
made white.

Ver. 9.
Moses poureth
water on the
earth, and it
turneth to
blood.

A. v. 10. ad 15.
Moses is sent
into Egypt, to
deliver the Is-
raelites.

Helio & Ruf.
fina, cap. 13.
all 10.

Cap. 4. v. 20.
Moses departeth
from Ma-
dian, to go in-
to Egypt.
Moses's sons
Gerson and
Eleazar,
above-

above said power of doing Miracles, by reason he could not persuade them by words: H
 and they being astonished at that which they had seen him do beyond their expectation,
 grew confident, and conceived a good hope of all things, seeing that God had a care of
 their safety. When he perceived that the *Hebrews* were ready to obey him, and that they
 protected to follow him in all that he should command them, through the earnest desire
 they had to be at liberty; he presented himself before the King, who had newly under-
 taken the Government, and shewed him the great benefits he had done unto the *Egypti-
 ans*, at such time as they were despised by the *Ethiopian*s, who had spoiled all their Coun-
 try, and how he had spared no travel, but sustained all the charge of the War, as if it
 had been waged for his own proper Nation. On the other side, he opened unto him
 the dangers which he had unjustly suffered for his recompence. He afterwards discour-
 aged unto him that which had befallen him near the Fountain of *Sinai*, and the talk which
 God had in that place with him; and the signs in particular which had been shew'd unto
 him, in confirmation of those things which were promised, exhorting the King not to mi-
 strust or resist the Will of God. The King hearing this, began to mock him: but *Moses*
 made him see, in effect, the signs which he had shewed near the Mountain of *Sinai*. But
 the King, instead of being mov'd therewith, waxed angry, and grievously reviled him;
 accusing him, for that in times past he fled away, for fear to be slain in *Egypt*, and at this
 present returned thither, under a subtle pretext, cloaking his Craft with Magick and In-
 chantment, the more to fright him. And at the same instant he called into his presence
 the Priests of *Egypt*, to let him see those signs, and to make it manifest, that the *Egyptians*
 were skill'd in those Sciences; and that he alone was not Master in those things, the
 which he boasted to perform by Gods power, but that they were deceits and shadows of
 marvels, to deceive the multitude. Whereupon the Priests cast down their Rods, and
 they became Serpents. *Moses* being moved herewith, said, O King, I desire not the wis-
 dom of the *Egyptians*; but I protest, that that which I have done, doth so far surpass all their
 Magick, and Art, as there is difference between divine and humane things. I will therefore
 shew you, that that which I do, is not by Incantment, nor with a false appearance of omens, but
 by the providence and power of God. This said, he call his Rod on the ground, command-
 ing it to change it self into a Serpent: whereupon it obeyed, and wandering here and
 there, it devoured all the Rods of the *Egyptians*, which seemed to be so many Serpents; L
 and that done, *Moses* took his staff into his hand again, and it re-assumed its pristine
 form; but the King being never the more astonished, (but the rather incensed at that
 which was done) said, That his wisdom and subtilty of *Moses*, which he used in disgrace of
 the *Egyptians*, should profit him nothing. He commanded therefore the Overseer of the
 Works, who had the Government of the *Hebrews*, that he should remit nothing of their
 labour, but that he should oppress them with more tedious and grievous tasks than they
 were wont to be put unto: whereupon (where he was wont to allow them straw, to
 make their Tyle with) he forbore, after that time, to give them that allowance; and
 taxing them in the day-time to follow their work, he appointed them by night to seek
 their straw, doubling thereby the weight of their former labour. Notwithstanding all M
 this, *Moses* would neither desert from his purpose, in regard of the Kings threatening, or
 the continual cry of his Countrymen, neither was in any sort dismayed thereat; but
 with a confident and undaunted mind, he resolutely proceeded to restore his Countrymen
 to their desired liberty. He therefore once again address'd to the King, persuading him
 to dismiss the *Hebrews*, to for no less (saith he) hath he commanded, neither can any resist his
 Will. That whilst God was so favourable to him, his own interest oblig'd him to grant the
 people the liberty which he demanded. That if he deny'd the same, he could not accuse him
 as the cause of the Calamities which he should draw upon himself by his disobedience, when he should
 see himself without Children, the Air, Earth, and all the other Elements become Enemies to him, N
 and Ministers of the Divine vengeance. That nevertheless the people of the *Hebrews* should
 (in despite of their resistance) depart out of their Country; but the *Egyptians* should not es-
 cape the punishment of their hardness of heart. The King despised these words of *Moses*,
 and would not be prevailed upon, wherefore most grievous Plagues fell upon the Land of
Egypt; all which I will particularly set down, by reason that at that time the *Egyptians* suf-
 fered those things, which never before happened to any other People; and likewise that I
 may manifest, that *Moses* erred not in any of his Predictions: and besides, for that it is
 expedient for Men to learn and do those things which are agreeable to Gods Will, for
 fear lest he being provoked and incensed against them, should punish them for their in-
 justice. For first of all, by the commandment of God, the River *Nile* was turn'd into O
 blood, neither was it impossible for them to drink of it, (notwithstanding they had no
 other Fountain of water) neither was the water only coloured like blood, but when
 any

The year of the
 World, 2454.
 before Christ's
 Nativity,
 1510.

Moses enter-
 ed by the
 Hebrews,
 shew'd them
 his miracles.
 Exod. 7, 8.
 Moses persua-
 ded the King
 of Egypt to dis-
 miss the Israe-
 lites.

Exod. 7, 9.
 Moses shew'd
 Pharaoh his
 miracles.

Ex. 12.
 Moses Rod de-
 voured the
 Rods of the
 Egyptians.
 Exod. 7, 19.
 Pharaoh en-
 joineth the
 Hebrews to
 more grievous
 tasks.

Exod. 6, 6.
 Moses once
 more persua-
 ded the King
 to dismiss the
 Hebrews.

The first
 plague of the
 Egyptians, wa-
 ter turned into
 blood.
 Exod. 7, 10.

A any one drank thereof, it caused in him divers pains and gripings. Such was the water
 to the *Egyptians*, but to the *Hebrews* it seemed good and sweet in taste, without any
 ways changing the nature thereof. Hereupon the King (not knowing what to do,
 and seeing this strange accident, and being afraid, in behalf of his Subjects) permitted
 the *Hebrews* to depart. But no sooner was this Plague ceased, but he presently changed
 his mind, and would not permit them liberty to go away. For which cause, God (seeing
 his ingratitude, and that he would not be warned, notwithstanding he had delivered
 him from the former calamity) inflicted another Plague upon the *Egyptians*. He sent
 an infinite number of Frogs among them, which cover'd the whole Country; and the
 River was so stored with them, that they that drew water to drink, found it altogether
 infected with the putrefaction of them, dying and rotting in the waters; so that the
 whole Country was full of filthy Mud, by reason of the Frogs that dyed on the same.
 They corrupted also their Meats, entering into their Houses, amidst their meat and drink,
 and creeping in their Chambers; from whence an odious stench exhaled, by reason of the
 multitude of Frogs that lay dead. Now when the *Egyptians* law themselves so sore
 pressed with these evils, the King commanded *Moses* to depart with the *Hebrews*, whither
 he pleas'd. And as soon as he had spoken this, the multitude of Frogs vanished, and
 appeared no more, neither on the earth, nor in the water, but they retained their ac-
 customed nature. No sooner was the earth delivered from this curse, but *Pharaoh* for-
 got the cause thereof, and retained the *Hebrews* still: and as if he desir'd to experiment
 yet greater miseries) he denied them that liberty which before he had granted them, ra-
 ther out of fear, than good will. For this cause, God once again punished his fallshood,
 by sending him another Plague: for a multitude of Lice swarmed on the bodies of the
Egyptians, by which the poor men were miserably devoured; neither could they exter-
 minate that Race either by bathings or unctions. The King troubled with this calami-
 ty, and fearing the ruine of his People, and bethinking him of the shameful end there-
 of, was constrained to permit the People to depart: but (after the Plague was appea-
 red) he required, that they should leave their wives and children behind them for
 pledges, till their return: and by this means he provoked Gods wrath more heavily
 against him, in that he supposed to delude his providence; as if it had not been God,
 D who (in the *Hebrews* behalf) had punished them, but *Moses*, that had plagued the *Egy-
 ptians*. For God filled their Country with divers sorts of Insects, (the like whereof,
 before that time, had not been seen there) which cover'd the earth, that it became deso-
 late and untill'd, and many persons dy'd by them; and those that remain'd alive, they
 were infected with the poison exhal'd from the number of dead and sick bodies. But
 notwithstanding all these, the King still continued obstinate in his wickedness, and dis-
 obedience unto God; permitting only, that the women and men should depart, and that
 their children should be left behind them; but God desisted not to punish his wickedness
 by divers most grievous Plagues, far more tedious than the former, yea, such as were dis-
 pers'd over all the People.
 E For their bodies were grievously tormented with ulcers, and corrupted inwardly: and
 after this sort, the greater part of the *Egyptians* perished. But the King being not mel-
 ed, nor mollified by this Plague, God rained down Hail upon them, (which never before
 that time was seen in *Egypt*;) and further so great, or rather greater than that which fal-
 leth to the Northward, near the Pole Arctique) though it was a considerable time of
 Spring, and spoiled all their fruit. After which, an Army of Grashoppers devoured all
 those buds and fruits which were unharmed by the Hail; so that all the hope which the
Egyptians had of their Harvest, was utterly overthrowen. These afflictions had been suf-
 ficient to persuade a man of the meanness wit (except a Reprobate) to grow wile, and
 make use of that which was most profitable for him. But *Pharaoh* knowing the cause of
 F the same, enforced himself to resist God, not only through imprudence, but malice; so
 that he voluntarily destroy'd his poor Subjects. He therefore commanded *Moses*, to lead
 away the *Hebrews* with their Wives; but that they should leave their substance behind
 them for a prey to the *Egyptians*; to recompense them for what they had lost. *Moses*
 answered, That he demanded an unjust thing, since that hereby they would not have wherewith
 to offer sacrifice to God. Now while the time pass'd in these consultations, a most dismal
 darkness overspread the land of *Egypt*, by reason of which, many perish'd after sundry
 manners, and others fear'd to run the same fate, living in the most disconsolate condition
 imaginable. This darkness being dispersed, after three days, and so many nights, *Moses*
 seeing that *Pharaoh* would not repent, nor let the people of *Israel* depart, came unto
 him, and spake after this manner: As long as you shall resist the Ordinance of God, (who
 commandeth you to suffer the *Hebrews* to depart) there is no means, whereby you may be ex-
 empted from these mischiefs in doing that which you do. The King, enraged at these words,
 threatened

The year of the
 World, 2454.
 before Christ's
 Nativity,
 1510.

Exod. 8, 6.
 Another
 plague of
 Frogs.

Exod. 8, 16.
 The third
 plague of
 Lice.

Exod. 8, 24.
 The fourth
 plague, veno-
 mous beetles.

Exod. 8, 28.
 The fifth
 plague, the
 locusts.

Exod. 8, 30.
 The sixth
 plague,
 darkness.

Exod. 8, 32.
 The seventh
 plague, hail.
 Exod. 8, 34.
 The eighth
 plague, gra-
 shoppers.

Exod. 9, 12.
 The ninth
 plague, dark-
 ness.

The year of the
World, 3454.
before Christ's
Nativity,
1310.

Ver. 28.
Pharaoh dis-
vells away Mo-
ses.

Exod. 12. 2.
Zanthion
amongst the
Macedonians,
is April, as out-
doi selistich.

The Hebrews
passover
signified a sal-
vage.

C. 12. 20.
The cruel
plague, the
hill between
amongst the
Egyptians
both men and
beasts dye.

33.
The Israelites
depart out of
Egypt.

The feast of
the Azymes.
The number
of the children
of Israel.

threatened him to cut off his head, if once more he durst appear in his presence, to mo-
tion to him any such matter. *Moses* answered him, That he would no more speak unto
him touching this matter; but that shortly both himself, and the chiefest amongst the
Egyptians, would entreat him and the Hebrews to depart; which said, he forsook his pre-
sence. But God intending to express that he meant yet once more to plague the Egyp-
tians, and to constrain them to deliver the Hebrews, commanded *Moses* to declare unto
the people that they should have their sacrifice in a readines, on the thirteenth day of
the month *Xanthicus*, to celebrate the same the fourteenth of the said month, (by the
Egyptians called *Pharmuth*, and by the Hebrews *Nisan*, and *Xanthicus* by the Macedonians) and
that he should lead forth all the Hebrews, carrying with them all their Goods. Where-
upon he who had the Hebrews already in a readines to depart, and had distributed them
by families, kept them in one place, and in the same order; but when the fourteenth
day was come, all of them (ready to depart) offer'd sacrifice, and with the blood of
the Lamb purged their Houses, besprinkling them with branches of *Hyslop*. And after
they had supped, they burnt the flesh that remained, as being at the point to depart. Where-
upon even at this day we retain the said custom to sacrifice in like sort, and do call this
solemnity *Pascha*, which is as much as to say, the passage; by reason that on that day God
leaving and overpassing the Hebrews without harm, struck the Egyptians with sickness,
for a Plague in the night-time cut off all the first begotten in Egypt; whereupon multi-
tudes that dwelt round about the Palace, assembled themselves in the presence of the
King, and befought him to let the Hebrews go: for which cause *Pharaoh* calling *Moses*,
gave order that they should depart the Countrey, supposing that as soon as they were
gone, Egypt would be no more afflicted with such like Plagues. Moreover, they honou-
red the Hebrews with Presents, partly to the end they should depart with the more expedi-
tion, partly for the neighborhood and acquaintance sake which they had one with an-
other. And as they departed the Egyptians wept, and repeated them of the evil usage
they had shewed them; but they took their way towards *Lutopolis*, at that time desert,
and in which place afterwards *Babylon* was built, at such time as *Cambyses* destroyed Egypt.
The third day they came unto *Roseaphon* near the Red Sea; and for that they wanted
viaticals in this Desert, they tempered their Meal with water, and kneaded it as well as
they could, and bak'd Cakes, with which they sustained themselves for the space of thirty
dayes: for they had brought no more provision out of Egypt, than enough to serve them
for that time; at the end of which they were in want of food, although they had liv'd
very sparingly, rather feeding for necessity, than eating to satiety. For which cause, in
memory of that want, we celebrate a feast for the space of eight dayes, which we call
the feast of *Azymes*, that is to say, of unleavened bread. But it is not easie to number
the multitude of them that came out of Egypt, if we consider the Women and Children;
but those that were of full age, and fit to bear Arms, were in number six hundred thou-
sand.

CHAP.

CHAP. VI.

The Hebrews depart out of Egypt, under the conduct of Moses.

Thus the Israelites departed out of Egypt the 14 day of the month *Xanthicus*, 430 years
after *Abraham* our Father came into *Canaan*, and in the 21 year after *Jacob* went
down into Egypt, and in the eightieth year of *Moses* age, who had *Aaron* his Brother
three years elder than himself; they carried also with them the Bones of *Joseph*, according
as he had commanded his Sons, but the Egyptians repented that they had suffer'd the He-
brews to depart: the King also was very much mov'd, supposing, that which was fallen
upon them, had hapned by *Moses* Incantments; and it was concluded to pursue them.
They therefore arm'd, and furnish'd themselves with all their abilities of War, intend-
ing to pursue them, with intent to bring them back, if they overtook them: for they said,
that God would no more be displeas'd against them, for that already they had given them
leave to depart. They hoped likewise very easily to bring them under subjection, because
they were all of them disarm'd, and wearied with Travel. And having inquir'd which way
they held, they hasten'd to follow them, although they knew the Region was very hard to
Travel in; not only for those that were to march in Troop, but also for those that were to
journey one by one. Now *Moses* commanded them this way, to the end, that if the Egyp-
tians should repent of their diffidence, and hasten to pursue them, they might receive the
reward of their wickedness, and the breach of their promise. He chose this way likewise
lest the Philistines should understand their departure, by reason they were displeas'd
against the Hebrews, upon an ancient grudge which they bear them; and *Palestine* confines
and borders upon Egypt: wherefore he led them not by the way that directly leadeth thi-
ther, but he intended to bring them into *Canaan*, by conducting them far about, and thorow
many calamities; to the end, that afterwards he might lead them to Mount *Sinai*, there to
offer Sacrifice, according to Gods commandment. As soon as the Egyptians overtook the
Israelites, they prepar'd themselves to fight, trusting to the number which they had: for
with them, there serv'd 600 Chariots, with 50000 Horsemen, and 400000 armed Footmen.
They also stopp'd the passages where they thought the Hebrews might escape, enclosing
them betwixt unaccessible Rocks, and the Sea: on which place there abutted a Mountain,
unfrequented, by reason of the dangerousness of the way; and by this means they ex-
cluded them from all hope of escape, or flight: for on the one side they were shut in by
the Mountain, that extended it self even to the Sea; and on the other side, by their Camp,
pitched and embattel'd before their faces; to cut them off from the Champion, if so be
they intended to flee that way. Seeing therefore that they were in no security, but were
hemmed in by the straitness of the place, and by reason of want of provision, could not
endure a siege, nor yet find any ways to flee from their Enemies; neither, although they
greatly desir'd to fight, had they means to defend themselves, because they were disarm'd.
Finally, perceiving that there was no hope of safety left them, but only by their abject
submission, they began to accuse *Moses*, for bringing those Prodiges which God had done
to vex them at liberty: and their incredulity proceeded so far, that they were upon the
point to stone *Moses*, and voluntarily to yield themselves subject to their former Thral-
dom. For they were much mov'd by the Tears of their Wives and Children, who expect-
ed nothing but death, seeing themselves begirt with Rocks, Sea, and Soldiers, and left
destitute of all hope of flight. But although the multitude were exasperated against *Moses*,
yet ceased he not to take care of them, and to have recourse to God; recounting to them
what he had said in times past, touching their deliverance; and assuring them, that after
so many Miracles, God would not suffer them to be subjected or overthrow'n by their
Enemies. And standing up in the midst of them, he said: if your affairs had hitherto been
managed by Men only, it were not amiss in you to distrust them, lest hereafter they should not
bring them to their determined and your desired issue. But in that as this time you distrust the
Providence of God, this sheweth you to be without sense, understanding, considering it is he
that hath made you see all those things which he promised you by me, concerning your deliverance,
even at that time when you your selves expected it not: you rather ought to hope, that God will
help and assist you in these difficulties, who hath brought to pass, that you are now in this strait;
so the end that when he shall have delivered you from these your enemies, from which neither you nor
your selves, nor your Enemies suppose you can escape, he may shew his power and providence in your be-
half: for God is not accustomed to yield the favourable assistance, when the dangers are only easie
and supportable; but in those wherein all humane hope is lost and extinct. Therefore, O my fellowes,
your fortresse upon such a Helper, who can make great things small, and the strongest feeble. Fear
not the force and power of the Egyptians; and though you have the Sea and Mountains before
you, which permit you not to flee from them, despair not of your lives: for God (if he please) can
turn the Mountains into Plains, and change the Sea into dry Land.

CHAP.

The year of the
World, 3454.
before Christ's
Nativity,
1310.

Exod. 14. 17.
The time of
their departure
out of Egypt.
Hos. 13. 17.
The Egyptians
surround the He-
brews.

Why *Moses*
conducts
them thither
Eastward.

The Israelites
are accompa-
nied by the Egyp-
tians multi-
tudes, and de-
part from the Red
Sea.
Exod. 14. 16.

Ver. 12. 2.
The perplexi-
ty of the Isra-
elites, being
enclosed by the
Egyptians.

Ver. 13.
Moses exhort-
eth the people
to put their
trust in God.

Ver. 13.
When God is
well ready to
help us.

C H A P. VII.

The Hebrews are pursued by the Egyptians, the Red Sea divideth it self, and giveth passage to the Hebrews, but overwhelmeth the Egyptian Army.

The year of the
World, 3458.
before Christ's
Nativity,
1510.

THis said, he conducted the Hebrews towards the Sea, in the fight of the Egyptians; who being very much wearied with pursuit and travel, thought best to forbear the Combat till the next day. But when Moses was arriv'd upon the bank of the Sea, he took his Rod, and called upon God, and implored his aid and succor in these words: O Lord, Thou too well knowest, that it is impossible for us by humane force or policy, to escape this extremity: but thou art he only that canst save this company, who have forsaken Egypt, following thy Commandment. And since of our selves we have not any hope or means, we only commend our selves unto thy Providence, being assur'd that by that means only we can be deliver'd from the pursuit and fury of the Egyptians: Send us therefore speedily thine assistance, to the end that thy Power may be known in our weakness. Relieve, encourage, and hearten thy People, assuring them of their safety, who through their distrust have sinned against thee: we are environed with difficulties, which notwithstanding thou canst make ease. For the Sea is thine, and this Mountain that incloseth us; which shall open, and the Sea divide it self; if thou commandest. We may likewise flie thow the Air, if it please thy Power to deliver us in that manner.

Ver. 21.
The Red Sea
divideth it self.

Ver. 22, 23.
The Hebrews
pass thow
the Red Sea,
the Egyptians
are drowned
therein.

Having made his Request unto God after this manner, he strook the Red Sea with his Rod; which suddenly dividing it self at the stroke, and retrying backwards, left a dry passage thow the midt thereof, for the Hebrews to escape. Moses seeing how God had heard his Prayer, and how the Sea had left its Channel, he first of all entered into the same, and commanded the Hebrews to follow him, marching thow that way which God had by his Divine Power provided for them, willing them to rejoice at the danger which attended their Enemies, and to give God thanks for the unexpected succors he had sent them: whereupon they were not negligent, but marched boldly forward. At first the Egyptians suppos'd them mad, and that they call themselves headlong into manifest perdition: but when they perceiv'd that they were enter'd a good way without hurt, and that they encountered no danger or let, they dilodg'd, and follow'd them, believing the Sea would have given them passage also; and having set their Horse in the Vanguard, they entered into the Sea. But the Egyptians having spent some time in arming themselves, the Hebrews in the mean while got to the opposite shore, without any disturbance; which made their Enemies more bold, supposing that no evil should happen unto them. But they knew not that God had made this path expressly for the Hebrews; but enter'd the same, as if it had been a common beaten way, forgetting that it was made to save the Hebrews from danger, and not themselves, who sought to destroy them. But as soon as all the Egyptian Army was enter'd, the Sea returned to his old course, and with winds and waves overwhelmed the Egyptians. The thowres from Heaven fell upon them, vehement Thunders ratted from the Air, intermix'd with flashings and lightnings. In brief, there was nothing that by the wrath of God could be inflict'd upon Men, which at that time happen'd not unto them. For, besides all that which hath been spoken, an obscure and dark Night surpris'd them, in such sort as they were all of them drowned, and there remained not one of them to bear back the tydings of their misfortune. The Hebrews could not contain themselves, for the joy they conceiv'd at this their unexpected deliverance, and the total ruine of their Enemies: when they saw that they who design'd to make them slaves again perforce, were exterminated, and that God had been so visibly assistant unto them. When they had escap'd this danger, and perceiv'd that their Enemies were punished, after such a manner, as the like punishment had never been heard of amongst Men; they all of them, during the whole Night, sung Hymns and Songs of Thanksgiving. Moses likewise compos'd a Song in Verse, containing the Praises of God, and a Thanksgiving for the favor he had done unto them. All these things have I particularly declared, according as I have found them written in Holy Scriptures. Neither ought any man to marvel at this so wonderful a Discourse, that thow the Sea there should be a passage found to the Will of God, or it chanced of it self; since not long time ago, God so thinking it good, the Sea of Pamphylia divided it self, to give way to Alexander, the King of Macedon's Soldiers, having no other passage to destroy the Empire of the Persians. The next day the Egyptians Arms were carried by the force of the stream, were cast ashore where the Army of the Hebrews was encamp'd: which when Moses perceiv'd that it was done by the Providence of God, to the intent they might not be disarmed, he gather'd them together, and furnish'd the Hebrews therewith; and afterwards led them to Mount Sinai, to sacrifice to God, and to give him thanks for their deliverance, in the behalf of the People, according as he himself had before commanded.

Exod. 15. 1.
The Israelites
with Moses
sing Song for
their deliver-
ance.
The Sea of
Pamphylia di-
vided it self,
for Alexander
to pass there-
thow.
The wind and
tide drive the
Egyptians
sens into the
Hebrews
Camp.

A The Third Book of the HISTORY of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Third Book.

1. How Moses conducted the People out of Egypt to Mount Sinai.
2. Of the slaughter of the Amalekites, and their Confederates; and of the prey which the Israelites attained thereby.
3. Raguel's counsel unto his Son-in-Law, Moses.
4. Moses ascending the Mountain of Sinai, bringeth down the Tables of the Ten Commandments, which he had received at God's hands, to the People.
5. Of the Tabernacle made by Moses in the Desert, resembling a portable Temple.
6. Of the Ark wherein Moses incloseth the Tables of the Law.
7. Of the Golden Table and Candlestick, and of the Altars of the Tabernacle.
8. Of the Apparel both of the High Priests and the Inferiours.
9. Of Aaron's Priesthood, and of that which was ordained as touching the Feasts and Sacrifices.
10. The Laws of Sacrifices and Purifications.
11. The Laws and Customs of War.
12. Sedition against Moses, by reason of the want of Victuals: and the punishment of the Seditious.
13. Of the Spies, who having seen and searched the Country of Canaan, and the returning back again to the Israelites, amazed them with fear.

C H A P. I.

How Moses conducted the People out of Egypt to Mount Sinai.

THE joy which the Israelites had to see themselves thus deliver'd by the help of Almighty God, was not a little dimini'd, by the weariness and tediousness of the difficulties which they endured in their travel towards the Mountain of Sinai: by reason that the Country was a Desert, and uninhabitable, destitute of Victuals and Water; and not only barren of what serves for the sustenance of Men, but also everywhere wanting pasturage and provision for Cattel: so that they were constrain'd to bear with them the water which they had drawn before they enter'd the Desert, according as their Captain and Conductor had commanded them: which being spent, they dig'd Pits, out of which they drew water with great difficulty, by reason of the hardness of the ground: and further, the water which they found in those places was bitter, and no ways fit to drink; and which was worse, very little in quantity. Travelling onwards of their journey after this manner a long time, they arriv'd about evening in a certain place, which by reason the waters were brackish, they call'd *Marah*, that is to say, Bitterness. There, wearied with Travel, and their Provision failing them, they began to be pinch'd with necessity, so that they resolv'd to stay in that place; and the rather, in that they found a certain Pit there, which although it were insufficient to satisfy so great an Army, yet for that they found it in that Country, it yielded them no little consolation. For they were given to understand, that if they travelled onwards, they should find no water; and for the water of that Pit, it was so bitter and unfit for drinking, that it neither was agreeable to the taste, nor supportable for their very Cattel. Whereupon Moses feeling them to be discomfited, and not knowing how to satisfy them, in that he had not to deal with an Army or Enemy, whom he might repel with Valors; but that hunger and thirst alone reduc'd all this great multitude of Men, Women and Children, to great distress; he was greatly perplex'd, and resorted in himself the calamity of them all, as if it had been all his own: for all of them had their recourse unto him, and to no Man else; the Women beg'd for their Children, and the Husbands intreated for their Wives, beseeching him to take compassion of their distress, and to furnish them with some means to escape their misery. He address'd himself therefore in most humble manner to Almighty God, praying that it would please him to amend the evil quality of the water, and to make it potable. Which grace and favor he no sooner obtain'd, but he took a piece of wood, which he cleft in two, and cast into the Pit; giving the Hebrews to understand, that God had heard their prayers, and that he had promis'd to give them the water they desir'd, if so be they would obey him, and with alacrity and diligence per-

The year of the
World, 3458.
before Christ's
Nativity,
1510.

The Israelites
in the Desert
are distressed
for want of
water, 15. 23.

Marah signifies
bitterness.
Exod. 15. 23.

Ver. 24.
Moses beseech-
eth God to
change the bitter
water, into
sweet.

They in the
World, 1544.
before Christ's
Nativity,
1510.

Exod. 16. 1.
The Israelites
came to Elim,
where they be-
gan to murmur
against Moses,
for want of
sustenance.

Exod. 16. 3.
Exod. 15. 15.
Moses exhort-
eth the people
to remember
those benefi-
ces they had re-
ceived at God's
hands.
Moses reckon-
eth up unto
the people all
the benefits
which God
had done unto
them.

Moses implor-
eth God's
help.

form that which should be commanded them. And when they were inquisitive what they ought to do, to the intent the water might be changed; he enjoined every one of them that was of beft strength and ability amongst them, to draw water giving them to understand, that so soon as they had drawn out great store of water from the Pit, the rest that should remain, would be very good and convenient to be drunk. They obey'd, and the water agitated and purifi'd by often drawing, became potable, and refresh'd the weary multitude. Hereupon dislodging from that place, they came to *Helim*, a Country that afar off seem'd very pleasant, by reason that it was planted with Palm-trees: but the nearer they approached it, the more tedious they found it. (For there were no more than Seventy Palm-trees in that place, and they not very tall, or well-grown, by reason of the drinets and barrenness of the Soil.) They found also twelve Springs there, which were so small, that they did not flow, but only drop. Whereupon falling to dig up the Sand, they could light of no Veins of Water; and if perhaps any little appear'd, it was so troubled by the Sand, that it became unfit to be tasted: neither did the Trees bear any store of Fruit, by reason of the want of Water. For which cause, the whole multitude began to murmur against their Guide, ascribing all the cause of their calamities and miseries unto him. For having marched for the space of 30 days, they had consum'd all the provision which they brought with them; and conceiving that there was no remedy, they were wholly overwhelm'd with despair. Considering therefore only the evil which was before their eyes, and forgetting the marvels which God, by the ministry of *Moses*, had made them both see and partake, they conceiv'd indignation against him, and were ready to stone him to death, as if he had been the Author of that calamity which oppress'd them. But he perceiving the multitude so enraged, and incensed against him, strengthened himself in God; and warranted by the testimony of a good Conscience, and the uprightness of his actions, he came out into the midst of those who revild him, and had gather'd stones to cast at him. And for that he was adorn'd with a singular grace and majestic countenance, and endued with pleasing eloquence, he began to appease their wrath; exhorting them to bear their present difficulties, by remembering their forepassed blessings; and not to permit the Travel which they endur'd at that time, to drive out of their remembrance the graces and favors which they had receiv'd at God's hands. He willed them likewise diligently to expect their deliverance from that extremity, by the providence of God: who (as it seem'd) made trial of their patience and gratitude; and whether they kept in remembrance those things which had happened unto them; or whether forgetting their forepassed pleasures, they would suffer themselves to be swallow'd with their present misery. He willed them therefore to take heed, lest through their impatience and ingratitude, they should be found unworthy of God's favor, if they neglected his Will, by whose direction they were brought out of *Egypt*, and threatened and hated him, who was God's Minister, especially since hitherto they could no ways complain of him in any thing which he had undertaken to execute by the Commandment of God. Then reckon'd he up particularly unto them, how the *Egyptians* were plagued and destroyed, whil't contrary to God's Will, they endeavor'd to detain them: how the same River, which of it self was blood, and unprofitable to drink of, to themselves became both sweet and potable: likewise, how the Sea retir'd of it self, and further'd both their flight and passage, wherein they saw themselves secure and free from dangers; and contrariwise, their Enemies destroy'd, overthrown, and drowned: and how, even until that day, being disarm'd, they were by God's providence both furnish'd and fortified abundantly. Moreover, how often God had deliver'd them from apparent death and danger, besides all mens opinion; who always Omnipotent, gave them at that time not the least cause to despair of his assistance. For which cause, they ought to suffer all things patiently, and to imagine with themselves, that the succor, although deferred, was never too late, which was receiv'd before such time as the danger had prevail'd: and so to think, that God condemn'd not their perils, but made trial of their fortitude and constancy, to see whether they were able and willing to endure the want of meat and drink: or rather, whether after the manner of brute Beasts, they had rather return to the yoke of servitude, to be fed only to be made the better able to endure labour. As for himself, he nothing fear'd his life (because that being unjustly slain, no evil could happen unto him) but that he was careful of their safety, lest lifting up their hands to stone him, they should oppose themselves against God and his Commands. Thus pacifi'd he them, and assuag'd the fury they had conceiv'd to endanger his life: and so much prevail'd he, that they repented of that Enterprize whereby they fought to destroy him. And for that he knew that they had more reason to be thus mov'd, he address'd himself to prayer and supplication: and ascending a certain Rock, he desir'd God's help to relieve their infirmities, wants and affliction, (in whose hands only the salvation

A of the people consist'd) beseeching him in mercy to forgive the people, being exasperated with extreme miseries, and by reason thereof distracted and withdrawn from their duty. Whereupon God promis'd him to have care of the people, promising him to send them a speedy and present deliverance. Which when *Moses* understood, he came down to the multitude; who perceiving joy in his countenance, by reason of those promises which he had receiv'd from God, exchange'd their doleful lamentations into gladness. He therefore standing up in the midst of them, told them, that he brought unto them a most speedy remedy for their necessity. And not long after a number of Quails (which about the gulph of *Arabia* multiply and excrete more than any sort of Birds) flew crost the Seas; and being wearied in their flight, came and fell amidst the Camp of the *Hebrews*: who caught them, as a provision prepar'd for them by God, and sent to relieve their Famine. Whereupon *Moses* once more address'd himself to call upon God, yielding him thanks for the present and future good he had promis'd him. The people being after this manner fed and refresh'd, were soon after supplied with a new kind of food. For as *Moses* stretch'd out his hands, and pray'd to God, a dew descended from Heaven, which thickned betwixt his hands: and for that he suppos'd it to be another kind of sustenance sent them by God, he tasted the same, and found it very pleasant. Then addressing to the people, who knew not what it was, but thought it to be Snow which fell in that place, according to the season of the year, he told them, that it was no ordinary dew falling from Heaven, as they suppos'd, but that God had sent it them, for the preservation and nouriture of their bodies: and having eaten thereof before them, he gave them of it, to the end he might strengthen their belief; who tasting the same in like manner as he had done, were greatly refresh'd with the sustenance: for in sweetness and pleasure, it equal'd *Honey*; in odor, *Bellum*; and in form and greatness, the grain of *Coriander*: whereupon, every one gather'd of it. And *Moses* commanded that every one of them should particularly gather every day but the measure of an *Aphar*, which is the tenth part of an *Epha*; which was done, lest the weaker should want, whil't the stronger, through avarice, gather'd more than suffice'd them. And if any one contrary to the command, gather'd more than was permitted, although he toiled and travelled more than any of them, yet was his portion no ways encreas'd by that means. For whatsoever (beside the appointed measure of the *Aphar*) remained till the next morning, was of no value, but became bitter and full of Worms. So divine and admirable was this kind of food, and of that nature, that who had sufficient thereof, need'd no sort of sustenance. Moreover, even in these our days, there falls in that Country a dew like that, which God, in favor of *Moses*, sent for the peoples sustenance. The *Hebrews* call it *Manna*; for in our Tongue, *Manna* is an Interrogation, signifying, *What is that?* Thus liv'd they joyfully, being sustain'd by this kind of meat sent them from Heaven, and us'd the same for the space of 40 years, during the time they were in the Desert. But afterwards when they were dislodg'd from that place, and encamped near to *Raphidim*, they were extremely troubled with thirst; for upon their first arrival, they found some few Springs, but afterward they found the land wholly destitute of water. They therefore once more were incens'd against *Moses*. But he withdrawing himself apart from the fury of the people, betook himself to God in prayer, beseeching him, that as he had given them food in their necessity, he would now also give them drink: since they were ready to perish with thirst, and praying him to provide them drink also, otherwise their meat was unprofitable to them. God presently granted his prayer; promising *Moses*, that he would give him a Fountain, and abundance of Water, from that place from whence he least expected it. To which end, he commanded him to strike with his Rod the Rock, which was there hand by, and promis'd, to make the water come forth immediately, so that the people should have sufficient without taking pains to seek for it. Which command when *Moses* had receiv'd, he return'd to the people, who expected him, and had their eyes fix'd upon him, with great impatience as he descended from the Rock, where he had made his prayer. No longer was he arriv'd, but he told them that God would deliver them from the necessity wherein they were, and would graciously grant them an unexpected relief, by causing a stream suddenly to break forth from that Rock. But they being amaz'd at that which they heard, and doubting, lest ryled with thirst, and spent with journeys, they should be enforc'd to leave and leave the Rocks, *Moses* struck the same in such sort with his Rod, that it divided in sunder, and there issu'd out most clear and pure water in great abundance. The people were greatly astonish'd at this so strange, accident, and no less rejoiced. They fell to drink of the Water, and so found it very sweet and pleasant, as being a miraculous Water; and a Present of the goodness, divine bounty and power of God. For this cause they highly esteem'd *Moses*, seeing that God had honour'd him in this sort; and they acknowledged God's provi-

The year of the
World, 1544.
before Christ's
Nativity,
1510.

Cap. 16. 13.
God sendeth
Quails into
the Hebrews
Army.

God feedeth
the Israelites
with Manna.
1 Cor. 14.

Per. 16.
A Command-
ment; how
much Manna
must be ga-
thered.

Manna, what it
signified.
Exod. 17. 1.
The Israelites
fed 40 years
upon Man-
na.

The Israelites
arrive at Ra-
phidim, and
are troubled
with thirst.
3.

Moses striketh
the Rock with
his Rod, and
there issues
water.

dence, offering Sacrifices, and humbly thanking him for the care he had over them. The Holy Scripture which is kept in the Temple, testifies that God foretold *Moses*, that Water should in this sort issue from the Rock.

CHAP. II.

How the Amalekites and their Associates were overcome, and how great a Prey the Israelites obtained thereby.

The year of the World 4448, before Christ's Nativity, 1550.

Heb. & Ruf. from cap. 2. Exod. 17. 8. 9. The Amalekites were against the Israelites.

BUT when the Renewal of the Hebrews was become great, and spread abroad in all parts, it came to pass, that the Neighbouring Nations were in very great fear of them: whereupon (sending Ambassadors the one unto the other) they mutually conspired to expel, and, if possible, utterly extirpate the whole people.

Amongst the rest, those of the Countrey of *Cobal*, and the City *Petra*, who are call'd *Amalekites*, (a Nation very warlike, and more active than the rest) were the chief Agents in this Expedition: whose Kings both encourag'd one another, and stir'd up the Neighbour Nations to the *Israelites* destruction; telling them, that a Foreign Army, flying from the thralldom of the *Egyptians*, had invaded their Countrey, whose multitudes were not a little to be suspected; counselling them (before they had gather'd head, and recover'd more means, and a Countrey to dwell in, and grew more confident, by their forbearance) to charge them first, rather than to expect their increase, and so to oppress them; esteeming it a better point of wisdom, to repress their insolency and forwardness in the Desert, than to expect whilst they were possess'd of strong and rich Cities. For this (said they) is the part of wise men, to resist the beginnings of power of their Adversaries, and not to expect, till by daily Exploits they more and more increase; and rather to provide to prevent, than deliver themselves from peril. After these Ambassadors, it was decreed by general Council, That they should endeavor to invade and assault the *Hebrews*. These determinations and designs of theirs, troubled *Moses* very much, for that he expected no Hostility. When therefore he perceiv'd that the people were affrighted and amaz'd, to see themselves (being wholly unprovided) to be charg'd by so strong and well-furnish'd an Army, he re-comforted them, and will'd them to bethink themselves of God's promises, who by his power had set them at liberty: assuring them, that they should overcome all those that made head against them, to destroy them, wishing them to think, that though they were inferior to their Enemies in Weapons, Wealth, and Munition, and the like; yet since they had God to friend, and ready to fight for them against their Enemy, they ought to be of good courage, as being furnish'd with more than humane supplies. Alledging further, that they were not ignorant how great an Assister God was, having had so often'tryal of his goodness in their greatest dangers, as an Enemy to their enemies, and favorable to their proceedings: in which favor of his he most manifestly express'd, by his miraculous deliverance of them from hunger and thirst; by procuring them free escape, when they were shut in by the Sea and Mountains: And that which should most animate them to the Fight and Victory, was, That if they came off victorious, they should want nothing that appertain'd to a more commodious and peaceable life. *Moses* thus having encourag'd the people by his words, call'd unto him the chieftest of the Tribes, and every one of them that had the charge of them, both in private and publick Assembly, commanding the younger to obey the elder, and the elders to be obedient to their General. Hereupon the people contemn'd their danger, and were desirous of Fight, hoping that this Conflict would prove the end of their calamities. For which cause, they earnestly desir'd *Moses* to lead them forth against the Enemy, and not to dull the alacrity of the Soldiers by any untimely delay. Whereupon (choosing out among the whole multitude such as were most fit for War) he appointed the son of *Naveus* the Ephraimite, to lead them, a man

Ver. 9. 10. *Moses* reproach the people to expect nothing but victory.

Ver. 9. *Raguel* made Captain over the *Israelites*.

valiant in Arms, and prudent in counsel, and of great piety, as having been train'd up therein by *Moses* his Master. He also in such sort dispos'd certain Bands, that he might not be cut off from water: he left to many as might guard the Camp and weaker company. Thus stood they all Night long in Arms, expecting only the Signal of their General, and the Order of their Captains to attack their Enemies. On the other side *Moses* slept not, but instructed *Japheth* how he should conduct the Army. And as soon as the day appear'd, he encourag'd *Japheth* to shew himself such an one in that Battel, as both the place wherewith he was honour'd, and the Cause for which they fought, requir'd; wishing him, by his prowess and good conduct, to give life and courage to his Soldiers that follow'd him. He likewise exhorted the chieftest of the *Hebrews* in particular, and in general heartned and embolden'd all others that entered the Battel.

And

A After he had thus dispos'd the Army, and given all necessary orders, he, committing the Army to God's protection, and *Japheth's* conduct, retir'd upon a Mountain. Then encounter'd the Armies on both sides, and every one fought most valiantly, neither wanted there encouragement on either side. And as long as *Moses* lifted up his hands, the *Hebrews* had the better against the *Amalekites*. But for that he was unable continually to support the same, (and because he observ'd, that as often as he held down his hands, so long the Enemies drove the *Israelites* to retreat:) he willed his brother *Aaron*, and *Uron* his sister *Maries* husband, to stand on each side of him, and sustain his hands. Which when they had perform'd; the *Hebrews* by main force overcame the *Amalekites*, so that all of them had been slain, if the Chafe had continu'd, and had not been cut off by the approach of the night.

B Thus our Ancestors obtain'd a most happy and advantageous Victory: For besides the glory they got in having overcome so potent Enemies, and cast a terror into the hearts of the Nations round about, to whom they have ever since been formidable, they became Masters of the Enemies Camp, and both in general and in particular got Riches; whereas before that time they had not necessary means to maintain themselves. And this Victory of theirs, was the cause of their very great good fortune, not only for the present, but also for the time to come: For not only had they their Enemies bodies under their subjection, but also their spirits, so as they were fear'd by all the Nations round about. And they multiplied both in strength and riches; for there was a great quantity of gold and silver taken in the Camp. Divers

C Vessels likewise, and Tables of Brasse were found therein: likewise great quantity of Tissue-work, and excellent Furniture for War. Moreover, they had all their Baggage, Tents, Harness, and Horses, and generally the whole provision of an Army became their prey. Thus ended this Battel. The success whereof so exalted the courage of the *Israelites*, that they thought henceforward nothing would be unpossible to them. The next day, *Moses* caused the Enemies that were slain, to be rifled, and the scatter'd Arms of those that fled to be gather'd up. He honour'd them also, that had bravely demean'd themselves in the Battel, and praised the Captain *Japheth* in publick; whose honour was confirm'd by the applause of the whole Army. There was not one *Hebrew* that perish'd that day: though so many of the Enemies were there put to the Sword, as their number cannot be express'd. He offer'd likewise a Sacrifice of Thanksgiving unto God, and erected an Altar unto him, and dedicated it *To God, the Visitor*. He prophesied moreover, that all the *Amalekites* should be utterly extirpated, so that none of them should be left alive, in that they had assaulted the *Hebrews*, and that in the Desert, and at such time as they were in affliction. After which, he made a Feast for the General, to testify the Joy he had for his Victory. This issue had this Battel, which was the first that they fought after their departure out of *Egypt*. But as soon as *Moses* had celebrated the Feast in memory of the Victory, to the end he might give the *Hebrews* some refreshment after the Battel, he caused them to march in array: for now the Army gotten from the Enemies, being given to those that wanted, there were more armed Soldiers than before.

E Thus passing onwards by little and little, they arriv'd the third month after their departure out of *Egypt*, near to the mountain of *Sinai*, where (as before is declar'd) *Moses* saw the Vision in the Bush, with other Wonders.

CHAP. III.

What counsel Raguel gave to his Son-in-law, Moses.

WHEN *Raguel*, *Moses* Father-in-law, understood of this his good success; he came with great joy to *Moses*, with purpose to salute him, his daughter *Zephora*, and her children: who (greatly rejoicing at his arrival) offer'd a Sacrifice to God, and feasted the People, near the Bush that could not be consum'd by fire; and in the Banquet, the People were ranked according to the order and place of every Family. But *Aaron*, with *Raguel*, and all the multitude, sung praises to God, ascribing to him both the means and manner of their liberty. They also spake much in honour of *Moses*, by whose virtue all things had so fortunate an issue: and *Raguel* particularly celebrated the honour of the People, and *Moses* their Governor, by whose prudence for many good and valiant men were guided. The next day, *Raguel* seeing *Moses* oppress'd with the multitude of business, (for reason that he decid'd all their differences that were brought to him; as all were out of an opinion of his ability and integrity, so that even they that were condemn'd by him, endur'd the Verdict patiently, knowing that their Cause was by him decid'd, rather by the rule of Justice, than by Interest or Affection) he for that time kept silence,

The year of the World 4448, before Christ's Nativity, 1550.

Ver. 13. The *Israelites* recover a great prey in the Camp of the *Amalekites*. The distribution of the spoils and prey.

The prediction of the utter ruine of the *Amalekites*.

The *Israelites* come to the mountain of *Sinai*.

Heb. & Ruf. from cap. 3. Exod. 18. 1. 2. *Raguel* cometh to *Moses* to the Desert of *Sinai*.

Heb. & Ruf. from cap. 4.

The year of the
World, 3451.
before Christ's
Nativity
1550.

Exod. 18, 13.
14. id. 14.
Raguel, father-
in-law of Mo-
ses, con-
fesseth him to
be a Judge
amongst the
Israelites.

gences, (being loth to hinder them, who pretended to receive benefit by the justice of his Son-in-law.) But when he found him so convenient before, he took him apart, and told him privately what he ought to do; counselling him to discharge himself of that trouble, concerning affairs of so little consequence, and so reserve only to himself those of the greatest importance, and which concern'd the publick estate of themall. There being divers persons amongst the Hebrews to be found, capable and sufficient to hear and determine the ordinary Pleas; but for those which regarded the general good of the People, he alone was fit to undergo the burden of them. *Knowing therefore he* (said he) *thy virtue, and how warily thou hast behaved thyself towards the People, being the Minister of God, for their safety, suffer them to determine amongst themselves those differences, that arise amongst them, and reserve thyself wholly to intend the service of God; to the end thou mayst more easily assist the People in their important necessities. If therefore thou givest credit to my counsel in humane affairs, thou shalt manage thy whole Army; and establish Chiefstems, that shall command over Ten thousands, and thousands, and five hundreds, and over fifties, and shalt ordain Governors over them, who dividing them by thirties, twenties, and tens, may conduct and rule them. And let some be appointed amongst them, who may receive Tithes, according to the number and names of those they commanded; who being approved by the whole company, to be of good fame and upright conscience, may hear and determine all their differences. And if any controversy shall fall out amongst any of those in authority, they shall refer the deciding of that difficulty to thee. By this means neither shall any of the Hebrews be defrauded of his right, and thou thyself shalt serve God without molestation, mayst render him more and more favourable unto thine Army.*

Heidi & Ruf-
fina, cap. 6.
Moses allow-
eth his father-
in-law advice.

This counsel of Raguel highly pleas'd Moses, so that he order'd all things according to his advice; not concealing the Author of it, nor attributing it to himself, but declaring publicly to all men, that his Father-in-law was the Inventor thereof. He hath likewise written in his Books that Raguel was the Author of this Government: accounting another mans merit; so that hereby you may conjecture his virtue: of which, hereafter, in many places we have more to say. *Moses* afterwards assembling all the People, told them that he would ascend the mountain of Sinai, to talk with God; to the end, that he might afterwards return to them, and impart to them whatsoever good things he should receive from him on their behalf. He likewise commanded them to pitch their Tents about the mountain; and to have it in reverence, by reason of the presence of God.

CHAP. IV.

Exod. 19.

Moses ascends the Mountain, and receives the Tables of the Ten Commandments from God, and gives them to the People.

Heidi & Ruf-
fina, cap. 6.
Moses ascend-
eth the moun-
tain of Sinai.
Exod. 19, 2, 3.
4. 14. &c.

His said, he ascended the mountain Sinai, (which is the highest, beyond compari- son, of all that Country; and which, by reason of its steep and inaccessible rag- ged Rocks, is not only unfrequented by men, but also cannot be beheld, without some fear.) Besides, it being reported, that God commonly dwells on the same, it is held fa- vor by the Inhabitants, and dreadful and inaccessible to all that behold it. But the Hebrews, according to the commandment of the Prophet, removing their Tents, pitched them at the foot of the Hill, being full of hope of the favors which he had promised Guide, they kept Holy-day, and feasted, and purify'd themselves for the space of three days, with all sorts of purification, and abstinence from the company of their Wives; as *Moses* had commanded them. They besought God also, that he would favourably re- ceive *Moses*, and by his means bestow them with the favours of which he had given them hope. They banqueted also in great pomp, and their Wives and Children were rich- ly attired. Now, on the third day, before Sun-rising, a Cloud cover'd all the Hebrews; had pitched their Pavilions. And though all the rest of the Country had a clear and tempestuous Rain succeeded them; and Thunderclaps dreadful to hear, and Lightnings horrible to behold, signifi'd that God was there present. Let those that read this Judge thereof, as it shall please them: as for my self, it is not any ways lawful for me to depart in any sort from that which is written in Holy Scripture. That which the Hebrews both heard and saw, being strange and unaccustomed to them, troubled them greatly. Further-

Horrible
Lightnings
about the
mountain of
Sinai, v. 16.

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World, 3451.
before Christ's
Nativity
1550.

A Furthermore, the report that was publish'd touching the mountain, That God dwelt on the same, may valiantly smite direct spirits: They therefore sad and pensive, contain'd themselves within their Tents, thinking that *Moses* was destroy'd by the wrath of God, and expending no less misery themselves. But will it they were thus troubled in mind, so contented, that they testified their inward satisfaction of his mind; y whom they no sooner beheld, but suddenly all their inward satisfaction of his mind; y whom they no great good succeeded; and whilst the six days upon his arrival, recover'd his former elea- gant and serene countenance; he was so much the more esteem'd by the People, to the end he might report to all they hear, what Commendations God had given them by him. B No sooner were they assembled, but he (from the high place, from which all the People might behold and hear him) stood up, and spake after this manner: *Know* (saith he) *ye* *Hebrews*, that *Almighty God*, as he hath never desisted my prayer, hath so at this time also hath entertained me very graciously; and behold he hath vouch- safed to honour your Camp with his presence, and to prescribe to you by me, the most happy man- ner of living that can be imagin'd. I conjure you therefore by him, and by the many admi- rable works which he hath done for you, to hear with the respect you owe to him, that which he hath commanded me to tell you, without sticking in the reticence of the person whom he hath employ'd for this purpose. Do not consider that tis but a man that speaks to you; but respect rather upon the advantages which you shall receive, by observing the Commandments which I to bring to you in the Name of God; and reverence the Majesty of him who hath so discharg'd it to me for procuring you so great happiness. For is not Moses, the son of Am- ram and Jocheb, that is going to give you those admirable precepts, but he it is that constrain'd Nilus to flow with blood, and that through diverse plagues, tamed the pride of the Egyp- tians: is it he that gave you passage thorow the midst of the Sea; is it he that surpris'd you out of the Rock, to quench your thirst; is it he that put Adam into possession and fruition of the fruits of the Earth, and the fishes of the Sea; by him, Noah escap'd from the De- luge; by him, our forefather Abraham, became an Inhabitant of the Land of Canaan; by him, Isaac was born, at such time as his father and mother were old; by him, Jacob became the father of his sons; so accomplish'd in all sorts of virtue; by him, Jo- seph became Lord over all the forces of the Egyptians; he it is that graciously imparteth these words unto you, by me his messenger. For therefore these wondrous Laws of his be both and irrevocable amongst you, and more dear to you than either your Wives and Children: for in observing the same, you shall lead a happy Life, enjoy a fruitful Country, a calm Sea, and a nu- merous Issue, and be always dreadful to your Enemies; for I have talk'd face to face with God, and have heard his immortal voice; so dearly beloved are you unto him, and so careful is he of the prosperity of your Nation. This said, he conducted the People, (both Men, Women and Children) to the end they might hear God talk unto them, and teach them what to do, lest the Law should have been of less regard, if it had been presented to their un- derstandings by a humane tongue. They all of them therefore heard his voice descend- ing from the Mountain; so that every one understood the precepts which *Moses* gave them afterwards written in the two Tables of the Law, I may not relate the very words of them, but I will express the sense.

The people of
Israel hear
God speaking
unto them
from the
mountain
of Sinai.
Exod. 20, 1,
2, 3, 4, 17.
The ten Com-
mandments.
Exod. 20.
Deut. 5.

F Commandment

1. That there is but one God, who is only to be worshipp'd.
2. That no Image of any Creature is to be adored.
3. That no man ought to swear rashly by the Name of God.
4. That the seventh day is not to be profan'd by any work.
5. That father and mother ought to be honoured.
6. That we ought to abstain from Murder.
7. That adultery is not to be committed.
8. That no man ought to steal.
9. That false Witnesses must not be born.
10. That no man ought to covet any thing that belongs to his Neighbour.

When the multitude with great joy had heard God himself speak to them (according as *Moses* had foretold them) he dismiss'd them, and each one departed to his Tent. But some few days after they presented themselves before his Pavilion, beseeching him to obtain of God such Laws, as might serve for government, and regulating the Common- wealth. He promis'd them to do it, and perform'd it in some time after, as in due place it shall be express'd. But the greater part of the Laws I defer till another time, mean- ing to write a particular Book upon that Subject. Some time after, *Moses* once more as- cended

The year of the
World, 3451,
before Christ's
Nativity,
1950.

Exod. 24. 18.
Moses reman-
ed on the
mountain 40
days, and 40
nights.

Exod. 24. 18.
Dust. p. 9.
Moses fasted
40 days and
nights.

Moses two Ta-
bles.
Exod. 35. 33.
etc.

The Israelites
with great joy
address them-
selves to the
building of the
Tabernacle.
Exod. 36. 1, 2.
Bezaleel and
Ooliab are
Workmasters
of the Taber-
nacle.

The people are
rejoiced by
gifts from
bringing any
more offering
towards the
building of the
Tabernacle.
Ver. 6.

cended the Mountain of Sinai (having prebrought the People thereof) and ascend-
ed the same in their sight: but when the time seem'd tedious unto them (for he was ab-
sent from them 40 days) they were in great fear, lest some evil had befallen him: so
several spake variously concerning it. They that lov'd him not, said that he was de-
vour'd of wild Beasts. Others, that he was taken up unto God: but they all the while
forgot among them, who took no pleasure to hear any of their suppositions, considering them-
selves, being equally affected in respect of both the opinions: for that the one seem'd
not inconsistent with humane condition, and the other had some correspondence with the
virtues of the man: so that they endur'd his fortune with an equal mind, and lamented
their own mishap; in that they were depriv'd of such a Governor and Patron as he was,
whole like they thought it impossible to find: neither did their case lessen their hope,
neither depriv'd of hope could they choose but complain: neither durst they remove
their Tents, in that he had commanded them to expect his return. At length (when 40
days and 40 nights were past) he return'd to them: having (during that time) tasted
no humane sustenance: and by his arrival the whole Host was replenish'd with great
joy; whom he certifi'd that God's providence was always assisting them, and that du-
ring the time of those days, he had learn'd the means how they should live civilly, or-
derly, and blessedly, telling them, that God commanded them to make him a Taberna-
cle, wherinto he would descend as often as it pleas'd him, which also in their Travel
they might carry about with them: so that they should have no more need to ascend
unto Sinai, but he himself would descend into that Tabernacle to hear their prayers. K
He told them likewise the measure, and order of the said Tabernacle, and that there
wanted nothing, but that they presently address'd themselves to the building thereof.
This said, he shew'd them the two Tables, containing the Ten Commandments written
therein, (in each of them five,) by the hand of God. The People (rejoicing at
that which they had heard and seen) ceas'd not to bestir themselves to their uttermost,
for the building of the Tabernacle: so that they brought in silver, gold, brass, and store
of wood fit for building, and which would not be worm-eaten; the hair of Goats, and
the skins of Sheep; the one died azure, and the other white; wools of the same
colours, fine linnen, stones inclosed in gold, wherewith men were accusom'd to deck
themselves, with great quantity of perfumes. Such was the matter of the Tabernacle,
which was made like to a portable and moving Temple: this stuff being thus gather'd
together, and collected with so great affection, (according to each man's utmost ability) L
Moses appointed Workmasters, according to the Commandment of God, but such, as the
like could not have been chosen, although the matter had been committed to the Peo-
ples suffrages; their names are now likewise extant in the Volumes of the Sacred Scrip-
tures; Bezaleel of the Tribe of Juda, the son of Uron, and of Mary Moses's sister: and
Ooliab the son of Amasai, of the Tribe of Dan. The People shew'd themselves lo-
ward for the finishing of this work, that Moses was compell'd to restrain them, caus-
ing it to be proclaim'd, That they had sufficiently contributed for the work already; for the
Workmasters certifi'd him no lets. They therefore address'd themselves to finish the
Tabernacle, being particularly instructed by Moses of the measure and greatness thereof,
and how many vessels they ought to have, according to the model which God had given
Moses. The Women also strove with emulation to exceed each other in making the
Vestures of the Priests, and other things which were convenient for that work, to the
end to honour the service of God.

C H A P.

A

C H A P. V.

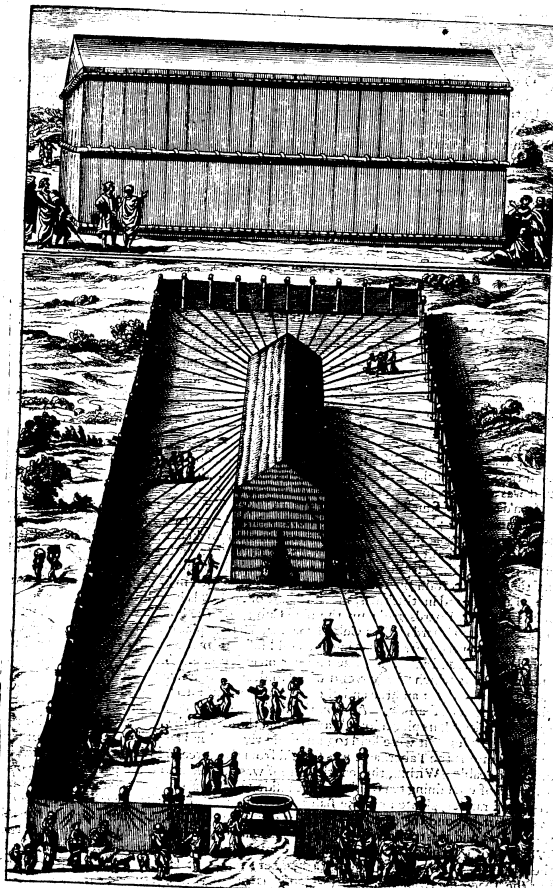
Of the Tabernacle made by Moses in the Desert, resembling a portable Temple.

NOW when all things were thus prepar'd, and the Vessels of Gold and Brass, the fin-
ery Ornaments and Pontifical Vestments finish'd, Moses commanded them to feast
and sacrifice, each one according to his ability, and set forward the building of the Ta-
bernacle. First of all therefore he measur'd the outward Court, which in breadth con-
tain'd fifty, and in length an hundred Cubits, in such manner as followeth. He rais'd
B 20 Columns or Pillars, five Cubits high on each of the longer sides, and ten on the short-
er; in the backside to every one of these Pillars, there were fastned Rings of Silver;
their Cornishes were also Silver, and the Bases of Brass gilded, the lower parts of which re-
sembled the point of a Spear, the better to fix them in the earth. Thorow the Rings
there pass'd certain Cords of five Cubits length, which on the one side fastned in the
ground with brazen Nails of a Cubits length, did fasten each of the Pillars, and defend-
ed the Tabernacle against the force of winds. Then was there a Curtain of very fine
Linnen drawn about the same, which hanging from the Chapters to the Bases, and inclo-
sing all the place, seem'd to differ in nothing from a Wall. And after this manner were
the three sides of the inclosure surrounded. But the fourth side, being of fifty Cubits,
C was the Front of the whole Frame; the Door whereof was 20 Cubits wide, having on
both sides double Pillars; and these also were of Brass cover'd with Silver, except the
Bases; and more inward there stood three Pillars well fastned, which were also hung
round about with a Curtain of fine Linnen; but at the Gate there hung a Veil of 20
Cubits long, and five deep, woven of Purple and Violet, fine Linnen embroyer'd with
divers figures, but none of any living creature: within the Gates there was a brazen En-
try, with a foot of the same metal, wherein the Priests might wash their hands and feet.
After this manner was the Inclosure of the Court; in the midst hereof he plac'd the Ta-
bernacle, turning it toward the East, that the rising Sun might shine upon it: the length
thereof was thirty Cubits, and the breadth twelve; one of the Walls thereof lookt to-
wards the South, another towards the North, but the hinder part was towards the West; and
it was as high as long; and on each side there were 20 wooden Planks four square,
D and join'd together four Fingers thick, and a Cubit and an half broad; lined both within
and without, with plates of Gold; and every Board had two hinges, which were put
thorow the two Bases that were of Silver, and in their Sockets receiv'd the hinges of the
Boards; the planks of the West-wall were six in number, and gilded both within
and without; all of them so clos'd together, as it seem'd to be but one Wall. But on both
sides there were certain Boards clos'd join'd together, which in breadth contain'd one Cu-
bit and an half, and in thickness, the third part of an hand breadth, and so made up 30
Cubits; but six Boards made up the nine Cubits of the hinder Wall, to which were
E join'd other two Boards half a Cubit broad, which they plac'd in the corners in stead of
whole ones: every Board had Rings of Gold fastned to the outward Front thereof, rivet-
ted in order, and answering one another on every side. Thorow these Rings were
put certain Bars which were cover'd with Gold, every one five Cubits long, which join'd
the Boards together: and the end of every Bar was put into the beginning of the other,
after the manner of a Box. And on the backside of the Walls of the Tabernacle there
was one rank of Bars plac'd long ways, passing thorow all the planks, in which by hooks
or haps, the sides of it were held together, and rivetted and fastned one within the other
by which means the Tabernacle was secur'd from the force of Winds, and kept steady
and unmovable. Within, the length thereof was divided into three parts: next to one
F part thereof, containing ten Cubits, on the inside, were plac'd four Pillars made of the same
work and matter, planted on like Bases, and distant one from the other by equal spaces
overthwart, beyond these was the secret place. The rest of the Tabernacle was for all
the Priests; and this tripartite division of the Tabernacle, resembled the nature of the
World; for the third part (which was contain'd within the four Pillars, to which
the Priests had no access) did, in a manner, represent Heaven, the Seat of God:
but the space of twenty Cubits (which was only permitted to the Priest, and was
unaccessible to others) resembled the Sea and Land. In the Front where the en-
trance was, they plac'd five Pillars upon brazen Bases; after these, the Curtains
G Violet, and Scarlet Colours; the first of these was spread ten Cubits every way,
and was drawn about the Pillars, which separated the Aduy from the other space,
and from the sight of men; and all this Temple was call'd Holy. As for the Aduy, that

The year of the
World, 3451,
before Christ's
Nativity,
1950.

Exod. 36. 2 v.
8. of Jews.
Helle & Ruf-
fian, cap. 7.
Moses erect-
eth a Taberna-
cle in the De-
sert.
The first Court
of the Temple.

The Taberna-
cle.



A that was situate beyond the four Pillars; it was called the *Sanctum Sanctorum*, or Holy of Holies; and this Curtain or Vail was adorn'd with all sorts of flowers which the earth bringeth forth; but there were no figures of living creatures to be found therein. The second Vail equalled the first in greatness, workmanship, and colour, and encompassed the five pillars of the entry: which reaching from the top to the midst of them, and fastned to each of them by a certain Ring, gave access to the Priests that entered the same. To this was there annex'd on the outside, another Vail of like height, and woven of Linnen, drawn upon Cords from the one side to the other, by means of certain Rings; which was sometimes spread, and other times (especially on the Holydayes) unspread, lest it should hinder the peoples sight: on the other days (especially such as were cloudy) it was spread, and serv'd for a coverture to defend the painted Vail from the weather. Which custom hath continued since the building of the Temple, that the like Vail should be spread in the entrance. Besides this, there were ten other Veils, four cubits broad, and twenty eight cubits long, with certain golden hooks, enchas'd the one within the other, to the end to conjoin them, so that they seem'd to be one; which being spread, did cover the Tabernacle in the upper part, and the walls on the sides, and behind, not extending to the earth by a foot. Moreover, there were eleven other hangings of equal breadth, but longer; namely, every one of them of thirty cubits, woven, with as great art, of Hairs, as the other of Wooll; which covering all the rest, and extending to the earth, resembled the form of a Bedchamber; the eleventh, serv'd to cover the entrance. These also were cover'd with certain skins sew'd together, which protected the same against the injuries of the weather. For which cause to them that beheld it from far, it seem'd a thing most worthy of admiration. For the colours of the Tabernacle did in no other sort shine, than as if a Man should have beheld the Heavens. But the Veils of hair and skins hung after such manner about the entrance of the Tabernacle, that they serv'd to resist the force and outrages of storms and tempests.

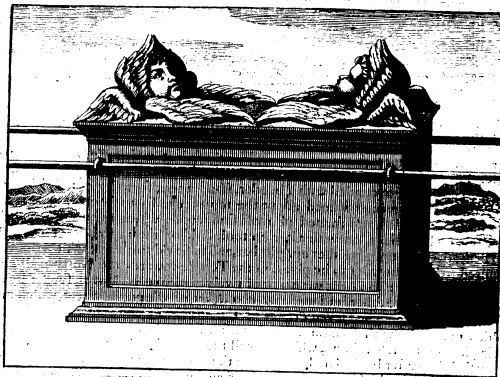
The Sanctuary

The signification of the division of the Tabernacle.

CHAP. VI.

Of the Ark, wherein Moses plac'd the Table of the Law.

D

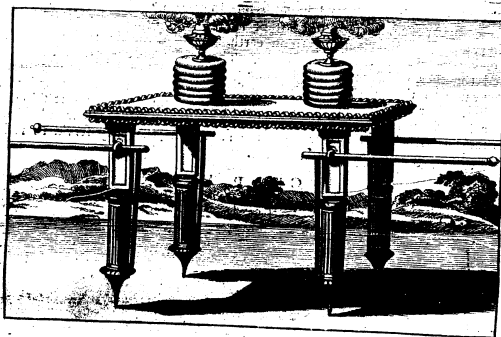


A After that the Tabernacle was after this manner built, they erected also an Ark ^{Exod. 37. 17} which was dedicated to God, of a certain Wood that was naturally strong, and permanent, and that resisteth corruption, in our Native Tongue, call'd *Hebron*. It was framed after this manner: The length thereof was five hands breadth, and the breadth and height, three; and both within and without it was covered with golden plates, and it had a cover fitted with golden hinges, equal on every side. And to every side

side in length there were fastned two rings of gold, driven and riveted thorow the whole wood, and thorow them certain bars of gold were thrust, that whensoever there were need, it might be carried any wayes: for never was the borne on Beasts backs, but the Priests bare it on their shoulders. On the cover thereof there were two figures of Cherubims having wings, according as Moses saw them near the Throne of God; for no man before him ever had any knowledge of them. In this Ark he placed the Tables, containing the Ten Commandments, in each Table five, two and an half in one Column, and two and an half in the other; and this Ark he plac'd within the Sanctuary.

CHAP. VII.

Of the Table, and Candlestick of Gold, and of the Altar of the Tabernacle.



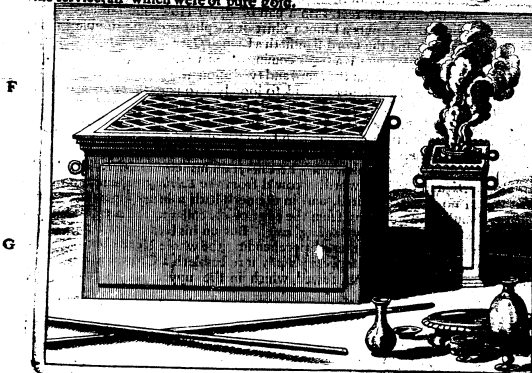
IN the Tabernacle he placed a Table, not unlike to that at Delphos, two cubits in length, and one in breadth, and of the height of three hand breadths, the feet thereof, from the midft downwards, were like those feet which the Dorians set to their Beds; but that which ascended from the other half upwards, was square. The body of this Table was furrowed with a border, standing out four fingers; and in every of the feet, there were rings fastned about the top of the foot, through which were put bars of wood, gilded, and framed of most firm wood, which were not thrust thorow the circle on both sides, but with a button hold of the upper border of the Table, and beneath rested upon another upright bar, and so serv'd to carry it whithersoever need required. This was wont to be plac'd in the Temple towards the North-wall, not far from the Sanctuary: and on it were placed twelve unleavened loaves, set six by six, the one over against the other, and made of two Measures of the purest wheat, which measure of the Hebrews, contained seven Cotylas of the Athenians; and above these loaves, two golden pots filled with frankincense; but after seven days, other loaves were set in their place on the festival day, which we call the Sabbath. The cause of which Ceremony shall hereafter be declared. Hard by the Table near the South-wall, was placed a Candlestick of gold (but not massie) of an hundred pound weight, (this weight the Hebrews call Omekim, the Christians name it a Talent in their Tongue) and it was wrought with bowls, lillies, pomegranates, and little cups; then arising upwards from one Base, it was divided into seven branches, according to the number of the Sun, and the rest of the Planets, it stretched out likewise into seven heads, having orderly correspondence the one with the other, on which were planted seven candles, according to the number of the seven planets, which branched out towards the East and South, the

Heb. & Raf.
sum. cap. 9.
The Table.
Exod. 37. 15.
30. ad finem.

Heb. & Raf.
sum. cap. 10.
The Golden
Candlestick.



Candlestick being the same as that which was used at Delphos, was like an Altar erected for Incense, made of lasting wood likewise, and cover'd on every side with a solid plate, being a cubit broad from every corner, and twice as high, on which there stood a little hearth environ'd with a golden crown, in which were rings with their bars and flaves, whereby it might be born by the Priests in the way. There was another Altar of wood also before the door of the Tabernacle, cover'd with plates of brass, five cubits square, and three high, decked with gold in like sort, and plated with brass, the hearth whereof was made after the manner of a grate, so that the earth received whatsoever fire fell from above, by reason there was no Base under; but near unto the Altar there were tunnels and pots, and censers, and cups, with other instruments, made for the divine service, all which were of pure gold.



CHAP. VIII.

Of the Vestments of the Priests, and of the High Priest.

The year of the
World, 4555.
before Christ's
Nativity,
1509.



Such was the Tabernacle with all that belongeth thereunto. Now it remaineth to discourse as well of the Vestments of the ordinary Priests, which they call *Chasenes*, as of the Priest whom they name *Sar-Hazbachim*, signifying thereby the High Priest, M And first of all, touching the ordinary Priest. When as the Sacrificer purifi'd according to the purification which is ordained by the Law, addresseth himself to Sacrifice: he first of all investeth himself with *Manasscher* (which is as much as to say, a Truss or Refrain, which is a kind of Drawers or Slops, covering the privities, made of woven silk) whereafter he thrusts his feet, as in a pair of upper Hose, and fastens the same about his Loynes: over this he puts a Linnen Shirt or Surplice made of double Linnea, (which we call *Chetons*, and the word signifieth a Linnen Garment or Surplice, for we call Linnen *Chetons*) this Garment is a Coat coming down to the ankles little to the armoles, with a Girdle four fingers broad, so loosely wrought, that it seem'd like a Serpents skin. It was likewise adorn'd with red, purple Hyacinthine, and silken flowers, but the ground only silk, which being twice doubled about the breast, extendeth down to the ankles at such time as he desisteth from Sacrifice, (and this they seem'd to wear in way of ornament) but when he is to minister in Sacrifice, then (left blown up by the wind, it should hinder his work) he casts it on his left shoulder. This Girdle *Moses* call'd *Abeneth*, and we, by a word borrow'd from the *Babylonians*, name it *Emian*. This Coat was in no manner pleated, and in the neck hath a broad opening, fastned about the two shoulders with clasps, from the edge of the collar to the breast, and the midst of the back: this call'd they *Massephas*. But on his Head he weareth a Hat, (not made with a high crown, neither comprehending the whole Head, but somewhat more than the half:) this is call'd *Massephas*; it resembleth a Crown, and is of woven Linnen oftentimes doubled and sowed, which in the upper part is cover'd with another

Hieroglyph.
Exod. 29. 1.
433.
The Priests
Vestures.
Manasscher.

Chetons.

Abeneth.

Massephas.
Massephas.

A another Gaise of Linnen, descending to the front, hiding those seams of the crown which were unseemly to be beheld: this is curiously fitted, left during the time of sacrifice it should slip off. Such in general were the ornaments of the Priests.

The High Priest also useth the very same (omitting none of those things which we have reckoned up) but beside the rest, he puts on a Violet coloured Coat, extending in length to his heels (we call it *Mehir*) this he girdeth to him with a girdle of divers colours (not unlike the former) but that it is fringed with Gold: the skirt of the Vest is bordered with Fringes, to which are tied certain Pomegranates, and Golden Bells intermix'd; so that between two Pomegranates, there is placed a Bell, and between two Bells one Pomegranate. This Coat is all of one piece without seam, open in the collar, not athwart, but long ways, from the Breast to the middle of the Back. To it is a Riband or Hem fastned, lest the opening should be perceived: it is likewise open in that place where the Hands should be put out. Besides these vestures, he hath a third called an *Ephod* (resembling the *Grecian* Garment call'd *Eponia* and made after this manner.) It is woven of divers colours, intermix'd with Gold; in the midst of the Breast there is a space left open (the sleeves, and all the rest are in such form composed, that it seemeth to be a Coat) in this void space there is a piece encafed of the length of a span, embroydred with the same colours, Gold and Flowers, as the *Ephod* is. This piece is called *Effen*, which signifieth *Rational* (and wholly filleth the space that was left void by them that wove the *Ephod*.) And it is joyned with the *Ephod*, and to every corner thereof, with Buckles of Gold, which are tyed with a Lace of *Hyacinth* applied to tie them together with these Buckles. And to the end the space between the Buckles be not lack, the opening is filled with a *Hyacinthine Riband*: but on either shoulder are two *Sardonyx* Stones encafed in Gold (instead of Buttons) to tie the Hood or *Ephod*; in these are engraven the names of *Jacob's* Sons, in Hebrew Characters, in either Stone six: so that the elder of them were placed on the right shoulder. Moreover twelve precious Stones distinguish the *Effen* or *Rational* it self, of excellent greatness and beauty, which for their inestimable price could not be bought by any private Man. They were encafed three and three in four ranks in certain Crowns of Gold, to the end they might not fall out: in the first order was a *Sardonyx*, a *Topaze*, and a *Smaragd*; in the second a *Carbuncle*, *Jaspis*, and a *Saphir*; in the third, a *Lyncurium*, an *Amethyst*, and an *Agate*: in the fourth, a *Chrysolite*, an *Opyx*, and a *Serid* Stone. In these were the names of *Jacob's* Sons engraven, whom we esteem for the first Authors of our Tribes: every Stone being honoured with a several name according to the order of their Birth. But whereas these Rings (whereof before we have spoken) were too weak, to sustain the weight of the Precious Stones, they fastned two greater in the top of the *Rational* toward the neck, being eminent above the texture, which might receive the Golden Chains which met at the top of the shoulders to be fastned with the little Chains, the end whereof was crooked, and convey'd certain Pipes, put thorow the Rings, and were more prominent than the brim behind the *Ephod*, to fasten the *Rational* to the end it should neither sway this way nor that way. To the same *Rational* also was there a Girdle sewed, distinguished with the said colours and Gold; which compassing the whole, and again knit upon the seam, was suffered to hang downwards. And as touching the Fringes, they were fastned to hollow loops of Gold from the one end to the other. Now his Hat was such as the other Priests used, on which there stood another sewed thereto, and flourish'd with *Hyacinthine*: this was invironed with a Golden Crown, in which there were divers Cups of Gold made after such sort as may be seen in that Herb which we call *Dacan*, and the *Grecian* Herbalists, *Hemban*. And left any Man that hath not heretofore seen the same, should be ignorant of the nature thereof, I have thought good to set down the description in this place. This Herb is of the height of three spans, hath a root like a Turnep or Nave-w, and Leaves that resemble Smalage or Rocquet: out of the stem it putteth forth a certain bud cleaving to the branches of it, or vetted with a coat, which it casteth off when the fruit waxeth ripe. This bud is as big as the joyn't of a little finger, having a circumference like unto a Cup; which I will describe more plainly, that the ignorant may the better comprehend it. In the lower part thereof about the bottom it resembleth in roundness a half bowl: and according as it groweth up it is straightned, until being again dilated in the extremity or brim, it ends in a partition, not much unlike to a Pomegranate cur in the middle, to which there is annexed and groweth a round cover, as if turned and framed on purpose, having these eminent clefts (as I said) like to the middle of a Pomegranate, resembling the pointed and sharp thorns, and pricking blades. Now it containeth certain fruit under the cover, and the whole Cup is like to the seed of the Herb *Sideris*: its flower is not much unlike that which springeth from the Poppy. This *Priest* cover'd

The year of the
World, 4555.
before Christ's
Nativity,
1509.

The High
Priest's orna-
ment adskir

C. 39. 24
Ephod.

Exod. 39. 14.
Gird.

v. 1011, 1012.

v. 1012.

The High
Priest's triple
golden crown.

Sideris.

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the back part of the head, and the two temples; for these cups came not near the front or brow. For on the same there was as it were a plate of Gold, on which the Name of God was engraven. Such were the Ornaments of the High Priest.

I cannot therefore but greatly wonder at the strange and cauleless malice which other Nations have conceived against us, as if we were injurious against the Divine Majesty, which (they say) they so much honour. For, if a Man mark the composition of the Tabernacle, and examine the habit of the High Priest, and consider all the Sacred vessels which we use in celebrating the Divine Service, he shall find, that our Law-giver was a Man of a Divine Spirit, and that we without any cause are injured by other Nations. For, if without partiality a Man will duly examine it, he shall find, that all things have been done to represent and figure the World. For the Tabernacle is of thirty Cubits, divided into three parts; whereof two are left for the Sacrifices, as a place prophane, and common, signifying the Land and Sea, wherein all sorts of Creatures are conversant; but the third part is sequestered, and reserved for God alone; in like sort, as the Heaven is inaccessible by Men. The Table on which the twelve Loaves were placed, signifieth the year divided into twelve months. The Candlestick, made of seventy pieces, signifieth the twelve Signs, thorow which every one of the seven Planets pass; the seven Lamps that were therein, represent the seven Planets. The Veils made of four several kinds of stuff, resemble the four Elements: for the Linen seems to represent the Earth, from whence it was drawn and derived: the Purple

v. 37.
The signification of the Fabric of the Tabernacle, and the Priest's Ornament.
Exod. 28. 2
v. 17, ad 21.

resemble the Sea, because the Purple colour is made of the blood of a shell-fish, called Murex: the Hyacinth, signifieth the Air; and the Scarlet, denoteth the Fire. The Tunic likewise of the High Priest typifies the Earth, for it is made of Linen. The Hyacinth which inclines to Azure, shews the Heaven; the Pomegranate resemble the Lightning, as the bells the noise of the Thunder. The Scurf sheweth, that the whole World is composed of four Elements, resembled by its four colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things; Eyes also is planted in the middle thereof, in such sort, as the Earth obtaineth the middle place of the World. Likewise, the Girdle wherewith he is girt, resembleth the Sea, which enfoldeth and begirtheth all things. The two Sardine Stones (set as Buttons or Loops in the High Priests Garment) signifieth the Sun and Moon. The number of the Gems allude to the number of the Months, or the twelve Houses, or the equal number of parts of that Circle, which the Grecians call the Zodiack. The Thiara or Mitre likewise hath an allusion to Heaven, by reason of its Azure or Hyacinthine colour; for otherwise the Name of God might not be placed therein: and the Triple Crown of Gold, by its brightness, represents his glory and Sovereign Majesty. Let this suffice for the present; for that which we will discourse hereafter, will furnish us with sufficient and ample matter, to shew and set out the Wisdom of our Law-giver.

C H A P. IX.

Of Aaron's Priesthood, and the Laws which pertain to the Feasts and Sacrifices.

Exod. 28. 19.

Media & Ruf. Ann. cap. 12.
Exod. 28. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

After these things were thus order'd, and it remained onely to consecrate the Tabernacle, God appeared to Moses, commanding him to establish Aaron, his Brother, High Priest (who in respect of his virtue, deserved that Title of Honour above all the rest.) For which cause Moses (assembling the congregation) discoursed unto them his virtues, and discovered his good affection, and reckoned up unto them, how many dangers he had suffered in their behalf. Every one approved this choice, declaring the forward zeal and love they always bare unto him. Whereupon he spake unto them after this manner: The work is now brought unto such an end as it hath pleased God, and hath been possible for us: and for that you know we are to receive him into this Tabernacle, we ought above all things to have a special care in the election of such an one, who is to make sacrifice and supplication for us. Touching my self, if the matter depended on my private choice, I should esteem no Man more worthy than myself to execute this Function, both for that naturally Men love themselves, and for that I am well assured, how many travels I have supported for your sake. But God himself hath judged Aaron worthy of this honour, and hath chosen him for his High Priest, in that he excelleth all other in equity and justice; commanding, that he should be invested with the Sacred Robes, and take charge of the Altars and Sacrifices. He shall make Prayers for you unto God, who will hear them willingly; by reason that he hath care of your Race, and will receive them, proceeding from a person whom he himself hath elected. These words of his were grateful unto the People, and they all approved the election which God had made. For Aaron was more capable of that honour than any other

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A other, both by reason of his race, and in regard of the gift of prophecy which he had received, and also for the eminent virtue of his Brother. He had at that time four Sons, Nadab, Abihu, Eleazar, and Ithamar. But whatsoever remained of those things which were gathered for the building of the Tabernacle, was employed to make Veiles to cover the Tabernacle, Candlestick, Altar, and the other Instruments, to the end, that in their travel they might not be foyled either by rain or dust. And having once more assembled the People together, he commanded them to offer every one of them half a Sicle; (the Sicle is a kind of Hebrew Coin, that is as much in value as four Athenian Dracms;) wherunto they obeyed willingly. The number of them that offered, was five hundred five thousand five hundred and fifty. And they that brought this Money, that which was received, was employed in the necessities of the Temple. Then did he purifie the Tabernacle, and the Priests in this manner. He took the weight of five hundred Sicles of chosen Myrrh, and the like quantity of Ireos, of Cinamon, and of Calamus (which is a most Odoriferous Drug) the half of the said weight; and he caused all these to be beaten and infused into a Hin of Oyl of Olive; (this Hin is one of our Measures, containing two Choss of Athens) all which he mixed and boyled together, according to the Art of Perfumers, and he made thereof a most Odoriferous Oynment; which he took, and anointed the Priest therewith, and all that which belonged to the Tabernacle, to the intent to purifie them: offering many and sundry froys any further, for fear I should grow tedious to the Readers.) Twice a day before Sunrise and Sun-set, they were to burn Incense, and supply the Lamps of this purified Oyl; whereof, three were to burn every day upon the sacred Candlestick, in honour of God, and the rest were lighted in the evening. Amongst them that wrought and finished these things, Bezeleel and Eliab were the most excellent and expert workmen; for whatsoever had been enterprized by others, they in their Art polished and perfected. And they found out many new things, of their own invention: yet was Bezeleel judged the most excellent of the two.

All the time employed in this work, was seven months; and at that time was the year D accomplished, which began at their departure out of Egypt. In the beginning of the second year, in the month which the Macedonians call Xanthich, and the Hebrews Nisan, upon the new Moon; they dedicated the Tabernacle, with all things belonging thereto, according as I have made mention. And God presently testified, that both their Gifts and Works were acceptable in his sight; by his preference honouring the Tabernacle after this manner: The Sky being elsewhere clear and fair, over the Tabernacle alone there was a Cloud; not wholly thick, like a Winter storm; nor yet so thin, that many of Gods presence unto them that had Faith. Moses having recommended all the Work-masters with such rewards as appertained unto them by desert, offered'd sacrifice according as God had commanded him, in the Door or Porch of the Tabernacle, a Bull, and a Ram, and a Kid for their sins; (but with what ceremony these things are done, I will declare, when I treat of Sacrifices, as also what Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and with the blood of the slaughtered Beasts he sprinkled the Vestment of Aaron, and purified both him and his Children with Fountain water and the precious Oynment, to the end they might be sanctified to God. And for seven days space he consecrated both them, and their Vestments, and the Tabernacle, with those things which appertained thereto, with the Oyle abovementioned, with the Blood of Bulls and Rams slain every other day, after their kind. But on the eighth day he proclaimed a Holy day and festival to all the People, and decreed, that every one of them should particularly sacrifice, according to his ability; and they with emulation (striving to exceed one another) obeyed him, and offered up their Sacrifices, according as it was commanded them.

While thus the Sacrifices were upon the Altar, suddenly there issued a fire from of Lightning, which kindled of it self; the flame whereof resembled the Light or brightness an addition to Aaron, the greatest that could befall a Father, yet he supported it with a constant and generous mind: for he was a Man of much constancy, and such an one as Of his four Sons, the two eldest Nadab and Abihu, bringing other sacrifices to the Altar than those that were appointed by Moses, were burnt by the violent flame that issued from the Altar, scorching both their Breasts and Faces, in such sort that they died without possibility of being succoured. Moses commanded their Father and Brothers

The year of the World, 2455, before Christ's Nativity, 1509.
The number of the sacrifices, between twenty and fifty years of age.

The Holy Oynment.
The Sacrifices.

v. 2.
Bezeleel.

Exod. 40. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The dedication of the Tabernacle, and the Priests.
Lev. 12. per him.

Lev. 9. 24.
The sacrifice is consumed of it self.

The year of the
World, 3451.
Before Christ's
Nativity,
1509.

Nabal and
Abish were
Sons burned
Levit. 10. 15.
14.
Numb. 3. 34.

A miracle of
the Stones in
the High
Priests vest-
ment.

The Golden
and gifts of
the Princes of
the Tribes.

Moses ob-
served of God
in the Taber-
nacle.

to take their bodies, and carry them out of the Camp and bury them decently: All the People wept, and were very much amazed at this their death, so strange and unexpected. But Moses forbade both the Father and his Sons to lament; to the end they might make it appear that being honoured with the dignity of Priesthood, they were more sensible of Gods honour, than of their own misfortune. But as touching Moses, he refused all honours which were offered him by the People, neither applied he himself unto any other thing but to the service of God. He went up to the Mountain of Sinai, and entered into the Tabernacle to take counsel of God concerning those things, whereof he needed to be informed. He demeaned himself like a private Man, not only in his apparel, but in all other things, continuing a familiar and modest course of life, and challenging no privilege above any Man, but only in those things which pertained to the administration of the Common-wealth.

He reduced into writing the Laws and ordinances touching policy, in due performance whereof if they lived they should be both agreeable to God, and live in union and peace amongst themselves. And all this he established, following those directions which God intrusted him in. But now will I return and bend my stile to speak of that which I omitted in the ornaments of the High Priest; for this apparel of theirs leaveth not any occasion to false Prophets, to execute their wicked iniquities: and if there be any such, as dare intermeddle with that which appertaineth to Gods Majesty; this habit maketh them know, that God never honoured their sacrifices with his presence; but he gave visible signs thereof not only to the *Hebrews*, but to all those strangers, who by any occurrence might be eye-witnesses of the same. For of those Stones which the High Priest bare on his shoulders (which were *Sardian*, whose nature is so well known to all Men, that it were unnecessary to speak of it,) that which was fastened on his right shoulder, shined very clearly at such time as God was present at the sacrifice, and cast its rays afar off, that it might be perceived by those that beheld the same, contrary to its nature and custom: which truly deserved admiration amongst all Men, except those who through contempt of Religion, do hunt after an opinion of wisdom. But that which I will now speak of, is more to be admired at: which is, that by the twelve Stones which the High Priest bare, Enchased in his Rational in the midst of his Breast, God was wont to fore-signify victory to those that were prepared for Battle. For such brightnes lightened out of them, even before such time as the Army did dislodge or enter skirmish, that it was manifestly known to the People, that God was present and ready to assist them: for which cause the *Greeks* that have no aversion for our mysteries, and are convinced by their own eyes of the truth of this miracle, call it *Logion*, i. e. oracle, which we term *Effluen*. This Rational and the Stone *Sardian* gave over to thine two hundred years before I began to write these Antiquities, by reason of Gods wrath which he had conceived against us for the breach of his Laws (of which at another time I will more fully treat, and at this time continue and prosecute my intended discourse and purpose.) After the Tabernacle had been thus consecrated, and that which appertaineth to the Priests was set in order, the People transported with joy that God dwelt with them in his Tabernacle, began to sacrifice and to sing Hymns of praises, as to him that had driven far from them all fear of evil, and from whom they expected in time to come, far better and more prosperous things, and both in general and in particular they offered gifts unto God according to their tribes: and the Governors of the tribes (assembling themselves together two by two) prepared a Chariot and a yoke of Oxen, so that there were six Chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a vial of the weight of 70 Sicles, and a Censer containing to dariques, and a Coffer or Basin, weighing 130 Sicles. The Censer was filled with odiferous perfumes, and the coffer and vial served to hold the Meal and Oyl, which they were wont to use at the Altar, at such time as they offered sacrifice. They offered likewise a Calf and a Ram, with a Lamb of one year old, for a burnt-sacrifice; and a Goat for a sin-offering. All the other Governors likewise brought every one of them their sacrifice called *salutarie*, for every day two Oxen and five Rams, with a Lamb and a Goat of a year old, and sacrificed them during the term of twelve days, every one his day. But Moses ascended no more to the Mountain of Sinai, but entered into the Tabernacle, where he was intrusted by God of that which he had to do, and what Laws he ought to make, which are so good and laudable as they ought not to be attributed to humane wisdom: So that our Ancestors observ'd them so religiously during some ages, that they thought that neither the pleasures of Peace, nor the distresses of War could render them excusable if they violated the same. But I will now cease to speak of these Laws, being resolved to compose another Treatise touching them.

CHAP.

A

CHAP. V.

The Ordinances of Sacrifices and Purifications, Levit. i.

The year of
the World, 3451.
Before Christ's
Nativity,
1509.

Reddy by Ruf-
fian, Chap.
13. ad 11.
Two kinds of
Sacrifices.
Hilcomensis
Lev. 1. ad 10.

A sacrifice of
thanksgiving.
Lev. 4. 5.

The sacrifice
for sin.

The sacrifice of
him that hath
sinned willingly.
Lev. 4. 9.

The offering
observed in sac-
rifices.

Numb. 18.
Lev. 1. 4.

Lev. 19.
The sacrifice
of the month
of Abner.

I will here mention onely some few Laws touching Purifications and Sacrifices (in particular, others publique; and these are made after two different manners: for in the one, all is consumed which is upon the Altar, which for that cause are called with banquets of those that sacrifice. The other are of *thanksgiving*, and they are made by the particular person that offers a burnt-offering brings an Ox, a Lamb, and a Goat of one year old, (yet it is lawful to kill Oxen that are older.) But all those Creatures which must be consumed by fire, ought to be males; and after their throats are cut, the Priests besprinkle the Altar round about with the blood; then dress the Beast and cut it in pieces, and powder it with salt, and lay it on the Altar already charg'd with cleft wood, already kindled: after they have well cleanted the feet and entrails, they lay them with the rest; and the Priests take the skins. Such is the manner of a burnt-offering or *Holocaus*. They that offer sacrifices of *thanksgiving*, kill likewise such sort of beasts without spot, and more than a year old, both male and female; and after they have cut their throats, they sprinkle the blood on the Altar; then take they the reins, the caul, and all the fat, with the lobe of the liver, and the tail of the Lamb, and lay it on the Altar; but the breast and the left leg is left to the Priests: and as touching the rest of the flesh, the Priests banquet therewith for the space of two days; and if then there remain any thing thereof, it is burned. The same custom and ceremony likewise is observed in the sacrifice for sins: but those that are not of ability to offer the greater offerings, offer two Pigeons, or two Turtles, the one of which the Priests have to feast withal, and the other is consumed with fire, discourse of sacrifices. For he that hath sinned through ignorance, offereth a Lamb, and a he-goat at the same time. The Priest besprinkles the Altar with the blood of the Altar they offer the kidneys, and the rest of the fat, with the lobe of the liver: the Priests carry away the skin, and eat the flesh within the Temple the very same day, because the Law permitte them not to reserve any thing till the next morning. He that hath sinned voluntarily but secretly offereth a Lamb, according as the Law commandeth, the flesh whereof is in like sort eaten by the Priests the same day. But if the Governors offer for their sins, they sacrifice in like manner as private Men do, and are different from them in that they bring a Bull, or a male-kid. The Law also ordaineth, that in sacrifices both private and publique, there should be fine flower brought for a Lamb, the measure of an *Affer*; for a Ram, the measure of two; for a Bull, three; which flower is first of all mingled and wrought with Oyl, and set upon the Altar to be sanctified. They that sacrifice likewise do bring Oyl, the half part of a *hin* for a Bull; for a Ram, the third part of the same measure; and for a Lamb, the fourth part: This *hin* is an *Hebrew* measure, which containeth two Attique *Chet*. They bring also the like measure of Wine as of Oyl, and pour out the Wine about the Altar. And if any one to accomplish a vow, without sacrificing offer up fine flower, he putteth the first-fruits upon the Altar, that is to say, one handful, and the rest is taken by the Priests for their maintenance, either fryed by kneading it in Oyl, or making cakes thereof: but whatsoever the Priest offereth, all that must be burned, if it hath not fed eight days at least. There are also other sacrifices made for deliverance from sickness, or for other causes; in which sacrifice they employ Wine to make cakes, which are eaten with the flesh of the Beasts; of which it is not lawful to reserve any thing against the next morning when the Priests have taken that portion which belongeth to and sufficeth them. The Law commandeth, that on the common purse there be every day killed a Lamb of a year old, the one in the morning, the other at the shutting up of the evening; and on the seventh day, which is called the Sabbath, that two be offered in that manner as hath been declared. And on the new Moon, besides their daily offerings, they sacrifice two Oxen, seven yearling Lambs, and a Wether and a Kid, for the abolition of those sins which are committed through forgetfulness. On the seventh month (which the *Macedonians* call *Hyperboreon*) besides the above-named, they sacrifice a Bull, one Mutton, seven Lambs, and a Kid for a sin offering. The tenth day of the same month, according to the Moon, they fast till the evening.

The Jews of the World, 1455.
before Christ's
Nativity,
1509.

Nabal and
Abish were
Sons born
Levit. 10. 135.
1.4.
Numb. 3. 3.4.

A miracle of
the Stones in
the High
Priests vest-
ment.

The sacrifices
and gifts of
the Princes of
the Tribes.

Moses asked
counsel of God
in the Taber-
nacle.

to take their bodies, and carry them out of the Camp and bury them decently: All the People wept, and were very much amazed at this their death, so strange and unexpected. But Moses forbade both the Father and his Sons to lament; to the end they might make it appear that being honoured with the dignity of Priesthood, they were more sensible of Gods honour, than of their own misfortune. But as touching Moses, he refused all honours which were offered him by the People, neither applied he himself unto any other thing but to the service of God. He went up to the Mountain of Sinai, and entered into the Tabernacle to take counsel of God concerning those things, whereof he needed to be informed. He demeaned himself like a private Man, not only in his apparel, but in all other things, continuing a familiar and modest course of life, and challenging no privilege above any Man, but only in those things which pertained to the administration of the Common-wealth.

He reduc'd into writing the Laws and ordinances touching policy, in due performance whereof if they liv'd they should be both agreeable to God, and live in union and peace amongst themselves. And all this he established, following those directions which God instructed him in. But now will I return and bend my stile to speak of that which I omitted in the ornaments of the High Priest; for this apparel of theirs leaveth not any occasion to false Prophets, to execute their wicked impurities: and if there be any such, as dare intermeddle with that which appertaineth to Gods Majesty; this habit maketh them know, that God never honoured their sacrifices with his presence; but he gave visible signs thereof not only to the Hebrews, but to all those strangers, who by any occurrence might be eye-witnesses of the same. For of those Stones which the High Priest bare on his shoulders (which were *sardonyx*, whose nature is to swell known to all Men, that it was unnecessary to speak of it) that which was fastened on his right shoulder, shined very clearly at such time as God was present at the sacrifice, and cast its rays afar off, that it might be perceived by those that beheld the same, contrary to its nature and custom: which truly deserveth admiration amongst all Men, except those who through contempt of Religion, do hunt after an opinion of wisdom. But that which I will now speak of, is more to be admired at: which is, that by the twelve Stones which the High Priest bare, Enchained in his Rational in the midst of his Breast, God was wont to fore-signify victory to those that were prepared for Battle. For such brightness lightned out of them, even before such time as the Army did dislodge or enter skirmish, that it was manifestly known to the People, that God was present and ready to assist them: for which cause the *Greeks* that have no aversion for our mysteries, and are convinced by their own eyes of the truth of this miracle, call it *Logion*, i. e. oracle, which we term *Effluen*. This Rational and the Stone *sardonyx* gave over to shine two hundred years before I began to write these Antiquities, by reason of Gods wrath which he had conceived against us for the breach of his Laws (of which at another time I will more fully treat, and at this time continue and prosecute my intended discourse and purpose.) After the Tabernacle had been thus consecrated, and that which appertaineth to the Priests was set in order, the People transported with joy that God dwelt with them in his Tabernacle, began to sacrifice and to sing Hymns of praises, as to him that had driven far from them all fear of evil, and from whom they expected in time to come, far better and more prosperous things, and both in general and in particular they offered gifts unto God according to their tribes: and the Governors of the tribes (assembling themselves together two by two) prepared a Chariot and a yoke of Oxen, so that there were six Chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a vial of the weight of 70 Sicles, and a Censer containing 10 daniques, and a Coffer or Basin, weighing 120 Sicles. The Censer was filled with odorous perfumes, and the coffer and vial served to hold the Meal and Oyl, which they were wont to use at the Altar, at such times as they offered sacrifice. They offered likewise a Calf and a Ram, with a Lamb of one year old, for a burnt-sacrifice; and a Goat for a sin-offering. All the other Governors likewise brought every one of them their sacrifice called *salsuterie*, for every day two Oxen and five Rams, with a Lamb and a Goat of a year old, and sacrificed them during the term of twelve days, every one his day. But Moses ascended no more to the Mountain of Sinai, but entered into the Tabernacle, where he was instructed by God of that which he had to do, and what Laws he ought to make, which are so good and laudable as they ought not to be attributed to humane wisdom: So that our Ancestors observ'd them so religiously during some ages, that they thought that neither the pleasures of Peace, nor the distresses of War could render them excusable if they violated the same. But I will now cease to speak of these Laws, being resolved to compose another Treatise touching them.

CHAP.

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CHAP. V.

The Ordinances of Sacrifices and Purifications; Levit. i.

The Jews of the World, 1455.
before Christ's
Nativity,
1509.

A sacrifice of
thanksgiving
Lev. 4. 5.

The sacrifice
for sin.

The sacrifice of
him that hath
sinned willingly.
Lev. 4. 29.

The custom
observed in sac-
rifices.

Numb. 28.
v. 1. 4.

v. 19
The practice
of the month
of Oshweh.

I will here mention only some few Laws touching Purifications and Sacrifices (in particular, others publique; and these are made after two different manners; for some in the one, all is consumed which is upon the Altar, which for that cause are called with banquets of those that sacrifice. The other are of thanksgiving, and they are made by the particular person that offers a burnt-offering brings an Ox, a Lamb, and a Goat of one year old, (yet it is lawful to kill Oxen that are older.) But all those Creatures which must be consumed by fire, ought to be males; and after their throats are cut, the Priests besprinkle the Altar round about with the blood; then dress the Beast and cut it in pieces, and powder it with salt, and lay it on the Altar already charged with cleft wood, already kindled: after they have well cleaned the feet and entrails, they lay them with the rest; and the Priests take of the skins. Such is the manner of a burnt-offering or *Holocaust*. They that offer sacrifices of thanksgiving, kill likewise such sort of beasts without spot, and more than a year old, both male and female; and after they have cut their throats, they sprinkle the blood on the Altar; then take they the reins, the caul, and all the fat, with the lobe of the liver, and the tail of the Lamb, and lay it on the Altar; but the breast and the left leg is left to the Priests; and as touching the rest of the flesh, the Priests banquet therewith for the space of two days; and if then there remain any thing thereof, it is burned. The same custom and ceremony likewise is observed in the sacrifice for sins: but those that are not of ability to offer the greater offerings, offer two Pigeons, or two Turtles, the one of which the Priests have to feast withal, and the other is consumed with fire, discourse of sacrifices. For he that hath sinned through ignorance, offereth a Lamb thereof, not in such manner as is laid before, but the Horns of the Altar only; and the Priests carry away the skin, and eat the rest of the fat, with the lobe of the liver: the because the Law permiteth them not to reserve any thing till the next morning. He that hath sinned voluntarily but secretly offereth a Lamb, according as the Law commandeth, the flesh whereof is in like sort eaten by the Priests the same day. But if the Governors offer for their sins, they sacrifice in like manner as private Men do, and are different from them in that they bring a Bull, or a male-kid. The Law also ordaineth, that in sacrifices both private and publique, there should be fine flower brought for a Lamb, the measure of an *Affer*; for a Ram, the measure of two; for a Bull, three; which flower is first of all mingled and wrought with Oyl, and set upon the Altar to be sanctified. They that sacrifice likewise do bring Oyl, the half part of a *hin* for a Bull, for a Ram, the third part of the same measure; and for a Lamb, the fourth part: This *hin* is an *Hebrew* measure, which containeth two Attique *choets*. They bring also the like measure of Wine as of Oyl, and pour out the Wine about the Altar. And if any one to accomplish a vow, without sacrificing offer up fine flower, he putteth the first-fruits upon the Altar, that is to say, one handful, and the rest is taken by the Priests for their maintenance, either fryed by kneading it in Oyl, or making cakes thereof: but whatsoever the Priest offereth, all that must be burned. The Law likewise forbiddeth to offer the young of any Beast whatsoever with its Dam, if it hath not feed eight days at least. There are also other sacrifices made for domestic cakes, which are eaten with the flesh of the Beasts; of which it is not lawful to reserve any thing against the next morning when the Priests have taken that portion which belongeth to and sufficient them. The Law commandeth, that on the common purifications there be every day killed a Lamb of a year old, the one in the morning, the other at the fluting up of the evening; and on the seventh day, which is called the Sabbath, that two be offered in that manner as hath been declared. And on the new Moon, besides their daily offerings, they sacrifice two Oxen, seven yearling Lambs, and a Wether and a Kid, for the abolition of those sins which are committed through forgetfulness. On the seventh month (which the *Macedonians* call *Hyperboreion*) besides the above-named, they sacrifice a Bull, one Mutton, seven Lambs and a Kid for a sin offering. The tenth day of the same month, according to the Moon, they fast till the evening; and

The year of the
world 2455.
before Christ's
Nativity.
1509.

The feast of
Tabernacles.
Exod. 39.
Lev. 22.
Deut. 2. 31.

Exod. 12. 16.
Lev. 23. 15. 16.
The Feast
of the 14. of
April.

Exod. 2. 24. 26.
The first fruits

The sacrifice
of Pentecost.

What is offered
in every
feast and sacri-
fice.
The bread of
Propitiation.

Lev. 8.
Num. 3.

and on the same day they sacrifice a Bull, two Muttons, seven Lambs, and a Goat, for H
a sin-offering; besides which, they bring two Kids, one of which is sent alive, out of the
limits of the Camp into the desert (on whom all the evil may fall, if he be any be threatened
to the People) the other is carried without the Camp, into a clean place, where it is
burned with the Skin, without referring any thing thereof. In like manner they burn
a Bull, which is not allowed out of the common charge, but at the proper costs of the
Priest. This Bull being opened and slain, and the blood thereof (with that of the
Goat) being carried into the Tabernacle, he sprinkles the cover thereof with his finger
seven times, and the pavement as often, and the Tabernacle and the Altar of Gold,
and all the rest about the great Altar, which is abroad in the court. After this, they
set on the Altar the reins and the fat with the lobe of the liver, and the Priest offereth
unto God a Mutton for a burnt-offering. The fifteenth day of the said month
(at such time as it draweth towards Winter) he commanded them to pitch Tents
every one for his Family, against the approaching cold weather which that season is
wont to bring; and that when they should enjoy their Country, and enter that City
which they should hold for their Metropolis, (by reason of the Temple which
should be there builded) they should celebrate a Feast during eight days space, in
offering burnt-offering and sacrifices to God: and therein witness of their thanksgiving,
they should bear in their hands a branch of Mistle, and of Willow, tied together
with Wool, and a bough of Palm likewise, to which a Citron was to be fastned; and
that the first day they should sacrifice thirteen Oxen, and fourteen Lambs, and two
sheep, with a Goat, for a sin-offering. Those days that ensued, they sacrifice likewise
a like number of Lambs, and Weathers, with a Kid; and in rebating day by day the
number of Oxen, they come back to the seventh. The eighth day they cease from
work. On this day (as we have said) they sacrifice a Calf, a Ram and seven Lambs,
and a Kid, for a sin-offering. These are the ceremonies of the Tabernacles which have
been always observ'd by those of our Nation. In the month *Xantique* (which we
called *Nisan*) which is the first month of the year, the fourteenth day after the new
Moon, the Sun being in *Aries*, (for at that time we were delivered out of *Egypt*) he
ordained, that every year we should renew the sacrifice, which we call the Passover,
and which (as I said,) was celebrated the same time that we departed out of *Egypt*.
We celebrate this Feast according to our Tribes, without referring any thing of that
which is offered, till the next day; which is the fifteenth day of the month, and the
first of the feast of unleavened bread which followeth that of the passover; and during
seven days, it is unlawful to eat any unleavened bread: and every day are slain two
Bulls, one Ram, and seven Lambs, which are all consumed with fire; to which there
is added a Kid, for a sin-offering which the Priests eat. The second day of this feast
of unleavened bread (which is the sixteenth of the month) they begin to enjoy the
Fruits that are reaped, and till that time untouched. And for that it is very conveni-
ent, that God should be honoured with the first-fruits, from whom we receive
such abundance, they offer the first-fruits of Barley after this manner: After they
have dried a handful of the ears, they beat or thrash it, and cleanse the Barley from
the chaffe, and offer an *Affor* of the same upon the Altar to God; and after they have
cast a handful of the same on the Altar, they leave the rest for the Priests use: and
from that time forward it is lawful for them to reap as well in publick as in private.
With these first-fruits, they sacrifice to God a Lamb, for a burnt-offering. Seven
weeks after the feast of the Passover, that is forty nine days, on the fiftieth (which
the *Hebrews* call *Asartha*): that is to say, *subtlety of favours*, and the Greek *Pentecost*
they offer to God leavened bread, made of Wheat flower, of the quantity of two
Affors, and sacrifice two Lambs, which are only offered up to God, and afterwards
are prepared for the Priests dinner, and it is not lawful for them to receive any thing
thereof till the next day. But the burnt-offerings are three Calves, two Weathers,
and fourteen Lambs; besides two Kids, for a sin-offering. There is not any feast
wherein they offer not a burnt-offering, and desist not from all manual labour: but
in every one of these there is ordained a certain sort of sacrifice which they ought to
do: and it is first ordered, that they rest from their labours, and after sacrifice, fall to
banquet. On the common charge they offer unleavened bread, of twenty four
Affors of flower: and those loaves they bake two by two the day before the Sabbath;
and the day of the Sabbath, in the morning they bring it, and set it on the sacred Table,
opposing six to six, the one against the other; and by them are placed two dishes full
of incense: and these things remain after this manner till the next Sabbath, and then
set they new in the place of the first, which are given to the Priests for their mainte-
nance. The incense is cast into the sacred fire, in which the burnt-offerings are consumed

A fumed, and in place thereof there is new incense put. The High Priest also sacrificeth
on his own charge, a *Gomer* of flour mingled with Oyl, and a little baked by
fire; and this doth he twice every day, and bringeth to the fire half an *Affor* of flour
in the morning, and the other half in the evening. But I will treat hereof more ex-
pressly hereafter; having for the present, sufficiently spoken already.

Moses separated the Tribe of *Levi*, and exempted them from the rest, to the end they
might be consecrated to God: and he purified them with Fountain-Water, and purged
them with solemn sacrifice, and committed the Tabernacle to their charge, with all the
holy things pertaining thereunto, and all the rest which had been made for the cover
of the Tabernacle, to the end they might be ministers unto the Priests, their superiors, who
were already consecrated unto God. After this, he distinguished the Beasts also; namely,
those that were to be eaten, from those that were to be abstained from, (of which we
will speak, at such time as occasion is offered us; and will bring proofs, and the reason
which induced him to ordain, that some were proper to feed upon, and for what cause
he would that we should abstain from others.) He hath generally forbidden all use
of blood in meats, esteeming the blood to be the soul and spirit of Beasts. He hath
also generally prohibited to eat the flesh of those Beasts that die of themselves; like-
wise the caul and fat of Goats, of Sheep and Oxen. He separated them likewise
from the company and conversation of Men, who were leproous, and such as were
troubled with the flux of their seed. And as touching Women that have their pur-
gations, he sequestered them for the space of seven days, after which, it was lawful for
them to converse with Men. The like decreed he of those that had afflicted at the
burial of a dead Man, whom he permitted not to converse with the others till seven
days were expired. It was also decreed by Law, that he that had a flux of seed be-
yond seven days, should sacrifice two Weathers, one of which should be sacrificed, and
the other given to the Priests. Also that he that hath unnatural pollution, should
wash himself with cold water. The like must Husbands do after they have had use of
their Wives. He likewise order'd that the Leprous should be separated for ever, not
permitting them to frequent any Mans company, but esteeming them as little dif-
fering from the dead: And if any one by his prayers made unto God was delivered
from this disease, and his skin reduced to its native colour, such an one presented him-
self before God with divers oblations and sacrifices; of which, we will speak hereafter.

Whence it appears how ridiculous a fable it is, that *Moses* fled out of *Egypt*, because he
was a Leper, and that all the *Hebrews* whom he conducted with him, and brought into
the Land of *Canaan* was troubled with that disease. For if that were true, *Moses* would
not have made these ordinances, to his own shame: and if any other had proposed them
he would have opposed himself against them; especially, since among divers other
Nations there are Lepers, who are held in great honour, and who are so far from disdain
contempt, that they have been made Generals of Armies, and elected for Governors of
Common-wealths, having liberty to enter the Temples, and to be present at the sacrifices.

What therefore hindered *Moses* (if he had been infected with this malady) to make such
Laws, and ordain such Statutes among those People, who honoured and obeyed him;
whereby such as were therewith infected, might be preferred? By which it is manifest,
that those things that are objected against him, are rather of malice than probability.
But *Moses* being clean from such sickness, and converting amongst his Country-men
which were untainted, made these ordinances for them that were sick, having regard
to the honour of God. But of these things let each Man censure as best liketh him.

He forbade women to enter into the Temple soon after their deliverance, or to assist
at the sacrifice, until forty days were expired (if they had been brought a-bed of a
Son); but if it were a Daughter, he appointed that the number of the days should be
doubled; and that when they should enter, they should present their offerings to God,
whereof one part was consecrated, and the other belonged to the Priests. And if any one
suspected that his Wife had committed adultery, he brought an *Affor* of Barley Meal, and
cast a handful thereof upon the Altar, and the rest was reserved for the maintenance of
the Priests; and then the Priest placing the Woman in the porch which is right over
upon a Parchment, and maketh her swear that she hath not violated her faith to her Hus-
band; and with if he had transgressed the bounds of chastity, that her right thigh might
be put out of joynt, her belly burst, and death follow thereupon: but if her Husband
had been inconsiderately drawn into that suspicion through excess of love, then is pleased
God at the end of ten months to give her a Son. And after such an oath ministred
unto her, the Priest dispoth in water the Parchment on which the name of God was
written, and then taking some of the earth of the Temple, according as he, finisheth it,

The year of the
world 2455.
before Christ's
Nativity.
1509.

The tribe of
Levi sacred to
God.
Levit. 8. per
tours.

Unclean
things.
Levit. 11. 24.
54 and 19.
per titum.

What Men are
unclean.
Levit. 15. 21.
ad.

Geroushae
Of Lepers.

Against them
that object
against *Moses*
and his fol-
lowers, that
they fled out
of *Egypt* for Le-
prosy.

Midra et Ref.
from cap. 14.
The Laws of
Women that
are brought
a-bed.
Num. 5. 1, 5.
ad finem.
The Laws of
adultery and
jealousy.

The year of the
World 3515.
before Christ's
Nativity.
1500.
Of adultery
and incest.

Exod. 22.
Deut. 17.
Levit. 18. 19.
21. 19.

Lev. 21. 7. 9.
When Wife the
High-Priest
might marry
with.

Levit. 25. v. 3.
ad 8.
The Law of
every seventh
year.

The year
of Jubilee.
Levit. 25. v. 10.
8. ad 14.

Heb. & Ref.
from chap. 15.
all 11.
Numb. 1. 13.
Moses num-
bered up the
People.

and having mingled the same, giveth it to the Woman to drink; and if she had been unjustly accused, she became with child, and brought forth happily; but if she had falsified her faith to her husband, and forsworn her self before God, then dyed she a shameful death, in the manner above mentioned. You see what Laws *Moses* provided for the sacrifices and purifications; He furthermore made these Laws which ensue. He generally forbade Adultery, judging it to be a great felicity, if Men demeaned themselves honestly in Marriage; and that both in politick Estates and private Families, it was a thing most profitable, that children should be born in Lawful Matrimony.

He condemn'd also as a horrid crime for a Man to have the use of his Mother or his Fathers Wife, his Aunt, or his Sister, or his Sons Wife: and detesteth it as a most heinous and hideous offence. He prohibited also the use of a Woman when she hath her monthly sickness; also the lying with Beasts or boys, by reason that such affections are abominable: and against the transgressors of these Laws he established Capital punishments. He willed also that the Priests should be more chaste than the rest, for he not only forbade them that which he prohibited others; but moreover he enjoined them not to marry Women that had been cast off, or Slaves, or Prisoners, or Victualers and Taverners, forsaken by their Husbands for any occasion whatsoever. And touching the High-Priest, he permitted him not to marry a Widow, (although it were Lawful for the other Priests) and granted him only liberty to take a Virgin to his Wife, and to keep her. The said High-Priest is also forbidden to approach a dead Man's Mothers, and children deceased, requiring that they should be sincere and true in all their words and actions.

He likewise ordained that the Priest which had any bodily defect, should be maintained by the other Priests, but in the mean time that he should not approach the Altar, nor enter into the Temple: willing that not only they should be pure in that which concerned the divine service, but also that they should study and endeavour to be so in all the actions of their life, to the end that no Man might reproach them. For which cause, when they wore the habit of Priests, besides their general obligation to be always pure and sober, they were forbidden to drink Wine; and they were to offer up entire sacrifices, and no ways maimed. These Statutes did *Moses* make in the Desert, and caus'd to be observ'd during his life. Afterwards he made others also, which both the People might practise in that place, and then also when they should possess the Land of *Canaan*. He gave rest unto the earth every seventh year; so that it was neither till'd nor planted (in like manner as he had commanded them to rest from their labours on the seventh day of the week) and he ordained, that the fruits which the earth of it self brought forth, should be common to all those that would make use thereof, as well to those of the Country, as Strangers, without any forbidding, or reservation. He likewise decreed that the same should be done after seven times seven years, and that the year following which is the fiftieth year, and which the Hebrews call *Jubile*, i. e. *Liberty*, the debtors should be acquitted by their creditors, and the Bond-Men made free, meaning those that having offended against some Law had been punished with servitude, and not put to death; and to those, who from the beginning had been possessors of Lands, the same were restored in this manner following. The *Jubile* being at hand (which word signifieth *Liberty*) both he that sold, and he that bought the Land, met together, and call'd up the account of the profits and expences that had been reaped and bestowed on the Land: and if it were found that the profits exceeded the expences, he that sold the Land repossessed it: but if the charges exceeded the value of the profits, he payed expences were equal, the restitution was made to him that had the antient inheritance. He ratified likewise the same Law in houses that were bought in Villages or Cities. For if he that sold, counted down the money he had received before the year were finished, he compelled the purchaser to restore him his house: but if he stayed till the year were fully finished, the possession and free purchase remained unto him that bought it, *Moses* received all these Laws from God, upon the Mountain of *Sinai*, and he gave them in writing to the Hebrews, that they might observe the same.

CHAP. XI.

The Laws and Customs of War.

After that these Laws had been after this manner provided, *Moses* addressed himself to the affairs and Laws of war (foreseeing those which his People were to undergo) He therefore commanded the Princes of the Tribes (the Tribe of *Levi* only excepted)

to

A to take a precise view and muster of those Men that were able to bear Arms (for the Levites were Sacred, and exempt from those Functions) and the search being made, there were found 603,550 fighting Men, betwixt the years of twenty and fifty. But in the place of *Levi*, he put the Tribe of *Manasse* the son of *Joseph*, and *Ephraim* in the place of his father *Joseph*: according as *Joseph* had entreated *Joseph* to give him his sons, that he might adopt them (as hath been before declared.) When they pitched the Tabernacle, it was planted in the midst of the Camp, guarded and defended with the Tribes, which were encamped three by three on every side. There were certain ways or paths likewise laid out between them, and a Market-place, and Shops for all sorts of Merchandise disposed by order, and Workmen and Artizans of all Occupations, travelling in their shops; so that to look upon it, it resembled a City.

The Priests first were placed next the Tabernacle, and after them the Levites (for there was a view also made of them, accounting all the Males exceeding the age of 30 days; and they were found to be 23,880.) During all the time that the Cloud before mention'd cover'd the Tabernacle, as a token of God's presence, the People remain'd always in the same places; and if it departed from the same, then remov'd they likewise. *Moses* invented also a certain kind of Trumpet made of silver, after this manner. In length it was almost a Cubit, and it was like the narrow whistle of a Flute, but a little thicker; it had but one hole at which it was to be blown, and the end thereof was like a little Bell, in form of an ordinary Trumpet. They call it in the Hebrew Tongue *Aspha*. There were two of them, whereof the one serv'd to call the People to Publick Assemblies; Affairs of State; and if both of them were sounded, then all in general gather'd together. When the Tabernacle was remov'd, this manner was observ'd; As soon as the first Charge was sounded, they that were incamped toward the East, dislodg'd; at the second Charge, they to the Southward, disincamp'd; then was the Tabernacle unpitch'd, and carried in the midst, six of the Tribes marching before, and six after: the Levites were all about the Tabernacle. And when they founded the third time, the three Tribes toward the West remov'd; and at the fourth sounding, those on the North follow'd them. They made use also of all these Trumpets in the Divine Service, both on the Sabbath and other days. Then also was the first Passover celebrated by our Forefathers with solemn offerings after their departure out of *Egypt*, they being in the Desert.

CHAP. XII.

Sedition against *Moses*, through the Scarcity of Viuals: and the punishment of the Rebels.

NOT long after this, they remov'd their Camp from the Mountain of *Sinai*; and after certain encampings (of which we will speak) they came to a place which is call'd *Iheronb*: There the People once more began to murmur, and to revive their Seditions, and lay the fault of their laborious Pilgrimage upon *Moses*, charging him, That by his persuasion, they had left a fertile Country; and now not only were destitute of the plenty thereof, but also in stead of hoped felicity, forc'd to wander here and there in extreme misery, so that they had not so much as water to drink; and that if *Manna* likewise should fail them, they must all inevitably perish for want of sustenance. Hereunto added they divers Contentions, which were every where cast upon him, though a man of so great desert and consequence. Mean while there arose one amongst the People, who (admonishing them of the foresaid benefits receiv'd by the hands of *Moses*) counsel'd them to be of good courage; assuring them, that at that time they should not be frustrate either of that hope, or help, which they expected at God's hands. But the People were the rather incens'd by these words, and more and more whetted their spleens against the Prophet: who seeing them so desperate, exhorted them to be of a good courage; promising them, that although by injurious speeches he had undeserv'dly been offended by them, yet he would obtain of God for them store of flesh, not for one day only, but also for many. But they being incredulous, (and some one amongst them demanding, How he could make provision for so many thousand men? God (saith he) and *Lamborghini* he will speak of by you, yet will we never desist to be careful for you, and that shall you shortly perceive. Scarce had he spoken this, but that all the Camp was filled with Quails, of which every one took as many as he would. Yet God not long after, punished the infolency and mutiny of the Hebrews, by the death of no small number: from whence at this day the place hath its name, which for that cause was imposed thereon, and it is call'd *Cabrotbaba*; that is to say, The sepulchres of Conscience.

CHAP. XIII.

The year of the
World, 3455.
Before Christ's
Nativity,
1500.

Victor & Ruf-
inus, cap. 17.
Numb. 13, 14.
24.

Moses sendeth
Spies to search
the Land of
Canaan.

C. 13, 14.
The Spies
drive fear into
the Israelites.
C. 14, 15.
The murmuring
of the people
against Moses.

Ver. 6.
Moses and Co.
do appease the
people.

Victor & Ruf-
inus, cap. 18.

Of the Spies that were sent to search the Land of Canaan: and how returning to the Israelites, they discourag'd them with fear.

But after Moses had led them out of that place, and brought them into a Country not apt for habitation, not far from the borders of the Canaanites, call'd Pharan, he called the People to a Council, and standing up in the midst of them, spake after this manner:

God (saith he) having decreed to grant you two great benefits, Liberty, and the Possession of a happy Country, hath made you already enjoy the one, and will shortly make you masters of the other. For we are upon the borders of Canaan; from whence both the Cities and Kings are so far from driving us, that the whole Nation being united together, it is not of power to expel us. Let us therefore address our selves very confidently to attempt the matter: for neither without fight, will they resign the Title of their Country unto us; nor without great conflicts, can we obtain the Palm of Victory. Let us therefore send out certain spies, to discover the Forces of the Country, and how great their power is: but above all things, let us be united one with another; and let us honour God, who assisteth us in all dangers, and fighteth for us.

After Moses had spoken this, the People (applauding his counsels) chose Twelve out of the Noblest Families of the Tribes, to go and view the Country; 3 out of every Tribe one: who beginning from the parts extending towards Egypt, visited all the Country of the Canaanites, until they came to the City of Amath, and the Mountain of Libanus. And having consider'd both the Land, and the nature of the Inhabitants, they return'd home again, having spent 40 days in this journey. Moreover, they brought with them such fruits as the Country yielded; and by the beauty thereof, and by the abundance of riches, (which they reported to bein that Country) they encourag'd the hearts of the People to fight valiantly: but on the other side, they dismay'd them with the difficulty of the Conquest, saying, that there were therein all unaccessible Mountains and Cities, fortified both with Walls and Bulwarks. Moreover, they told them, that in Hebron they saw a race of Giants; and that they had seen something so terrible since their departure out of Egypt. Thus the fear of these Messengers, brought the rest of the multitude into a dangerous consternation and perplexity: who conjecturing by their discourse, that it was impossible to conquer the Land, dissolving the Assembly, returned each to their Houses, lamenting with their Wives and Children, saying: That God had only in words promis'd many things, but that they saw no effects of them. Moreover, they blam'd Moses, and revild both him and his brother Aaron, the High Priest. And thus spent they all the Night in disquiet, venting their discourses both against the one and the other. But on the morrow they re-assembled their Council tumultuously, with intention to stone Moses and his brother, and then return back again to Egypt, from whence they came. But two of the discoverers (namely Josue the son of Nave, of the Tribe of Ephraim, and Caleb, of the Tribe of Juda) seeing this disorder, and fearing the consequences of it, they went into the midst of them, and appeas'd the multitude: Praying them to be of good hope, and not to accuse Almighty God of unfaithfulness, by yielding certain slight belief to some, who spreading vain rumors of the affairs of Canaan, had terrified the credulous multitude; but rather, follow them, who both would be the Adors and Conductors also of them in the Conquest of the Country; and that neither the greatness of the Mountains, nor the depth of the Rivers, could hinder them, that like valiant men were prepared to attempt, especially God being their Guide, and ready to fight for them in that Battle. March forward therefore, (said they) and laying aside all fear, (and be-

ing assured of the divine succors) follow us with a bold courage whithersoever we lead you. With these words labour'd they to appease the tumultuous multitude. In the mean while, Moses and Aaron falling prostrate on their faces, besought God, not for their own safety, but that it would please him to restore the despairing multitude to a better mind, who were troubled with so many present necessities, and vain apprehensions of the future. Whereupon suddenly a Cloud appear'd on the Tabernacle, and gave testimony, that God was there present. Which when Moses perceiv'd, (being full of confidence) he press'd into the midst of the multitude, and told them, That God was provoked to take punishment of the outrage which they had committed against him; yet not so severely, as the viraginity of their sins deserved, but in that discipline which fathers are accustomed to use, for the amendment of their children. For at such time as he stood before God in the Tabernacle, and besought him with tears for the safety of the multitude, God had recounted unto him how

many

A many benefits and favours they had received from him, and how ungrateful they shew'd themselves towards him: and that at the present being transported with passion and fear, they had he would not utterly consume them all, nor exterminate their whole Race, (whom he had brought above all the Nations of the earth) but for punishment of their sin, they should not possess the Land of Canaan, nor taste the sweetness and plenty of its fruits; but they should possess the Desert, without House or City, for the space of forty years. Yet hath he promis'd (said he) to give the Country to your children, whom he will make Lords of the Goods, and Heirs of those Possessions of which you have render'd your selves unworthy by your murmuring and disobedience.

The year of the
World, 3455.
Before Christ's
Nativity,
1500.

Ver. 23, 23.
The Israelites
should wander
in the Desert
40 years.

B After Moses had discourag'd these things in this manner, the People were in great sorrow and calamity, and besought Moses, that he would appease God's wrath conceiv'd against them, beseeching him, that forgetting their faults that were past in the Desert, he would make good his promises to them; Moses answer'd them, That God was not incens'd against them according to the manner of humane weaknes, but that he had given a just sentence against them. In this place it is not to be suppos'd, that Moses (who was but a man only) did appease so many multitudes of displeased men, but that God assisted him, and brought to pass, that the People were wrought upon by his words (having by divers disobediences, and by the calamities whereinto they were fall'n, known, that obedience was both good and profitable.) But what greater proof can be desir'd of

The representation of the people.

Moses, a man of great authority.

C the eminent virtue of this Lawgiver, and of the strange Authority he acquir'd thereby, than that not only they who liv'd in his time, but even at this day, there is not any amongst the Hebrews, but takes himself oblig'd to obey the Ordinances made by him, and regards him as present and ready to punish the Transgressors of the same? There are besides divers great and evident signs of the more than humane virtue which was in him: yet I will not do it, and some other, without sacrificing, (others the Sacrifice half finish'd, the rest not permitted to enter the Temple) have return'd back again to their homes, without their own wills; and that without the least repining or complaint. So much did the opinion once conceiv'd of this man prevail, that he is esteem'd more than a man, out of the consideration that he had receiv'd Laws from God, and deliver'd them to men. Of late also, (not long before the Wars of the Jews, during the Empire of Claudius, when Jinnal was High Priest amongst us) so great a Famine oppress'd our Nation, that an Assur of Meal was sold for four drams, and there was brought to the Feast of Asynetes the quantity of seventy Ceres, (which make 30 Sicilian or 40 Athenian Medimni, almost 20 Bushels of ours) none of the Priests were so bold as to eat one Grain of it, notwithstanding the Country was in that extremity? fearing the Law, and his pleasure extended always against sins conceal'd. For which cause, we ought not to wonder at that which happen'd at that time, considering, that the Writings left by Moses, are in such force, even at this day, that they themselves who hate us, confess, that God instituted our Government by the means and ministry of Moses, and his virtue, But of these things, let every man think as it pleaseth him.

The great feast of Asynetes, a city during the Empire of Claudius.

THE

The year of the
World's 3455.
before Christ's
Nativity,
1500.

The Fourth Book of the Antiquities of the JEWS: Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fourth Book.

1. The Fight of the Hebrews with the Canaanites, and their overthrow by them, without Moses' knowledge.
2. The Sedition raised by Chore against Moses and his brother, for the Priesthood.
3. How the Authors of the Sedition were slain by God's judgment, and the Priesthood confirmed to Aaron, and his sons.
4. What chanced to the Hebrews in the Desert, for the space of 38 years.
5. How Moses overcame Sehon, and Og, Kings of the Amorites, and overthrew their Armies.
6. Of the Prophet Balaam.
7. The Victory of the Hebrews against the Madianites: and how the Country of the Amorites was granted by Moses to two and an half of the Tribes.
8. Moses's Laws, and how he was taken out of the World.

CHAP. I.

The Fight of the Hebrews with the Canaanites, and their overthrow by them, without Moses's knowledge.

Numb. 14. 4.
The Israelites
without Gods
or Moses com-
mands, devise
how to assail
the Enemies.

WHILST thus the Hebrews passed their Lives in great penury and perplexity in the Desert, groaning under the burthen of their grievous Afflictions; there was nothing that more distracted and distemp'ed them than this, That God had forbidden them to fight with the Canaanites. They would now no longer give ear unto Moses, (who perswaded them to Peace) but growing confident in themselves, that both without his conduct and counsels, they might easily obtain Victory over their Enemies; they accused him, as if he fought after no other thing, but that they being daily pressed with great wars, might be enforced continually to depend upon his counsels. Whereupon they resolved upon a War against the Canaanites, presuming with themselves, that God would favour them, not only in regard of Moses, but also for that he had a general care of their Nation, ever since the time of their Forefathers, whom he had always held under his protection; and by reason of whose virtues, he had already granted them liberty. They said likewise, that if they fought valiantly, God would give them Victory; that they were strong enough to overcome their Enemies, though they were left to themselves; yea; though Moses should endeavor to estrange God from them. In a word, that it was more for their advantage to govern themselves; and that being redeemed from the servitude of Egypt, they ought not to suffer Moses to Tyrannize over them, or to conform their Necks under his yoke; in a vain belief, that God had only discovered to Moses, that which was good for them, by reason of the affection which he bore him: As if all of them were not deriv'd from the loins of Abraham, and that he onely were the Guide of all, in foreknowing the things that should happen unto them, by particular instruction from God. That prudence oblig'd them to condemn his pride, and fix their trust only upon God, for conquering the Country which he had promis'd them, in spite of Moses's contradiction; who for this cause hindered them, pretending the Authority of God for it. That therefore considering their necessity, and the Desert, which daily more and more aggravated their misery, they should prepare themselves courageously to march against the Enemy, the Canaanites; hoping, that God would be their Guide; so as they needed not the assistance of their Lawgiver. When this sentence was approv'd by a general consent, they flock out in multitudes against their Enemies; who neither affrighted by their boldness nor multitude, valiantly resisted them, who desperately charg'd them: so that (the better part of the Hebrews being slain) they perpetually charged the rest (enforced shamefully to turn their backs) even unto their Camp. This overthrow (happening besides all mens opinion) wondrously dejected the minds of the multitude, so that they grew desperate of all future good fortune; concluding, that God had sent and inflicted that plague upon them, because without his counsel and order they had enterprised the Battle. But when Moses saw that his Countrymen were dismay'd with the overthrow which they had receiv'd, and the Enemy grown proud with their

Fig. 41.
The Cana-
nites put the
Hebrews to
Flight.

A their late Victory, fearing likewise lest (not content with their present success) they should attempt further, he determined to retire his Forces back again into the Desert. And whereas the People promised thenceforward to be obedient to him, (being taught by their own misery, that nothing would fall out prosperously unto them, without the counsel and conduct of their Guide) they disincapacitating themselves, retired into the Desert with this resolution, that they would no more attempt a Battle against the Canaanites, till they received a sign of their good success from Heaven. But even as in a great Army it accustomably falleth out (especially in time of trouble) that the common multitude war head-strong and disobedient to their Governors, so did the like also happen amongst the Jews. For whereas they were in number 600000, and even in their better Fortunes sufficiently disobedient to their Governors, so much the more were they exasperated by their wants and misfortunes, both amongst themselves, and against their Governor. For which cause there arose so great a Sedition, as neither among the Greeks or Barbarians the like was ever heard. Which things, without doubt, had overthrowen them, (being brought into so desperate an estate) had not Moses (forgetting the injury he had received, which was no less than a purpose to stone him to death) succoured and relieved their distressed Fortunes. Neither did God utterly abandon the care of them: but although they were contumelious against their Lawgiver, and transgressed also against the Laws which he had delivered them by Moses, yet delivered he them out of that danger; of which (without his special Providence) there could be expected no other but a lamentable issue. This Sedition, as also how Moses governed the estate when the troubles were ended, we will now declare, having first expressed the cause thereof.

The year of the
World's 3455.
before Christ's
Nativity,
1500.
Moses retired
the people in-
to the Desert.

Sedition 2^a
against Moses.

CHAP. II.

The Sedition raised by Chore against Moses and his Brother, for the Priesthood.

CHORE (a Man noble by Birth, and famous for his wealth amongst the Hebrews, and endowed with a certain kind of popular Eloquence) seeing Moses placed in the highest place of Authority, was filled with jealousy and envy thereat. For although he was one of the same Tribe and Kindred, yet he thought it a great indignity to himself, to be held his inferior, being both more potent in Riches, and his equal in Parentage. For which cause, he began to murmur and complain to the Levites, (which were of the same Tribe with him, and his Kindred) telling them, that it was not to be suffered, that Moses, under a pretext of Communication with God, should by ambitious policy (to other mens prejudice) only study his own glory; having of late, against all sort of reason, given the Priesthood to his Brother Aaron, and distributed other dignities, at his own pleasure, like a King, without the suffrage and approbation of the People. That this injury done by him, was not to be endured, by reason that so covertly he had insinuated himself into the Government; that before it could be observ'd, the People would be brought into servitude. For he that knoweth himself to be worthy of a Government, endeavors to obtain the same by the consent of the People, and not by force and violence; but they that despair by good means to attain thereto, do notwithstanding abstain from force, lest they should lose the opinion of their goodness; and honestly, yet endeavor they by malicious subtilties to attain thereto. That it concerned the Commonwealth to check the attempts of such Men, lest of private, they at last grow publick Enemies. For what reason (said he) can Moses give, why he hath bestowed the High Priesthood on Aaron and his sons? If God had decreed, that this honour should be bestowed on one of the Tribe of Levi, there were more reason that I should have it, who am of the same Kindred with Moses, and who surpass him both in riches and age. On the contrary, if this honour appertain to the most ancient of the Tribe, that of Reuben ought by right to enjoy it, namely, Dathan and Abiram, and Phineas, who are the most ancient of that Tribe, and the most powerful in riches. These things I spake to Chore, under colour and pretence of the good of the Commonwealth, but in effect only to raise a Tumult amongst the multitude, and intrude into the office of the High Priest. Which discourse of his passing by little and little, from one ear to another, amongst the multitude, and multiplied by the envious, and such as maligned Aaron, at last brought all the Tribes into a mutiny: so that 250 of the chiefest Nobles grew at length to be partakers of Chore's Conspiracy; and all of these conspir'd together to take away the Priesthood from Moses's Brother, and to transfer it to him. The People likewise were in such sort incensed, that they sought to stone Moses; and ran all of them confusely with noise and uproar, crying out before the Tabernacle of God, that the Tyrant was to be cut off, and the People delivered from thralldom, who under pretext of Religion, had insupportable thralldom imposed on them. For if it were God that had chosen him to be High Priest, he would have preferred such an one to the dignity who had been worthy, and would not have conferred it on those who were far inferior to others:

Numb. 16. 1.
ed 4.
Chore endeav-
oured to per-
suade the mul-
titude to mu-
tiny against
Moses.

Alim Balaam

Fig. 35.
Two hundred
and fifty men
follow Chore's
Faction.

They cry out
to stone Moses.

but let the earth, which they unworthily tread upon, open it's self and swallow them up with all their Families and substance. By these means hath thy power will manifestly appear unto all Men, and thou shalt leave an example to posterity, that no Man hereafter shall dare to think otherwise of thy Majesty than becometh him; and thy ministry shall be proved to proceed from thy direction: But if these crimes be truly urged which are enforced against me, *Behold the curse return and light on mine head; and let those whom I have cursed, live in safety.* But Lord, after thou hast inflicted punishment upon those that disturb thy People, keep the rest of the multitude in peace, concord, and observation of thy commandments, since it is contrary to thy justice, that the innocent multitude of the Israelites should answer their misdeeds, and suffer their punishments. Whilst he spake these words, and intermixed them with tears, the earth presently trembled, and shaking began to be agitated (after such a manner as the waves of the Sea are by the winds in a great Tempest.) Hereat were all the People amazed; and soon after with a dreadful noise the earth opened, and swallowed up the seditious, with their Families, their Tents, and all their Goods, so that nothing remained of theirs to be seen. Whereupon in a moment the earth closed again, and the vast gaping was shut, so that there appeared not any sign of that which had happened. Thus perished they all, leaving behind them an example of God's power and judgments. This accident was the more deplorable, in that their was none of their kindred or allies that had compassion of them: so that even those that had sided with them, praised God's justice with joyful acclamations, esteeming them unworthy to be bemoaned, but to be held as the plague and perverters of the People. After that *Dathan* with his Family was extinguished, *Moses* assembled all those that contended for the Priesthood together, committing again the election of the Priesthood unto God, concluding that that honour should be ratified to him, whose sacrifice was most acceptable in God's sight. For which cause the two hundred and fifty Men assembled themselves, who were both honoured for the virtue of their Ancestors, and for their own abilities; with these also stood *Aaron* and *Chore*, and all of them offered with their censors before the Tabernacle, fume perfumes as they brought with them; when suddenly to great a fire shone, as the like was never seen, either breaking forth from the bowels of the burning earth, kindled in Forests by the Sun and Winds, but such an one as seemed to be kindled by God himself most bright and flaming: by force and power whereof those two hundred and fifty (together with *Chore*) were so consumed, that there scarce appeared the least relique of their carcases; only *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. These things thus brought to pass, *Moses* (intending to leave a perpetual memory to posterity of that punishment) to the end they should not be ignorant thereof, commanded *Eleazar* the Son of *Aaron* to consecrate their Censors, and fasten them to the Brazen Altar; that by reason of this Monument, all Men might be terrified, who think that the Divine power can be circumvented by humane policy.

Chore with two hundred and fifty Men is consumed with fire.

Numb. 17. 1. 23. ad finem.

Another sedition against Moses.

After that by so evident an Argument it appeared sufficiently, that *Aaron*, neither by sinister insinuations, nor by the favour of his Brother, but only by God's election, had obtained the Priesthood; he ever after, held it without any contradiction. Yet for all this, a new seditious broke out among the People with greater fury than at first, by reason of the Subject which occasioned it. For though they were perished, that all that had happened was brought to pass by God's order and will, yet they imagined that God wrought these things in favor of *Moses*, to him therefore imputed they all these things, as if God had not punished those Men, though indignation against their sins, but only upon *Moses* solicitation: and they alleged, that *Moses* (having given this main unto the People, by the loss of so many Noble Men, who, as they said, perished only for the zeal they bear to God's Service.) not only had done them open wrong; but, which was more, had afflicted the Priesthood to his Brother after such a manner, that henceforward no Man durst pretend to the same, seeing how miserably those others were punished by a violent death. Moreover, the Kinsmen of those that were slain, solicited and stirred the People, praying them to restrain the Pride and overgreat power of *Moses*, in that it lay in their power easily to perform the same. But *Moses*, perceiving that the People were incensed, and fearing lest once more they should fall upon some Innovation, whereby some great mischief might succeed, he assembled them together, and gave audience to their accusations; and without replying any wayes (for fear he might the more incense

CHAP. IV.

What things happened in thirty eight years space to the Hebrews in the Desert.

A incense them) he only commanded the heads of the Tribes, to bring every one a rod wherein the name of each Tribe should be written, promising that the Priesthood should remain with them, in whose rod God should show any sign. Which proposal, being allowed by all, both they and *Aaron* brought their rods with their inscriptions; and *Aaron* had written on his the name of the Tribe of *Levi*. These *Moses* laid in the Tabernacle, and the next morning brought them forth every one, (which were easily known by the People to be the same which the Princes of the Tribes had brought, by the marks which they had made upon them) and they saw that all theirs remained in the same form which the day before they retained, when *Moses* took them; but out of *Aaron's* rod there grew Branches and Buds; and which is more to be wondered at, it bare ripe Almonds, because it was of the Wood of the Almond-Tree. The People amazed at the strangeness of this spectacle, changed their hatred against *Moses* and *Aaron*, into admiration of the judgment which God gave in their favour; and forbore any more to repugn against God, or to oppose themselves against *Aaron's* Priesthood. Thus three times confirmed by the approbation of God, by all Men's consent he remain'd High-Priest; and the People of the Hebrews turn'd away from seditions, at last by this means became settled peace and quietness. But after *Moses* had made the Tribe of *Levi* (which was dedicated to God's service) free and exempt from warfare; (for fear lest they should employ themselves in providing necessities for their maintenance, and so grow negligent in the service of God) he ordained, that after the Land of *Canaan* should be conquered, Forty eight of the best Cities, with their Lands within two Miles compass, should be given to the *Levites*. Moreover, he commanded that the tithes of all the yearly fruit that was gathered by the whole People should be given to the *Levites* and Priests; which hath been ever since inviolably observed. Now must I declare what things are proper to the Priests. Of the forty eight Cities which were granted to the *Levites*, he commanded them to give thirteen to the Priests, and the tenth part of the Tythes. Besides, he ordained that the People should offer to God the first-fruits of whatsoever the earth yields; and that the first-born of four-footed Beasts allow'd for sacrifice, if a male, should be delivered to the Priests to sacrifice, to the end they might be nourished with all their Family in the sacred City of *Jerusalem*; and that for those which the Law forbids to eat, these should be paid by the owners, in lieu of a firstling, a Sicle and an half, and for the first-born of a Man, five Sicles. He allotted them likewise the first-fruits of Sheep-shearing; and those that bak'd Bread of new Corn were to give them Cakes. But when they who are called *Nazirites* (because they let their hair grow and taste no Wine) have accomplished their vow, and come to present themselves in the Temple to cause their Hair to be cut, the Beasts which they offer in sacrifice belong to the Priests. And as for those that have consecrated themselves to the service of God, when they desire to be dismissed from that ministry, (whereunto by voluntary vow they bound themselves) they must pay money to the Priests; a Woman, thirty Sicles, a Man fifty; and those that have not so much money, refer themselves to the discretion of the Priests. And when any Man kills a Beast to eat in private, and not to offer to God, he ought to give the Priests the five Ours, the Breast and the right Shoulder. This is the allowance which *Moses* assign'd to the Priests, besides what the People offer for sins, as we declared in the precedent Book; and whatsoever is contributed by the People to the order of the Priests, he commanded that both their Wives, Children and Servants should be made partakers of the same, except those things which are offered for sins, of which only the Men which are employ'd in divine service may eat, and that in the Tabernacle, and the very same day that such sacrifices are offered. After all these constitutions were made by *Moses*, and the multitude assented, he removed the Camp to the borders of *Edom*; where he sent Ambassadors to the King thereof, desiring him to grant them free passage, on condition to give him what assurance he would demand, that no violence or injury should be offered to his Country; and that he would pay for whatsoever victual or water either he or his Army should receive. But the King, setting light by the Ambassadors, denied them a passage, and with a well furnished Army march'd forth against *Moses*; and when he saw that contrary to his will he should attempt to pass through the Country, *Moses* asked counsel of God, who C. 10. v. 1. forbade him to begin the War first; and commanded him to retire back again into the Desert. At that time died his sister *Mary*, the seventh year after their departure out of *Egypt*, and the first Moon of the month *Xanthicus*, the day was Magnificently entered at the common charge, on a certain Mountain called *Sein*. And after the People had mourned for her thirty days, *Moses* purified them after this manner: The High Priest kill'd near the Camp in a very clean place a young red Heifer without blemish, (which

u. 8. *Heifer of Red*
first chap. 14.
Numb. 18.
v. 4. ad 10.
Lev. 14. 18. 19.
The venison of the Priests.

Numb. 6. 17.
ad 19.
Of the Nazirites.

Numb. 10. 14.
ad 31.
Moses Embalms
the body of the Hebrews.

C. 10. v. 1.
Moses Mourns
after death.
Numb. 19. per
secut.
The manner of Purification.

(which had never yet borne the yoke), and dipping his finger in the blood thereof, he seven times besprinkled the Tabernacle, and then put into the fire the whole Heifer, with the Skin and Entrails, casting also a branch of Cedar, with a little Hyssop, and Scarlet Wooll. A man clean and chaste gather'd up all the ashes, and put them in a clean place, and all that needed to be purify'd, either for having touch'd one dead, or been present at a Funeral, cast some of these ashes into Fountain water, wherein they dip a Branch of Hyssop, and therewith besprinkled themselves the third, and the seventh day, after which they pass'd for purified. Moses likewise ordained, that the like ceremony should be used, when they had conquered the Country whereof God had promised them the possession.

Numb. 20.
c. 23, 24.

Ruffin, c. 4.
p. 240, c. 5.
Numb. 21.

Moses sent
Ambassadors
to Sehon,
King of the
Amorites.

Numb. 21.
c. 21, 22, 23.
The Hebrews
address them-
selves to fight
against the
Amorites.

v. 35.
The Hebrews
overthrow the
Amorites, and
put them to
flight.

Ps. 135, 17.
18, 19.
Sehon King
of the Ama-
rites slain.

But after the Army (that had so long mourned for the dead Sister of the General) were thus purified, he led them thorow the Desert, into Arabia; and arriving in a place (which the Arabians account for their Metropolis City, in times past called Arce, and at this present Petra) he spoke to Aaron to ascend up a high Mountain, which serves for bounds to the Country; because it was the place where he was to yield up his soul to God. Aaron went up, and in the sight of all the Army, standing on a high place, he put off his Priestly ornaments, and gave them to his Son Eleazar, to whom by eldership the succession appertained. And thus (in the sight of the People) he died in the hundred twenty and third year of his age, on the first Moon of the month of Augst, called by the Athenians, Hecatombion; by the Macedonians, Lous; and Sabba, by the Hebrews. Thus Moses lost in the same year his Sister and his Brother, and all the People mourned for his thirty days. After this, Moses remov'd his Camp from thence, and pitched his Tents near unto a River called Arnon (which springeth from the Mountains of Arabia, and runneth along the Desert, and then entrench into the Asphatike Lake, separating the Region of the Moabites from that of the Amorites.) The Country is so fertile, that it suffices to maintain all the inhabitants though very numerous. To Sehon, King of this Country, Moses sent Ambassadors, desiring passage thorow his Kingdom, under such assurance as should best please him, that no wrong should be offered, neither to his Country, nor the inhabitants thereof; and he would pay the price of whatsoever his Souldiers took either in Victuals, or Water. But Sehon refused him, and Arming his People, pitched his Tents on the Banks of Arnon, being ready to oppose the Hebrews, if they presumed to pass the River.

CHAP. V.

Moses overcometh Sehon and Og, Kings of the Amorites, and distributeth their Country by Lot, unto two Tribes and an half of the Hebrews

But when Moses saw the Amorites disposed to hostility, he judg'd that the injury and contempt was not to be endured, and considering the Hebrews were an untractable kind of Men, and such, as idleness, and waste together, might perwade to renew their former seditions and tumults; in order to prevent all the occasion, he asked counsel of God, whether he would permit him to force his passage by the sword? God not only allowed his purpose, but also promised him Victory; whereupon he determin'd upon a War with great confidence, and animated and encouraged his Troops; telling them, that the time was now come, wherein they might enterprise their long desired War with God's approbation and encouragement. They rejoicing at this liberty that was granted them, presently took Arms, and being ranged in battel, hasted to charge the Enemy. On the other side, the Amorites (as soon as he saw them march forward, and begin the onset) forgetting his former fierceness, was both himself terrified; and his Souldiers (who before the sight of their Enemies, were as cruel and bloody as Lyons) now waxed as fearful and as meek as Lambs. So that they scarcely had endured the first assault, but they fled; reposing the whole hope of their safety in their retreat, to their Walled Towns (which notwithstanding did nought at all avail them.) For no sooner did the Hebrews perceive, that their Enemies began to flee, and that their ranks were broken, but they more eagerly charged them, and put them to the rout. And being extremely nimble, and lightly Arm'd, and besides very expert in using the Sling, and all other weapons proper for fighting at distance, either they overtook such as fled, or with their Slings, Darts and Arrows, stop the flight of those whom they could not overtake. So that there followed a very great slaughter, especially near the River; because those that fled being no less molested with thirst, than with the pain of their wounds, (in that it was O Summer-time) went thither to drink in great multitudes. Their King, Sehon, also was slain in this Fight. And the Hebrews spoiled those that were slain, and took many

A many Prisoners. They had likewise great abundance of all kinds of Fruits (in that the Harvest was not as yet gather'd.) Thus pass'd the Army thorow the whole Country, foraging and spoiling the same without any resistance; by reason that the Enemy, and all his Forces were defeated. This was the destruction which hapned to the Amorites, who neither used their Council prudently, nor manag'd their War valiantly. But the Hebrews possess'd their Country which is enclosed between three Rivers, after the manner of an Island. For Arnon terminates the Southern Coasts thereof, and Jobab the Northern, (which flowing into Jordan, loath its name) the Western Coasts is water'd by against them; Og King of Galaad, and of the Country of Golanitis, there arose a new Enemy Friend and Companion to assist Sehon, and understood the loss of the Battel; was coming as a very daring, he was in hope to obtain a Victory, and determined to make trial both of his own Mens and his Enemies valour: which hope of his fail'd him, for he both died in the Battel, and his whole Army was likewise defeated. Moses no sooner pass'd over the flood of Jobab, but entering Og's Kingdom, he overthrew one City after another, and destroy'd all the Inhabitants thereof, who were exceeding rich. Og was a man of a most gigantic stature, and prodigious strength; his Bed which was of Iron, and which was found in his chief City call'd Rabatha, was four Cubits in breadth, and nine in length. This success did not only bring prent advantages to the Hebrews, but also open'd them a way to greater Conquests; for they took sixty well fortifi'd Cities which were under his Government; so that there was not any of the meanest Soldiers but were greatly enriched with pillage. After this, Moses remov'd his Camp toward Jordan, and pitched it with Palm-trees and Balm. (which is rich and fruitful, and abundanceeth firm'd, that they desir'd nothing more than War and Battel; and Moses thinking good to make use of this their forwardness, (having sacrific'd to God in way of Thanksgiving, and feasted the People) he sent part of them arm'd to destroy the Country of the Madianites, and to force the Cities of that Region: which War had this Original.

CHAP. VI. Of the Prophet Balaam,

When Balaam King of the Moabites (who was both an old Friend and Confederate with the Madianites) saw the progress of the Israelites, he began to suspect the security of his own fortune and estate: for he knew not that God had inhibited the Hebrews to attempt the Conquest of any other Country but the Land of Canaan. And therefore more rashly than prudently, he resolv'd to oppose them: and for that he durst yet desirous to hinder them from proceeding any further, he sent Ambassadors to the Madianites to consult with them what was fit to be done. The Madianites knowing that the Friend Expresses there liv'd a famous Prophet call'd Balaam (who was their especial beleeving him that he would come unto them, and curse the Israelites.) The Prophet entertained the Ambassadors with great humanity, and ask'd counsel of God concerning what answer he should give them: God forbid him to do that which they desir'd. And so Balaam told them, that he wanted not will to gratifie them, but that God, to whom he owed the gift of Prophecy, forbid him; for that Army which they desired should be cursed, was dearly beloved of God. For which cause he gave them counsel to make peace with the Israelites upon any conditions: which said, he dismiss'd the Ambassadors. But the Madianites (being instantly requested by Balaam) once more sent their Ambassadors to Balaam, who desirous to satisfie them in their demands, consulted with God. But God (offended with him) commanded him to assent to the Ambassadors, and he not conceiving that God spake thus to him in his anger, because he had not obey'd his order, departed onward with the Ambassadors. But as he Travelled upon the way, the Angel of God came and met him in a narrow place, between two those walls; which when the She-as, whereon Balaam was mounted, perceived, he started out of the way, and crushed his Master against one of the walls; and neither by the strokes which he gave her (because the Angel kept his station, and the Prophet continu'd tormenting the As, God caus'd the Beast to speak to Balaam with a humane and articulate voice: blaming him, for that having never before that time received damage by her, he had so cruelly tormented and beaten her; and understood not that God did prohibit him from the performance of that which

Exodus 11, 25.
The year of the
World, 2499.
before Christ's
Nativity.
1777.
Job, 19, 25.
11, 12.
136, 17, 28, 29.
Sehon King of
the Amorites
slain.

The Hebrews
possess the
Land of the
Amorites.

The foundation
of the Land of
the Amorites.
Og King of Ba-
shan, is slain
with his Army.

Ruffin, c. 5.
p. 241, c. 6.
Hirrie.

Numb. 22, 23;
24, 25, 26, 27.

C. 22, 23, 24;
Balaam King
of the Moabites,
Embassage to
the Madianites.

Balaam and
the Madianites
Embassage to Balaam.

Ver. 15.
The Angel
Embassage to
Balaam.

Ver. 21, 22, 23.
The Angel and
the As.

Ver. 28, 29.
The As speaks
to Balaam.

The year of the
World, 3497,
before Christ's
Nativity,
1473.

Balaam is re-
proved by the
Angel.
Ver. 35, 36.
Balaam com-
eth to Balac.

C. 25, 1, 2, 10.
Balaam's pro-
phesy of the
people of Is-
rael.

Ver. 15, 16.
Balaam, being
displeased, re-
proaches
Balaam.

Balaam's an-
swer.

Numb. 24, 2, 4.
Balaam's Pro-
phesy of things
to come.

Ver. 10, 11.
Balaam's
counsel against
the Hebrews.

which he desired. As he stood amazed at the Prodigy, an Angel appeared to him, blaming him, and telling him that the As's was not in fault, but that himself deserved to be punished for resisting God's will. These words increased Balaam's affrontment, and he prepared himself to return back again; but God commanded him to continue his intended journey, charging him to say nothing but that which he should inspire to him.

After God had given him this charge, he went unto Balac, who entertained him honorably, and caused him to be brought to a certain Mountain, from whence he might behold the Hebrew Camp. Balac also himself being Royally attended, accompanied the Prophet, conducting him unto a Mountain, which was but 60 Furlongs from their Camp. Balaam having well considered, desired the King to build seven Altars, on which to offer seven Bulls, and seven Rams. All which being readily executed by the King, he offered a burnt Sacrifice, to the end he might preface on which side the Victory would turn; which done, he addressed his speech in this manner toward the Army of the Israelites.

Happy People, of whom God himself vouchsafeth to be the Conductor, on whom he bestoweth so large blessings, and abundance of riches, and ever whom his Providence incessantly watcheth! No other Nation shall equal you in the love of virtue; your Successors also shall pursue you, because amongst Men God only favoureth you, and taketh care that no Nation under the Sun shall either exceed or equal you in happiness. You shall likewise possess that rich Land which he hath promised you: and your posterity shall be perpetual Lords thereof; and the glory of your name shall fill both the whole Earth and Sea; and so shall your Nation be multiplied, that there shall be no place of the World where it shall not be diffused. Blessed are you (most worthy Army) and deserving great admiration, being composed of the descendants of one single Man, the Land of Canaan at this present will suffice you, but know that hereafter, the whole World will not be too great for your inhabitation; so that both in the Islands, and in the Continent, you shall live in so great number, that you shall equal the Stars of the Firmament. And though you are like to grow so innumerable, yet notwithstanding God will furnish you with all sort of good things in abundance, in Peace, and in War, he will render you victorious. Wherefore we ought to wish that our Enemies may resolve to take Arms, and to assault you; since they cannot do it without their own total destruction. So greatly are you favoured and loved by God, who takes pleasure to abase the proud and great, and to raise the weak and humble.

Thus spake Balaam in his prophetic spirit, being inspired by the Spirit of God. But Balac was much incensed against him, exclaiming that he had not kept his promise; for by great Rewards he had been by his Confederates drawn thither to curse them, and in stead of Execrations against them, he had given them the greatest Benediction. The Prophet thus answered.

Thinkst thou (said he) that I lie in our power, as often as destinies are to be discovered, to speak or conceal what we list, at such time as God speaketh in our mouths? No, he himself causeth us to utter those words which please him; and he publisheth those Oracles by us, which neither we know, nor ever thought upon. I have not forgotten the Request of the Madianites; and I came hither, to execute that which they desired at my hands; but God is more powerful than my will, who contrary to the will of God, and for the particular favour of Israel, had purposed to speak otherwise: but as soon as he entered into our hearts, he became absolute Master of them. Truly I had determined in my self to speak nothing in their praise, neither was it in my mind to reckon up what God had decreed to bestow upon that Nation, but because he hath purposed to advance their felicity and glory, he put those words into my mouth. Nevertheless (since it is my desire to gratify both thee, and the Madianites, whose Prayers I ought to consider) let us erect new Altars, and prepare other Sacrifices, and make trial if God perhaps will be moved to grant me licence to curse this People. Hereunto Balac gave consent; the Sacrifices were renewed: but Balaam could not obtain of God permission to curse the Israelites. On the contrary, falling on his face, he predicted the misfortunes of those Kingdoms and Cities which should oppose them, of which some are as yet built; but by such things as have already happened to those that we readily know both on the Continent, and in Islands, even to our days: we may gather most assuredly, that what remaineth of this Prophecy to be fulfilled, will surely take effect. Without honour: who, as he came near Euphrates, desired to see the King and the Princes of the Madianites, to whom he spake thus: Since it is your desire, O King, and you Princes can say to you, Hope not that any thing can extinguish the Race of the Hebrews, either by War or Pestilence, or Famine, or any other chances; for God hath care to preserve that Nation from all evil, so that no mischief can fall upon them, whereby the whole multitude may be extinguished:

A. *tinguished: though they may come into some affliction for a time, yet they will afterwards flourish more than they did before, being by such chastisement rendered more wise. But if you desire to obtain some short Victory over them, by this my counsel you shall bring your wives to effect. Send to their Camp the fair gift of your daughters, as trimly decked and beautified as it is possible, who by their beauty may conquer, and by their love allure their hearts; let these wander about, and offer themselves to the conversation of the young folk and beauteous amongst them: and as soon as they see them enamoured, let them pretend to go away; and being desired to stay, let them not yield, except they will be persuaded to forsake their Country Laws, and the service of God from whom they received them, and to adore the gods of the Madianites and Moabites.*

B. *For by this means they shall incense God's wrath against themselves. Having given this advice, he departed. Now when the Madianites (according as they were counselled) sent out their daughters, the younger sort of the Hebrews became intangled with their beauty: and conversing with them, desired them not to deny them the pleasure and enjoyment of their beauty. The young Women seeing them enamoured, made semblance of a desire to leave them, and depart. Whereupon the young Men earnestly intreated them to tarry, and promised to marry them, swearing, that they would not only love them as their Wives, but render them absolute Mistresses of themselves and all their Goods. These promises they sealed with Tears; and the Women answered after this manner: Valiant young Men, we want not at home either riches, or the affections of our Parents and friends; neither come we hither to you for want of these things, or to make sale of our beauties: but considering you as strangers, for whom we have great esteem, we have not disdained to show you this civility. Now therefore because you say you love us, and are troubled at this our departure, we have thought good not to gainify your entreaties; if therefore you will plight your faith, and promise us marriage (which is the only condition that can detain us) we will willingly live with you as your Lawful Wives; but we fear lest when your lusts are satisfied, you will with shame and contumely send us back again to our Parents; which so reasonable apprehension of ours you ought to pardon. These passionate Lovers promised to give their faith in what manner soever, and refused no condition (by reason of their extreme love.) Well then (said the Virgins) since you are so pleased, and that you have Customs so different from other Nations, that you use only certain meats and drinks; it is necessary, if you will marry us, to adore our gods. For by no other argument can you persuade us, that your love is unfeigned, except you honour, as we do, the same gods: neither shall you be blamed, if you bow to the gods of that Country into which you are come, considering that our gods are common unto all Nations, wherein your God is adored by none but your selves. Choose therefore (said they) either to conform your fates in opinion with other Men, or seek out another World wherein you may live according to your particular ways and customs.*

C. *The Hebrews blinded with the love which they bare to the Virgins, liked well their words, and consented to that which they said, suffering themselves to be seduced according as they were invited; so that they transgressed the Ordinances of their Fathers in following strange gods, to whom they offered Sacrifice, according to the manner of the Country. They also fell to eat all those meats which were prohibited them by the Law, and addicted themselves to all kinds of pleasure, according as the Women persuaded them; so that the whole Army was infected with dissoluteness and disorder (amongst the younger sort) and a worse mutiny arose thereby than the precedent, by reason whereof it was to be feared, the whole course of Law and Government would be perverted. For the youth once having had a taste of these foreign and lascivious fashions, were unsatiably transported with the same: and if there were any more excellent than others in Nobility, they, together (with the rest of the multitude) were wretchedly corrupted.*

D. *Zambrius chief of the Tribe of Simeon, married Corby the Madianite daughter of Zur, a Prince of the Country, and to please her, sacrificed after the manner of the Country, contrary to the Law of God. During this state of affairs, Moyses being afraid lest some more grievous mischief should succeed, called the People together, and accusing no man in particular (for that he was unwilling to cast those into desperation, who whilst they thought their fault lay hidden, might be reduced to a better mind) he told them, that it was not a thing unworthy their virtue, and that of their Ancestors, to prefer their pleasures before their Religion. That it behoved them whilst they had time, to repent, and to show themselves to be valiant men; not by contemning all holy and divine Laws, but by repressing their disordinate Passions. That it was a strange thing, that having in the Desert lived so modestly, they should now in a plentiful Country grow so dissolute and disordinate, as to lose that merit in effluence, which they had acquired in necessity. By such like speeches, he endeavoured to reclaim the youth, and to reduce them to a better mind: whereupon Zambrius rising up, spake after this manner: Moyses (saith he) we see thou, if thou please, shine upon us; we have long since thou hast added authority, without which thou hadst long ago suffered.*

E. *Zambrius and Corby, Moyses scoldeth the Israelites for dissoluteness and idolatry, and Voluptuousness.*

F. *Zambrius's oration against Moyses.*

CHAP. VIII.

Moses Laws, and how he was taken out of this world, from the company of Men, Deut. 4.

The year of the
World, 2492
before Christ's
Nativity,
1271.

Moses oration
unto the people
before his
death.
Deut. 4, 1, 2,
43.

Moses exhort-
eth the peo-
ple to be obedi-
ent to Gods
will.

The promise
of Gods hope-
fulness.

Obedience to
the Magi-
strate.

MI dear friends, and companions, in my long Travels, with whom I have run through so many dangers; since it is thought requisite by God, and mine age (amounting to the number of one hundred and twenty years) requireth no less that I must depart out of this life; and since it seemeth not good in Gods sight, that either I should be agent or assistant in your affairs beyond Jordan; I have resolv'd to employ that little space of life which remains to me, in order to establish your felicity according to the Grace that is given me; and to provide that by laying open the way unto you that leadeth to the same, I may oblige you to retain some affection for my memory. Give I therefore ear unto me, that when I have first declared unto you, wherein both your felicity, and the happiness of your posterity consisteth, and have left this perpetual testimony and monument of my intire love towards you, I may willingly depart out of this life: For well I know that I deserve to be credited by you, both for that hitherto I have incessantly (in studying for your profits) never deceived you, and because the sentiments of our souls are never so pure as when they are ready to be separated from the body. To sons of Israel, there is but one only way whereby men attain to felicity, to wit, the favour of God, which he only gives to those that deserve it, and withdraws from those that offend him. Towards him if you continue dutiful (according as he requires, and in such manner as I by his direction have instructed you) you shall never fail to increase in virtue, and to draw all men to enjoy your happiness: and which is more, K those goods which you have now obtained, shall be perpetual; and that which you want shall shortly be plentifully bestowed on you. Only take heed to be obedient to Gods Will, and Commandments: and never prefer any other Laws before those I have given you, or through contempt innovate any thing in your Religion. Which if you shall perform, you shall excel all other Nations in war, and be invincible by your enemies: for by Gods assistance all things are possible. Moreover there are great rewards (in all the course of life) proposed unto virtue, which is also to it self a great reward: besides, by it all other blessings are easily obtained; and if you practise it among your selves, you shall both lead a blessed life, and obtain immortal glory, not only among strangers, but also to all posterity. These things are you to hope for, if neither you your selves violate those Laws, (which by Gods command, and my L means) are prescribed to you, nor suffer any other to violate the same, but in your selves continually meditate upon the understanding and use thereof. As for my self, I depart this life in fulness of joy, and the comfort to leave you in great prosperity, commending you all to the Laws of piety and prudence, and the virtue of your Guides and Magistrates, who hereafter are to take care of your safety and felicity. God likewise, under whose conduct you have lived, (and to whose favour you owe whatsoever you have received by me) will not fail to take care of you; but as long as you shall honour both him and piety, so long shall you remain in security under his protection: neither shall you want such men, who shall give you excellent instructions; whose counsels if you obey, you shall be fortunate (namely Eleazar the High Priest, and Josiah, with the Senate and Magistrates of the Tribes) towards whom M beware lest you grow stiff-necked; knowing and remembering this, that he that is instructed to obey well, will, when he shall attain unto dignity, govern well. Neither imagine to your selves that liberty consisteth in disobeying your Superiors, as hitherto you have done; from which sin if hereafter you shall keep your selves, you shall see your estate become still more flourishing and fortunate. And God I wish that you should ever so be exasperated against them, as you have been sometimes incensed against me. For you may remember, that I have been more often in hazard of my life by your means, than by the enemy: Which I speak not to upbraid you, for I would not leave you afflicted with the remembrance thereof, at the hour of my death, (who even at that time entertained the injury with a quiet mind) but to the end that being by me admonished, you may henceforward be wiser in those things which N hereafter shall concern you, and lest you should grow contumelious against your Governors, being made proud with affluence of your riches, which you shall enjoy at such time as you have passed over Jordan, and conquered Canaan. Otherwise if made more insolent by these blessings you fall into contumacy, and contempt of virtue, Gods favour will never be extended towards you; and if by your sins you shall incense him against your selves, you shall both lose the Land which you have conquered by your courage, by being shamefully oppressed by your Enemies; and being dispersed over the face of the whole earth, both the Land and Sea shall be full of the marks of your servitude; which if it should come to pass, then were it too late to repent you, that you have not observed his holy Laws. Wherefore to avoid this danger, suffer not any one of your Enemies, after your victory is once gotten, to live; and think it most conducive for your affairs, to kill all, without sparing any; for fear lest living with them, and being intangled in the like customs and delights, you fall into Idolatry, and O abandon

A abandon your Country, Laws and Institutions. Moreover, I command you to destroy their gods, their Altars and Temples, as many as you shall meet with, and so to rattle all the woods consecrated to their false gods both with Fire and Sword, that there may not remain any token or memory of them any more: For so shall you more safely maintain the possession of the goods which you enjoy. But lest through ignorance of better things you become depraved, by Gods commandment I have written your Laws, and a form of administration, both of the Commonwealth, and your private estates: from which if you shall no ways divert, or wander, you shall prove the most fortunate People of the earth.

When he had spoken these things, he delivered them a Book, containing in Writing their Laws, and customs of good life: which when they had received, they melted into tears, and now lamented both for the loss of their Captain, and for that they remembered how many perils he had suffered for their sakes, and how diligently he had procured their safety and security; and their sorrow increased, by their belief that they were not like to have ever again to good a Prince: and they feared likewise that God would not hereafter be so favorable unto them, in that they had not a Moses to pray for them. These thoughts produc'd in them a repentance of those things which (through fury) they had committed against him in the Desert, so that all the People (breaking out into tears) would admit no consolation. But Moses comforted them, and defining them to give over weeping, encouraged them to observe faithfully the Laws of God: and so for this time the assembly dissolved. But before I proceed, I have thought fit to declare in this place what these Laws were; to the end the Reader may know how worthy they are of the virtue of so great a Lawgiver as Moses, and see what our customs have been, even from the first institution of our Commonwealth. For all those things are extant which this Man wrote, so that we need not fain or affix any thing by way of ornament: we have only changed the order; and those Laws which he scatteredly set down according as he received them from God, we have generally digested into their places: whereof I thought good to admonish the Reader; for fear lest hereafter any of our Tribes coming to the view hereof, should rashly accuse me, of not having faithfully delivered the Writings and Institutions of Moses. First I will reckon up those Laws particularly which appertain to the publick institution D and policy of our Nations; but those that concern private customs and contracts, either betwixt our selves or foreign Nations, I have deferred to be discours'd of in that commentary, wherein (by Gods assistance) I intend to speak of our manners, and of the reasons of those Laws.

After you have conquered the Land of Canaan, and built your Cities, you shall in security reap the fruit of the Victory; if by observation of the following Commandments, you shall render your selves wellpleasing to God. Let there be one sacred City in the region of Canaan, situate in a commodious and fertile place, which God shall make choice of: in the same let there be one only Temple built, and one Altar erected of rough and unpolished stones, but chosen with such care, that when they shall be join'd together, they shall appear decent and agreeable to the sight: let not the Altar of the same fame be made by steps, but let the earth be easily and freely raised. But in any E other City let there be neither Altar nor Temple; for God is one, and the Hebrews hang on a Gibbet for a day, and afterwards ignominiously and obscurely buried.

Let all the Hebrews, from their several Provinces, assemble themselves thrice in the year in the sacred City and Temple, that they may give thanks to God for the benefits they have received, and by their prayers implore his future assistance; and that by their conversation and mutual entertainments, they may increase their benevolence and F love one towards another. For it is reasonable that they should know one another, who are of the same stock, and are govern'd by the same Laws. For which purpose nothing is so fit as their meetings after this kind of manner, which both by the sight and conversation cause deeper impression in the memory, as contrariwise, they that never see one another pass for strangers one to the other.

Besides, let the tenth part of the fruits (besides them that are due to the Priests and Levites) which you are accustomed to sell in your Markets (being reduced into ready money) be spent on Sacrifices and Banquets in the sacred City. For it is just to celebrate feasts to Gods honour, of the fruits of the earth, which we have received from his hands.

Let no Sacrifice be made of the Hire of an Harlot: for neither doth any thing delight God which is gotten by ill ways: or is there greater uncleanness, than the shameful and unlawful mixture of our bodies.

The year of the
World, 2492
before Christ's
Nativity, 1271.
The Israelites
are command-
ed to kill their
enemies, and
destroy their
idols.

Moses deliver-
eth the first
part of a book,
wherein their
Laws and man-
ner of life was
written.

Laws made by
Moses.
+ infra, chap. 1.
The reason of
the writer of
the History,
why he inno-
vated the order
of the Laws.

Item, the Isra-
elitish shall live
in the Land of
Canaan.
A sacred City
and Temple
in Canaan.

Blasphemy
against God.
Deut. 4.
Levit. 16, 11,
10, 12.
Thrice in the
year the He-
brews ought
to meet

Tenth,
The Hire of a
Harlot.
Deut. 23, 18.
Moses, 1. 7.

The year of the
World, 3491.
before Christ's
Nativity,
1491.

Other gods.
Dent. 5.
Linnen and
Woollen.

Dent. 21. 11.
Dent. 11.
The book of
the Law is to
be read on the
feast of the
Tabernacles.

Dent. 11. 19.
Children shall
learn the Law.
Dent. 6. 6, 7.

The signs of
the Law.
The seven
Presidents.
Honour to the
Magistrate.

The office of
Judges.
Justice is
Gods power.

Dent. 19. 16,
17, 18.

The punish-
ment of a false
Witness.

Of Homicide
committed.

Likewise if any man take reward for covering a bitch (whether she be for the chafe, or for the flock) it is not lawful to make sacrifice unto God thereof. Let no man speak ill of those gods which other Countries reverence. Let no Man spoil any strange Temple, nor take that which is dedicated to any god. Let no man wear a Garment woven of Linnen and Woollen, for it belongeth only to the Priests.

Every seventh year, when the People shall be assembled together in the sacred City to sacrifice at the feast of Tabernacles, the High Priest from a high Pulpit (from whence he may be heard by the whole multitude) shall read the whole Law publicly: so that neither Women nor Children shall be kept from hearing the same, nor yet slaves and bondmen. For it is good that they retain the perpetual memory thereof, always imprinted in their minds: for so shall they fin the less, in that they understand what is decreed in the Law. And the Laws likewise will be of more force in the conscience when they themselves shall hear the punishments which they threaten, and with which those that dare to violate them shall be chastis'd: so that the will to perform the Law shall never be inwardly extinguish'd; and besides, the remembrance will live in them, how many plagues they incur by contempt thereof. Let children especially learn these Laws, than which discipline there is not any more profitable for them, nor more conducive to their felicity. For which reason, twice a day, in the morning and in the evening, they shall be reminded for what benefits they are bound to God, and how he deliver'd us out of the bondage of Egypt. For it is a thing in nature reasonable, to give thanks to God, as well in acknowledgement of the Goods which we have before time received, as in expectation of his future mercies. The chief of these things also are to be written over our doors, and worn on our arms; and those things which declare his power and beneficence, are to be born about, written on the head and arms, that the remembrance of Gods goodness towards his People may continually be renew'd. In every City let there be chosen seven Governors, such as are approved in Virtue and able for Justice. Let each one of these Magistrates have two Ministers of the Tribe of Levi. Let those that are appointed Judges in the Cities, be held in high reputation; so that in their presence no man presume either to utter contumelies, or injurious speeches; for so shall it come to pass, that men accustomed to reverence good men, shall also exercise themselves in piety and reverence towards God. Whatsoever seemeth good to the Judges to decree, let that be held inviolable; except it be apparent that they are corrupted with money, or that they be manifestly convicted of wrong judgement. They ought likewise to judge without respect of interest or dignity, and prefer justice before all other things; for it is contumelious to God, to suppose, that he is weaker than they, for whose sake they writ the Law, contrary to justice, which is the power of God. He therefore that giveth judgement in favour and partiality to great men, maketh them greater than God himself. And if the Judges cannot determine of the matter in question (as it oftentimes falls out) let them refer the cause to the Holy City, and there shall the High Priest and the Prophet, with the assistance of the Senate, determine that which shall be convenient.

The testimony of one witness shall not be received, but of three, or at least of two; whose testimony shall be made good by the examination of their behaviour and life. As for women, it is not lawful for them to bear any witness, by reason of the levity and temerity of that sex. Neither is it lawful for a bond-man to bring in testimony, by reason of his degenerate and ignoble mind; for it is to be suspected, that either for lucre sake, or for fear, he will depose an untrue testimony. And if any false witness shall be convicted of perjury, let him be subject to that penalty which he should have endured that should have been cast by his false accusation. If manslaughter be committed in any place, and the Offender cannot be found out, and it appear not likely, that the man was slain out of malice, let there be a diligent and careful inquisition made (with rewards propos'd to the discoverers); but if no probabilities or conjectures can be gathered, then let the Magistrates of the Cities adjoining to the place where the slaughter is committed, and the Elders of the same, assemble together, and measure from the place where the dead body lieth: and let the township that is found to be nearest, and the inhabitants thereof buy a Heifer; which they shall bring into a place unlaboured and unplanted, where the Priests, and the Levites, having cut the nerves of the Neck, shall walk with their hands, and lay them upon the head of the said Heifer, and protest with a loud voice, that they, and the Magistrates with them, are not defiled with that homicide; that they did it not, nor were they present when it was perpetrated; and they shall call and pray to God, to avert his anger, and not to permit that any such misfortune ever fall out in that Country.

Artificery

A Artificery is without doubt very good kind of Government because it puts the authority into the hands of more honest and good men; take therefore heed that you desire no other form of policy, but retain and continue the same, having no other superiours but the Laws which God gives you; For it sufficeth you that God is pleas'd to be your Governour.

Yet notwithstanding, if you shall chance to desire to have a King, see that ye elect one of your own Nation; who in all things may be ludious to procure justice, and all other virtues, attributing more to God and the Laws, than to his own wisdom and conduct. Let him not undertake any thing without the advice of the High Priest, and the Elders. Let him not have divers Wives, neither let him delight to get great power and will above the Laws; and if you see him affected to these things, beware lest he grow more puissant than is expedient for you.

It is not lawful for any man to remove the Land-marks either of his own Land, or any other mans whatsoever; for by them is peace preserved: But they ought to re- alteration may give occasion to great contentions, and those whose avarice cannot suffer that bounds be set to their greediness, are easily led to contempt and violate the Laws.

If a man plant a piece of Ground; and the Trees fructify before the fourth year, the first fruits thereof shall not be offered to God, neither shall any man eat thereof; for reason that they are abortive fruits: and that which is contrary to nature is neither fit to be offer'd to God, nor convenient for the use of man. But all that fruit that shall grow in the fourth year (for then is the time that the Trees should bear) shall be gathered and brought into the holy City (together with the tenth of all other fruits) and they shall be eaten during the Feast which the owner thereof maketh to his Friends, and with Orphans and Widows; but in the fifth year it shall be lawful for him to gather the fruit for himself.

So wot a Field that is planted with Vines, for it sufficeth that it nourisheth one sort of plants: so that it needeth not to be laboured and manured with the Plough, D The Land is to be Ploughed with Oxen, and no other sort of Beasts yoked with them; but the tillage must always be performed by Beasts of the same kind. The feeds also ought to be clean and without any mixture; so that two or three sorts ought not to be yoked together; for nature alloweth not a commixion of things that are different.

It is not lawful also to cover the female with the male of another kind, lest this example should draw men to abominable mixtures, and to a contempt of that sex which is appropriate to them; for it often falls out, that from small beginnings, effects proceed of great and dangerous consequence. For which reason nothing ought to be admitted, by the imitation whereof, there may chance to grow a corrupting of good manners; whence it is that the Laws regulate even the lightest things, to the end to retain every one within his duty.

They that Sow and Reap Corn, ought not to gather up all the ears too exactly, but leave some for those that are in necessity, to the end to succor them. They likewise that plant Vines, ought to leave some clusters for the poor, and some fruit on the Olive-Trees, to the intent that they that have none of these, may gather something for their relief: for the owners of the Field shall be so far from suffering damage by the negligent gathering of their Corn, that on the contrary they shall draw profit from their charity: for God will bring to pass, that their Land (who regard not their particular profit, but have care of the nourishment of those that are in necessity) shall be far more far and fertile to bring forth its fruit.

Neither is the mouth of the Ox to be muzzle'd, at such time as he treadeth the Corn in the Mow: For it standeth not with reason, that they who have been partakers of the labour, and have travelled for the encrease of the fruits, should be refrained from all use and benefit thereof.

Neither ought the Traveller in his journey be denied to gather and taste the fruits of Autumn, but he is to be permitted to take the same freely, whether he be of the Country, or a stranger; who shall depart joyfully, in that they have been made partakers of such Fruit: but it is not lawful for them to carry any away with them.

They likewise that gather Grapes, ought not to forbid any man to taste of them, given by the will of God for the sustentance of man; should be denied them, that desire to taste the fruit which God gives us in a season, which suddenly passeth away.

The year of the
World, 3491.
before Christ's
Nativity,
1491.

Artificery.
the best kind
of Govern-
ment.
Dent. 17. 15.

Of the electi-
on of a King.

Dent. 19. 14.
The bounds
of Lands are
not to be re-
mored.

Levit. 25. 3.
The plants
that are not
of four years
growth are
prohibited.

Vines to be
planted.
The Law of
the Plough.
Dent. 21. 10.

Levit. 19. 10.
Dent. 24. 21.

Some Glean-
ings are to be
left for the
Poor in the
Field.

Dent. 25. 4.
Oxen muzzling
or galling.
Dent. 23. 24.
Travellers are
not to be dis-
turb'd from
ripe fruits.

Yes, they are to be invited, that through modesty make nice to touch the same (if it be *Israelites*) for such are to be esteem'd Friends and Masters of what we have, in that they are of the same race: and if Strangers, we ought to exercise hospitality, towards them without thinking that we lose any thing by the small present we make them of the fruits which we have by God's bounty. Nor is it to be supposed, all employed, which in way of courtesy a man permiteth another so, take, since it is God that furnisheth and giveth the abundance of all things; not to the end to enjoy the same in private, but also to bestow them liberally. And he it is, that by this means, would declare unto other people the good will he beareth to the people of *Israel*, and the felicity whereof he maketh them partakers; by reason, that in that abundance which they have, his will is, that other men should have part thereof. But whosoever shall do the contrary, let him be chastised for his fornications, and in public receive thirty nine stripes, because of a free man he maketh himself a slave to his gain, and so dishonours himself.

Thirty nine stripes.

Deut. 23, 24.

The Law said

on 40, but the

Hebrew of super-

flition use but

39. as you may

see.

2. Cor. 13, 24.

The Tenth

for the poor

The fifth-fiftieth

Deut. 24, 25.

Deut.

Deut.

Deut.

Deut.

Deut.

Deut.

Deut.

Deut.

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Deut.

Deut.

Deut.

It shall very well become you (said *Moses*) since you have tasted miseries both in *Egypt* and the *Desart*, that you have compassion of those who are in like estate; and for that you are made rich by Gods mercy and providence, it behooveth and cometh you to impart somewhat to the indigent, who at the present are in that condition, in which you were.

Besides the two Tenth which I commanded you yearly to pay, (the one to the *Levites*, and the other for your Festivals) you shall for every year pay a third, to be distributed among the poor, Widows, and Orphans.

When a man hath gathered his first-fruits, he shall bring them to the Temple, and after he hath given thanks unto God (that the Land which he hath given him in possession, hath brought forth fruit) and accomplished that Sacrifice, which the Law commandeth him to make, he shall give the first-fruits to the *Priests*. And after he hath done all that which concerneth him to do, (as well concerning the Tenth of the *Levites*, as those ordained for the Feasts) being ready to return home, let him present himself at the door of the Temple, and give thanks to God, That having delivered them from the grievous servitude of *Egypt*, he hath given them a plentiful and ample Land to enjoy; and making proclamation, that he hath paid the Tenth according to *Moses* Law, let him beseech God, that he will be favourable both to himself in private, and the *Hebrews* in public; and that he will continue those goods unto him which hitherto he hath bestowed upon him, and of his great goodness and mercy vouchsafe to encrease them.

Let those that are of full years to be married, match themselves with virtuous Virgins, and such as are born of honest Parents. And he that will not take a Virgin to Wife, let him not meddle with one that is married to another man, lest he breed discontent and sorrow to her first husband. Let not free-men match themselves with such as are slaves or bondwomen, although they be thereto moved by love; for it is a thing praise worthy, and honorable, to surmount a mans affections. Let no man marry an harlot, whose sacrifice God refuseth, by reason she hath dishonoured her body: besides that the children the more laudably and virtuously inclin'd, who are of virtuous parents, than those who issue from a shameful alliance contracted by unchaste affection. If any one that is married for a virgin be afterwards found to the contrary, let her be brought before the Judge, and let her Husband produce all the signs he can of his suspicion, and let the new-married Wife's cause be defended by her Father or Brother, or by them that are next in blood; and if the Wife be found innocent, let her return and dwell with him that hath accused her, who may not any more refuse her, except he give him great occasions, whereunto the canon contradicts. But he that without cause, and rashly shall accuse and slander his Wife, shall be punished with thirty nine stripes; and in way of amends, shall pay fifty Sicles to her Father. But if it be proved that she hath been deflowed, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her Virginity, till the time of her lawful marriage; and if she be of the Race of the *Priests*, she shall be burnt alive.

If any man have two Wives, the one of which he holdeth in greater honour and amity, either for Love, or by reason of her Beauty, than the others; if the Son of her that is more loved, demand to have the prerogative of the elder, which is a double portion of his Fathers patrimony, (for so much import our Ordinances) and challenge the same, by reason that his Father more dearly loveth his Mother than the other, let it not be granted him; For it is against justice, that the eldest should be deprived of that which appertaineth unto him by birthright, because his Mothers condition is inferior to that of the other, on account of his Fathers affection.

If

A If a man shall have corrupted a Maiden betrothed to another man, and she hath confessed, they shall both be punished with death; for they are both equally guilty of sin: the man, because he hath perjured the Maiden to prefer her self before an honest marriage; and the maid, for suffering herself to be overcome, and abandoning her body to uncleanness, either for lust or hire sake. But if meeting her be alone, entice her, and she have none near to succour her, let him die alone.

He that shall deflow the Virgin that is unmarried, shall take her to Wife; but if he consented not to the Father to take her in wedlock, he shall pay fifty Sicles, for amends of the injury.

If any man pretend to separate himself from his Wife for certain causes, such as ordinarily happen amongst married couples, let him confirm it in writing, that he will never more entertain her again; and then she may marry again unto another, and shall be the former Husband; and if it happen that she be ill us'd by the second, or she being dead, the first would take her again in marriage, it is not lawful for the Wife to return to him.

Let the Brother of him that is deceased without issue, take to Wife her whom his deceased Brother had married, and let the Son born by this second wedlock bear his name, and be brought up as the successor of his inheritance. For it is advantageous to the commonwealth, that Families should not come to ruin, and that the goods remain to those of the same kindred. And it will be a comfort to the Widow to be joyed in marriage with one so near akin to her first Husband. But if the Brother will not take her to Wife, she shall repair to the Senate, and make this protestation, that the Brother of her deceased Husband will not marry her, (although he had desired to remain in that line, and bring forth children to it) and that by him only the memory of her deceased husband is dishonoured. And when the Senate shall have examined the cause, why he declineth this marriage, his excuse shall be allowed of, how great or light forever it be; and then shall the Widow unloose his shoe, and give in his face, and tell him, that he hath deservedly suffered these things, in that he hath injured the memory of his dead Brother. And thus shall he depart out of the Court, being defamed for his whole life-time; and the Woman may marry whomsoever she please.

If any man take a Virgin prisoner, or such an one as hath been already married, and be desirous to take her to his Wife, it is not lawful for him to touch or approach her till he is heaven, and (having put on her mourning apparel) hath bewailed her Parents, or Friends slain in Battle; but after she hath in this sort awailed her sorrow, she may afterwards addit herself to mirth and marriage. For it is a matter both honest and just, that she that entertaineth him, to have issue by her, should condemn'd himself to the purchase of his pleasure; and that he should not only add shall be expired, (for that time is sufficient for the Wife to bewail her Friends) then shall he bearken after marriage. And if after he hath had his pleasure with her, it happen that he mislike her, and will not accept her for his Wife, he can no more make her his slave, but she may go whithersoever she pleaseth, for that she beareth with her, her liberty.

All those Children that shall make no reckoning of their Fathers and Mothers, nor show them that honour which belongeth to them, but contemn them, and behave themselves insolently towards them, the Parents, whom Nature hath made their judges, shall begin by remonstrating to them, that they were matched together in Matrimony, not for their pleasures sake, or that by uniting their possessions, they might become the richer, but to the end they might beget Children, who might nourish them in their age, and minister unto them in their necessities; that they had received them at Gods hands with great thanksgiving and infinite joy, and brought them up with care and diligence, sparing nothing that conduc'd to their sustentance or instruction. But since some pardon is to be allow'd to the follies of youth, let it suffice, any Son, that hitherto you have forgotten your duty, recollect your self and grow wiser, remembering that God is grievously offended against those who disobey or disdain their Parents, because he is the Father of all mankind, and takes himself to be concern'd in that duty from which his Children hands as he commandeth; and that the Law likewise punisheth an inevitable punishment against such, which I should be very sorry if I should see it fit to pardon him the faults committed by him, rather out of ignorance than malice; for in so doing, the Lawgiver shall be accounted wise, and the Parents shall

Marriage with a Bond-woman, Deut. 21, 11, 12, 13.

The incestuous union did mourning of thirty days.

Deut. 21, 17, 18, 19.

Disobedience.

be held happy, when they see that their Son or Daughter is exempt from the punishment which the Laws appoint: But if such speeches and instructions of the Law be set light by the Son, let the Laws be irreconcilable enemies against such continual outrages, and let him be dragged out of the City, in the sight and presence of all the people, and there let him be stoned to death: and after the offender hath lain a whole day in the sight of the people, let him be buried by night. In like manner ought they to be buried, who for any occasion whatsoever, are condemned and executed by Justice.

Enemy to be buried.

Deut. 22. 24. This which is borrowed must be paid.

Exod. 22. 29.

A pledge: Deut. 24. 11. 12. 13.

Theft.

Exod. 22. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Deut. 22. The Law of violence.

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Let the Enemy also be interred after the same manner, and let no man lye unburied, after such time, as he hath been judged, and hath satisfied the Law: nor is it not lawful for any Hebrew to lend upon Urry; neither money, nor meat, or drink; for it is an unjust thing to make profit of the misery of those of our Nation: but it is better to succour their necessities, and expect Gods restitution, as a gain to them, who practice such kind of benefits. But they that have borrowed either money, or any fruit, dry or moist; when by the favour and assistance of God, they shall reap their own harvest, and gather their fruit, let them make a willing restitution to those that have lent them, as if they had laid them up for themselves, to possess at such time as they had need of them: But if there be any to themselves as they will not make satisfaction, yet let not the Creditor enter into their house to take a Pawn, before the Judges have given order, that the pledge be demanded at their doors, and then the debtor without contradiction, shall bring it to him, because it is not lawful for him to oppose him that comes armed with the Law. If he, of whom the Pledge is taken, have sufficient ability, the Creditor may retain the Gage, till such time, as he be paid: but if he be poor he shall restore him his Pawn before the Sun-set, and especially if it be Garments with which he may cover himself in the night: for God hath compassion on those that are Poor. It is not lawful to receive in way of Gage either a Mill, or ought else that belongeth thereto, lest any Debtor should be deprived of the necessary Instruments to provide his Vituals with, and endure any misery through want of the means to get his living. Let him that retaineth a Free-man in Bondage be punished with death; but he that hath sold either Gold or Silver, let him restore it two-fold. If any man kill such as break into houses to rob, or that break their walls; let not such an one be punished. Whoso shall steal a Beast, shall restore four times the value for it; except it be an Ox, for which he shall satisfy five-fold: and if the Thief want means to pay this penalty, let him be sold for his slave against whom he hath trespassed, and at whose suite he is condemned. If any one be sold unto one of his own Tribe, let him serve him six years; and in the seventh year, he shall depart with liberty. But if during the time that he remaineth with the buyer, he beget any Child upon a female fellow slave, and that he be willing to serve, by reason of the good affection that beareth unto the houses, in the year of Jubile (which happeneth every fiftieth year) let him be set at liberty, leading away with him his Children, and Wife, with freedom. If any man find Money or Gold by the way, let him seek out him that hath lost it, and make known the place where he found it, to the intent he may restore it, knowing that the profit is not good which cometh by another man's injury. The like is to be done with Beasts; for if any man find them strayed in the Desert, and find not out the owner, let him presently keep them by him, taking God to witness, that he has no design to detain with him another man's goods. If any man find another mans Beasts myred in bog, let him not put further, but succor them, and help to save them, as if they were his own.

Let each man direct the ignorant Traveller in his way, and let him in the night path, if he wander, without deluding him, or hindring him in his necessity, or mis-leading him in his journey. Let no man speak ill of him; that is either absent, or dead. If any man be stricken in a quarrel, and it be not with a weapon, let him that struck him be presently punished, by receiving the like number of blows as he hath given. But if he be carried into his house, and lye sick upon it divers dayes, and in the end dye thereof; he that struck him shall not be punished as a Murderer. And if he escape, and during the time of his sickness, hath been greatly hindered, and charged; then let him that struck him, pay all the charges he hath been at, during the time he kept his Bed, and satisfy the Physicians. He that with his foot shall strike a woman with Child, if the woman miscarry, he shall be by the Judges amerced in a summe of money, for that he hath lessened the number of the people, by the loss of him that is dead in his Mothers Womb. Let him likewise be condemned to pay a summe of money unto the Husband: but if the woman dye of the stroke, he that offered the violence, shall be punished with death; because the Law justly requireth, that Life be satisfied with Life.

Let

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A Let not any one among the Israelites sile any mortal Payson, or Drug, that may do hurt to any man: and if any be found with such things about him, let him dye, because it is just that he suffer the evil which he had prepared for another. Whoso hath maimed any man, or pulled out his eye, let him in like manner be maimed and blinded, being deprived of the same member of his body whereof he hath deprived another man; except he that is maimed, had rather have a pecuniary amends: for the Law remitteth it to the election of the offended, to estimate his injury; and if he will be more severe, he may. If any one have an Ox that striketh with his horn, let him kill him: and if the same Ox striketh and killeth any man in the Field or Mow, let him be stoned to death, and let no man eat the flesh thereof. And if it be proved, B that the Master hath heretofore known the quality of the Beast, and hath not taken order he should do no harm, let him also be put to death, as being the author of the murder committed by the Ox. But if the said Ox kill a slave, either Male or Female, he shall be stoned; and the owner thereof shall pay thirty Sicles to the Master of the slave that is slain. If one Ox be stricken by another, so as he dye thereof, let both of them (both that which was dead, and that which struck the other to death) be sold, and the price thereof parted equally betwixt both the owners. They or Bars, not to hinder any man from drawing water, but left any man by misfortune fall into the same. And if any man's Beast fall into the same unfenced Pit, the owner C of the Pit shall pay to the owner of the Beast the price thereof: Also a Wall shall him that receiveth any thing in trust, keep it carefully, as a thing sacred; and let neither man nor woman attempt to alien that which is committed to his custody, although thereby he might gain much Gold, and although there were no man that could convince him thereof. For since the confidence knoweth the fame, every one ought to endeavor to deal uprightly; and (supposing himself a sufficient witness against himself, let him do those things which are laudable in the sight of men, but especially that which is pleasing to God, from whose sight no wrongful dealing is concealed. If D notwithstanding he to whom this trust is committed, shall chance (without any fraud on his part) to lose the thing that is so left in trust, let him present himself before seven Judges, and there take an oath, that nothing is lost by his will, or content, and that he hath not converted any part thereof to his own use; whereupon let him be dismissed, without any further inquiry. But if he have made use of the least part of that which hath been committed to his charge and trust, and that he happen to lose it, he shall be condemned to restore all that was committed to his keeping. As it hath been ordained in matters of trust, the like is decreed touching Hire due unto the Labourer: let each man take heed lest he defraud a Poor Man of his Hire, knowing that God gave him his Hands instead of Lands and other possessions. For which E cause, the payment of Hire ought not to be deferred, but satisfied the same day; by reason that God permitteeth not, that the Labourer should lose the fruit of his labour. The Children shall not be punished for the misdeeds of their Parents; for if they be virtuous, as are begotten by lewd Fathers, they rather deserve that men should have compassion of them, than hate them: neither are the offences of the Children to be imputed to the Parents, by reason that youth oftentimes engageth it self in those follies, which it never learned by examples, and for which it endureth not to be proved. Voluntary Eunuchs are to be detested, and their company to be fled, because they have deprived themselves of the means which God hath given to men, for the encrease of mankind. Such people therefore are to be driven far from us, and esteemed wholly inexorable, as having killed their children before they be born, F For it is a matter very manifest, that their spirits being effeminate, their bodies also are degenerate. Each thing also that is monstrous to behold, is to be driven away; neither is it lawful to Geld either Men or Beasts. Let this be the disposition of those Laws, wherewith you shall be Policed and Governed in time of Peace; to the end God may be favourable unto you, and I beseech him to give you grace to use them in good order, and without alteration. And since it cannot otherwise be, but that humane affairs mult sometimes fall into troubles and dangers, sometimes beyond desire and expectation, and sometimes of set purpose; I will briefly give you some advice touching that point; to the intent, that being fore-instructed of the way which you ought to do, you may prevent, and not fall into any danger and calamity.

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The just of the world, 249: before Christ's Nativity, 147:

Payson. Exod. 21. 24. Let him dye. Levit. 24. 20. Talion Law. Deut. 19. 21.

Of an Ox striking with his horn. Exod. 21. 28. 29. 30.

Deut. 24: 1.

In the same Place.

Levit. 19. 14. Hire. Deut. 24. 14.

Children are not to be punished for their parents offences.

Eunuchs. Deut. 23. 1.

Chapter of the
World, 2491,
before Christ's
Nativity,
1471.

Enemy to be
buried.

Deut. 22.
That which is
borrowed
must be paid.
Exod. 22. 24.

A pledge.
Deut. 24. 11.
12. 13.

Theft.

Exod. 22. 14.
An Hebrew
slave is to be
for all liberty,
after seven
years.
Deut. 15. 12.
13. 14.
15. 16.
17. 18.
Goods that are
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Deut. 22.
The Law of
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Let the Enemy also be interred after the same manner, and let no man bury an unburied, after such time, as he hath been judged, and hath satisfied the Laws. It is not lawful for any Hebrew to lend upon Usury; neither money, nor meat, or drink; for it is an unjust thing to make profit of the misery of those of our Nation; but it is better to succour their necessities, and expect Gods distribution, as a gain to them, who practice such kind of benefits. But they that have borrowed either money, or any fruit, dry or moist; when by the favour and assistance of God, they shall reap their own harvest, and gather their fruit, let them make a willing restitution to those that have lent them, as if they had laid them up for themselves, to possess at such time as they had need of them. But if there be any to shameless as they will not make satisfaction; yet let not the Creditor enter into their house to take a Pawn, before the Judges have given order, that the pledge be demanded at their doors, and then the debtor without contradiction, shall bring it to him, because it is not lawful for him to oppose him that comes armed with the Law. If he, of whom the Pledge is taken, have sufficient ability, the Creditor may retain the Gage, till such time, as he be paid: but if he be poor he shall restore him his Pawn before the Sunset, and especially if it be Garments with which he may cover himself in the night; for God hath compassion on those that are Poor. It is not lawful to receive in way of Gage either a Mill, or ought else that belongeth, thereto; lest any Debtor should be deprived of the necessary Instruments to provide his Vituals with, and endure any misery through want of the means to get his living. Let him that retaineth a Free-man in Bondage be punished with death; but he that hath sold either Gold or Silver, let him restore it two-fold. If any man kill such as break into houses to rob, or that break their walls; let not such an one be punished. Whoso shall slay a Beast, shall restore four times the value for it; except it be an Ox, for which he shall satisfy five-fold; and if the Thief want means to pay this penalty, let him be sold his slave against whom he hath trespassed, and at whose suite he is condemned. If any one be sold unto one of his own Tribe, let him serve him six years; and in the seventh year, he shall depart with liberty. But if, during the time that he remaineth with the buyer, he beget any Child upon a female fellow slave, and that he be willing to serve, by reason of the good affection that he beareth unto the house; in the year of Jubile (which happeneth every fiftieth year,) let him be set at liberty, leading away with him his Children and Wife, with freedom. If any man find Money or Gold by the way, let him seek out him that hath lost it, and make known the place where he found it, to the intent he may restore it, knowing that the profit is not good which cometh by another man's injury. The like is to be done with Beasts; for if any man find them strayed in the Desert, and find not out the owner, let him presently keep them by him, taking God to witness, that he has no design to detain with him another man's goods. If any man find another mans Beasts myred or bogged, let him not put further, but succour them, and help to save them, as if they were his own.

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The person of the
World, 2491,
before Christ's
Nativity,
1471.

Payson.
Exod. 21. 26.
Levit. 24. 20.
Talion Law.
Deut. 19. 21.

Of an Ox
striking with
his horn.
Exod. 21. 28.
29. 32.

Deut. 24. 11.

In the same
place.

Levit. 19. 14.
Deut. 24. 16.
Children are
not to be pu-
nished for
their parents
offences.

Eunuchs.
Deut. 23. 14.

The year of the
World, 3497.
before Christ's
Nativity,
1497.
The Laws of
War.
Deut. 20. 10.
Heralds to be
sent.

raised amongst you, which may cause what hath been well order'd and decreed by your Ancestors, to come to nought, when you shall abandon the Laws which God hath given you. Live therefore, and perfiditio conform your selves to those Laws, which both God hath approved for good, and hath also given you. But if perhaps you or your successors hereafter, shall be oblig'd to undertake a War, I wish it may happen without the Confiners of your Country: but if the matter must needs be tried by the Sword, you shall send certain Heralds to your declared Enemies. For before you enter battel, it shall be requisite first of all to parley with them, and to declare unto them, that you have a great Army, and Hories, and Weapons, and (besides all these) that you have Gods favour and assistance; and you shall desire them, that you may not be enforced to War against them, nor to make booty of their Goods, and to carry them away captive. If they condescend to any reasonable conditions, then entertain Peace; but if they contemn this proposal, you shall lead forth your Army against them, having God for your General, and Sovereign Conductor; and for his Lieutenant, him whom you your selves shall chuse, surpassing all the rest in Valor. For when there are divers Commanders, it falleth out, that that which ought readily to be executed, is hindered, and commonly the issue is unfortunate. Let your Army generally consist of men that are strong in body, and hardy in courage; and remove from your Army him that is fearful, lest such men hapning to fly when they ought to fight, give your Enemies the advantage. Let them also be free from War, who having built a new house, have not enjoyed the fame for a years space; as also he that hath planted a Vineyard, and hath not gathered the fruit thereof; and besides these, he that hath wedded a Wife, and hath not as yet brought her home to his house: left through the desire of these things, and of reserving themselves to their dear forsaken pleasures, they fight but faintly and coldly.

Deut. 20. 20.
Fruitful trees
are not to be
cut down.

But when you have brought your Army into the field, take heed you commit no outrage: and when you shall assault any Cities, if you fortune to need Wood to make Engines of, let you cut not down Fruit Trees, but spare them; remembering, that they are planted for the good of men; and that if they could speak, they would accuse you; that without cause they are ill treated, against all right; and that if they had the power to depart from thence, they would transplant themselves into another Country.

Deut. 20. 15.
16. 17.
The Canaanites are wholly to be exterminated.

But when the Battel is ended, and the day is yours, kill all those Enemies that resisted you in the Fight; the rest reserve as your tributaries (except the people of the Land of Canaan, for they, with all their Families, are to be exterminated.) Beware also (but especially in War) that neither a Woman use a Mans apparel, nor a Man that of a Womans.

Deut. 30. 31.
32. 33. 34.

These are the Laws which Moses left. He gave them likewise certain Institutions, (which he had written forty years before,) whereof we will speak in another Treatise. Some few dayes after (for he assembled the people six dayes together) he gave them his blessing, and pronounced his maledictions against those which should not live according to his Laws, but should transgress the determinations thereof: He read also unto them a Canticle of six measures (which he had registred in the holy book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any ways from the truth. These Volumes and the Ark he gave to the Priests; in which he also placed the ten Commandments written in the two Tables. He committed also unto them the custody of the Tabernacle. Helikewise exhorted the people that (when by force they had conquered the promised Country, and were planted therein) they should not forget the injury which the Amalecites had done them, but that they should lead forth their Army against them, and take vengeance of the wrongs they had done them, at such time, as they were in the Defart. And he commanded them that as soon as they had taken the Country of Canaan, they should exterminate and extinguish all the people.

Deut. 31. 19.
The Amalecites to be punished.

He commanded them also to erect an Altar towards the East not far from the City of Sichem, between the two Mountains, Garizim on the right hand, and the other called Gebel on the left, and that distributing the people into two parts (the six Tribes in every part) they should place them on these Mountains. And he commanded that the Levites and Priests should be with them, and that they that were upon the Mountain of Garizim, should pray to God, to multiply his blessings upon them that are zealous of his service, and careful of the conservation of his Laws which had been given them by Moses. The six other also were appointed to answer them: and when these six last had prayed, the six first were to answer them, and confirm that which they had pronounced. This done, they pronounced maledictions against the transgressors (each one answering

A answering the other) in ratification of that which had been spoken. He reduced also into writing these blessings and curses, to the intent that the memory thereof might never be suppressed or extinguished by time: which he also (being near his death) caused to be written on the Altar, on the two sides thereof, and permitted the people to come near it only that day, and there to offer burnt offerings; which is forbidden to them by the Law. These ordinances did Moses establish, and these the Hebrew Nation observe inviolably, even unto this day.

On the next morning here assembled all the people, with their Wives, and Children; he likewise commanded, the slaves should be present, binding them by an oath to maintain and keep the Laws; and that diligently tying themselves to the will of God, they should not so much esteem either their kindred, or means, or perils, or any other cause whatsoever, as thereby to be driven to neglect the Laws, or depart from the ordinances thereof: but whether any one of their kindred, or any City whatsoever, should seek to alter and disturb the fame, or strive to weaken the authority thereof, that both in particular and publicly, they should expose themselves, and endeavour to punish them: and if they should fortune to take such a City, they should raze and utterly deface the same; and if it were possible, not leave one stone upon another, but destroy the foundation. But if they were too feeble to take such a revenge, yet, that they should make it known, that they were not consenting to their impiety. Hereunto the whole multitude consented, and promis'd with an oath. He afterwards told them, how the people should know when the Sacrifices were agreeable unto God; and how they ought to march out to Battel, taking a sign from the stones of the High Priest's Rational, of which I have before spoken.

Jehus likewise, during the life, and in the presence of Moses, Prophesied whatsoever he intended to perform for the profit of the people, either abroad in the administration of War, or at home in prescribing Laws: and preparing them to that order of life which was newly prescribed them, he told them, that by instructions from God he Prophesied, that if they violated their Country Religion, they should not escape destruction; their Country should be filled with Foreign Arms, their Cities Sack'd, their Temple Burnt, and themselves sold under the Spear; and that they should serve a Nation, which would not be moved or touched with commiseration of their afflictions and miseries; and, at length, they should too late and unprofitably repent of their error: yet, that God, their establisher, would restore the Cities to the ancient Citizens, and the Temple to his people: And that this should come to pass, not only once, but also many times. Then did Moses also appoint Jehus to lead his Army against the Canaanites, promising him that God would be assisting to his actions and wishing all sort of happiness to the people.

Seeing that (saith he) I go unto mine Ancestors, and God hath prefixed this day for my departure, it is very just, that living as yet, and standing in your presence, I give him thanks for the care and providence, which he hath hitherto had of your affairs, not only in delivering you from so many evils, but also in largely imparting his blessings unto you; and for that he hath always favourably helped me, whilst I endeavoured by my labour and care to reduce your fortunes to a better state: for it is he which hath given both the beginning and the accomplishment, making use of me but as his Minister and Servant in all that good which hath been done to his people. For all which things I have thought requisite, in departing from you, to bless the goodness of God, who in time to come shall have the care and charge of you: and to acquit my self of that debt, I leave you this in remembrance, which is, that you ought to serve and honour him, and reverence the Ordinances which he hath given you; whereby continuing his favour towards you, he will grant you grace to preserve and keep this excellent gift. Truly a Law-giver that were no more than a man, would be greatly displeased with those, who should violate his Ordinances, and set them at naught: do not you therefore tempt God, who is provoked unto anger, when those Laws, which he himself hath established, and given you, shall be contemned and neglected.

Whilst Moses pronounced these his last words, and fore-told to the Tribes their several deficiencies, and with'd them a thousand blessings, the whole Multitude brake into tears; and the women beating their Breasts, shewing the sorrow they repented for his death. The Children likewise lamented, because that in their tender years they had understood the virtue and famous acts of Moses; and bewixt the elder and younger sort, there was as it were a conflict who should weep most bitterly: for the one understanding of how worthy a Governor they were deprived, lamented the time he came; and the other were perplexed, because they should then lose him, they before had sufficiently tasted and made trial how great his virtue was. But how great the compassion and complaint of the people was, may be conjectured by this that then befell the Prophet. For although

The year of the
World, 3497.
before Christ's
Nativity,
1497.

Deut. 20. 1, Ad
16.
Moses bindeth
the Hebrews
by an oath not
to keep the Law.

Deut. 31. 15.

Deut. 34. 9.

Moses exhort-
eth Jehus.

Deut. 31. 13.
Deut. 34. 9.

Deut. 31. 8.
The weeping
lamentation at
Moses death.

The year of the
world, 3403.
before Christ's
Nativity,
1471.

although he were assuredly persuaded, that a man is not to lament at the instant of his death (because it happens to him both according to the Will of God, and the Law of Nature) yet beholding the affection of the People, he could not restrain himself from tears. After which, he walkt towards the place where he was to dye, and they all followed him weeping. Then did *Moses* (beckning with his hand) warn them from afar off, that they should stand still, and keep their places; and he desired them that were nearest him, by word of mouth, not to afflict him any longer, by following him with so many testimonies of affection. Accordingly, to obey him, they stood still, and all together bewailed their calamity in so great and so general a loss; only the Senators *Elezazar* the High Priest, and the chief Captain *Johua* accompanied him. And when he was arrived on the Mountain called *Abarim* (which is very high, and situate near *Jericho*, from whence he might discover the greater part of the Land of *Canaan*) he dismissed the Elders, and whilst with mutual embraces he took his last leave of *Elezazar* and *Johua*, and discoursed with them, a Cloud suddenly environed him, and he was carried away into a certain Valley: but the Holy Books which he left us, say that he dyed, fearing lest for the excellency of his virtue, they might report that he was taken up into Heaven. The whole time of his Life was 120 years, the third part whereof wanting a month, he spent in government of this great People. He dyed the last month of the year, and the first day of that month which the *Macedonians* call *Dysdros*; and our Countreymen, *Adar*. He was, of all Men that ever liv'd, the wisest, and who in execution of his good counsels, had no man to equal him. Moreover, in eloquence he was incomparable, and in dexterity and grace to entertain and persuade the People, he had no second; and so were his passions always govern'd by his wisdom, that he seem'd utterly to want them, and only to know the names of those passions of which he saw the effects in other men. His skill in War may give him a rank amongst the greatest Captains, and no man ever had the gift of Prophecy in so high a degree: for his words seem'd so many Oracles, and that as inspir'd to him by God himself. The People mourned for him 30 days: nor were they ever seized with so extreme grief, as they were at this time, when the Prophet dyed; neither did he only leave behind him a present desire of him, but a great estimation amongst all men, who have ever chanced to read and examine his Writings, and by them estimated his virtues. And these are the things which I thought good to say of the death of *Moses*.

Moses when he
dyed, was 120
years old. *Adar*,
amongst the *He-
brews*, *Adar* is
the 12. month,
but amongst us
it is called
March.
Eze. 10.
Moses was a
good Govern-
or and a great
Prophet.

THE N

A The Fifth Book of the Antiquities of the JEWS, Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fifth Book.

1. How *Johua*, General of the Hebrews, having overcome and slain the Canaanites, divided their Land amongst the Tribes by lot.
2. How after the death of the General, the Israelites (neglecting the Ordinances of their Forefathers) fell into extreme Calamities: and through a Civil War that was raised amongst them, there were but 600 of the Tribe of Benjamin left alive.
3. How, for their impiety, the People of Israel were delivered by God into Captivity, under the Assyrians.
4. Their Liberty by Cenez.
5. How the People were once more overcome by the Moabites, and exempt from servitude by *Jodes*, otherwise called *Ehud*.
6. How they were brought under the subjection of the Canaanites, and restored to their liberty by *Barac*.
7. How the Amalekites having entered the Countrey of the Israelites, and conquered them, possessed and spoiled the same for the space of seven years.
8. How *Gideon* delivered the People.
9. How some Successors of *Gideon* waged War against the Neighbor Nations round about them.
10. Of *Samuel's* strength, and what mischief he did in Palestine.
11. How the Sons of *Eli* the Prophet were slain in Battle by the Palestinees.
12. How *Eli* (bearing of the death of his Sons, and the loss of the Ark) fell down from his Seat, and dyed.

CHAP. I.

D How *Johua*, General of the Hebrews, having overcome and slain the Canaanites, divided their Land amongst the Tribes by lot, John 2.

AFTER *Moses* was taken from amongst Men (in the manner which I have declared) the last duties were paid to him, and the time of mourning was paid; *Johua* commanded the People to prepare themselves, and to march forward to Battle. He sent Spies likewise to *Jericho*, who might both sound their minds, and discover their Forces. Soon after he dislodged, and encamped in the open field, intending, with all expedition, to pass the River of *Jordan*, as soon as any opportunity offered it self. Then assembled he the Princes of the Tribes of *Reuben* and *Gad*, and of the half Tribe of *Manasse*; (for to this half Tribe the Countrey of the Amorites, which was the seventh part of *Canaan*, was given for an habitation) and remembering them of the care which *Moses* had taken of them even to his death, he exhorted them to perform with joy what they had promised him, as they were oblig'd, both in acknowledgment of the affection which he had testifi'd to them, and for the common advantage. They shew'd themselves ready and willing to perform that which he commanded them, and they furnish'd 50000 Men. After this, departing from the City of *Abila*, he drew towards *Jordan*, and marched forward some 60 Furlongs. When he was encamped, the Spies returned again, and presenting themselves unto him, certifi'd him of the whole estate of the Canaanites. For being unknown and unsuspected, upon the first arrival they observed and viewed the walls and strength of the City at their pleasure, lest or hardest to assault; neither did any that met them, offer any offence unto them: for whilst they thus pryed into, and viewed every place, the Citizens rather interpreted their diligence to be the curiosity of strangers, than suspected that they intended any hostile stratagem. About the shutting in of the Evening, they retired themselves into a certain Hilly that joined to the walls, whither they had been directed to take their retreat; and whilst after Supper they consulted about their return, the King adverti'd, that certain Spies (sent out of the Hebrews Camp, had survey'd the City, and taken up their Lodging in *Rabab's* house, with intent to conceal themselves, till they might get opportunity to depart, sent Officers to apprehend them, to the end that being brought before him, he might by Torture extort from them the cause and reason why they came into his City. But *Rabab*, having gotten some private intelligence of it, hid the Spies under certain

The year of the
World, 3403.
before Christ's
Nativity,
1475.

Spies sent out
into *Je-
richo*.
Spies call'd
up what the
Tribe of *Gad*,
Reuben, and
Manasse had
promised *Mo-
se*.
Num. 13.
The Spies for-
saw *Jericho*.

M

Packs

The year of the
World, 2494.
before Christ's
Nativity,
1470.
vers. 4, 6.
Rahab hideth
the Spies.

Packs of Linnen, which the dyed near the walls, and told them that were sent by the King, that certain strangers a little before Sun-set had fupt in her house, but that they were departed; and if they were suspected by the King as persons that intended any detriment to the City, they might with little labour and peril be overtaken in their way. They hearing the woman speak after this manner, and imagining no subtility or deceit in her, returned back without searching the Hoftry, and went in pursuit and search after them every way, tracking every path, where they might be suspected to travel towards *Jordan*. But having no tidings of them they desired any further to pursue them. No sooner was the Tumult appeased, but *Rahab* call'd forth the Spies, and told them the dangers to which she had expos'd her self for their security (for she had been convinc'd to have conceal'd them, both she and all her family had miserably perished.) She therefore desired them, to fware to her that when they should take *Jericho*, and kill all the inhabitants with the Sword, (as God had told her they should) they would save the life of her and her family as she had saved theirs.

This said, the diffimiled them, to the end they might return home again. After they had with many thanks proffered, and swore to her, to acknowledge her kindnes not in words, but in deeds; and had advis'd her that when the should perceive the City ready to be surprized, the should retire all her substance, and all those that appertained unto her, into her house; and that before the door thereof, the should hang a Red Cloath, to the intent that the General perceiving the same, might inhibit the Souldiers from pillaging and spoyleing her house: for (said they) we will give him notice by the hanging of this Red Cloath, that we are in danger to be taken for our lives) and if by misfortune any of our Friends in the Combat should be importunately untous, and we befeech God (by whom we have sworn) that he be not displeaied against any of us, but only against such as falsifie their oaths. Having after this manner

Jos. 3. 1, 2, 3.
So shew passeth
Jordan with
his Army.

Ref. 4. 2432

*Josh. 4. v. 3. -
ad finem.
Joshua build-
eth an Altar on
the other side
of Jordan.
Josh. 5. 10, 11,
12.
The Israelites
celebrate Es-
ter, enjoy the
fruits of the
earth, and cease
to feed on
Manna.*

John. 6. 2.
Fosborne with his
Army walketh
about the City.

A Horns, and so returned back into their Camp. Which when they had done for the space of six dayes, on the seventh *Jofhua* assembled the Army and all the people, bringing them joyful news of the City, which that day should be taken without labour, (the walls falling down of their own accord, and without mans hand, and yielding them free the passage and entrance into the City) and he encouraged them to kill all those whom they met, and not to give over the slaying of their enemies, although they were weary, nor to be moved with compassion, nor allured of their enemies, although they were weary, of prey, or to permit the enemy, in any fort, to flye, but that they should extinguish and likewise that all the gold and silver that was found should be brought into one place, B to offer to God as the first fruits, and in thanksgiving for his assistance: and that only *Rahab* with her Kindred should be spared, by reason of the oath which she had formerly sworn unto her. This said, he advanced his Army towards the City; then did they once more walk round about the City, the Ark marching before them, and encouraging them to Valour by the found of their Cornets. And after they had environed the walls seven times, and had a little reposed themselves, the walls fell (though the Hebrews had forced no Engine, nor used any other violence against them.) So that they entering into the City, slew all those that were therein, who were already discomfited made unapt to fight: so that they were slain in their streets, and throw their fudden fear C relieve to succour them; and so great was the slaughter, that they neither spared nor Children, but filled the City with dead Carcasses; which at length being set on fire, served for a Funeral flame to consume them; and with like fury they ravaged and burnt the houses of the Countrey; only *Rahab* and her household (who kept themselves within her house) were saved by the Spies: and being brought to *Jofhua*, in preference, he gave her thanks, for saving his Spies, and promised her that he would reward her courteousnes, and soon after he gave her possessions, and ever held her in great honour. All of the those that should afterward endeavour to erect that which he had ruined: namely, that he should lay the first foundation, should be deprived of his first begotten Son; and he that should finish the work, might lose his youngest Son; and it hath pleased God that this impaction hath not been frustrate, as hereafter shall be shewed. At the surprize and lucke of this City, there was gathered an infinitenquantity of Gold, Silver, and Braſe; and none but one man brake the Edict, or sought any prey or lucre for himself. These spoils *Jofhua* delivered to the Priests to be laid up in the Treasury; and after Tribe of Judah, having got the Kings Coat embrodered with Gold, and an Ingot of Gold of two hundred Sicles in weight, and thinking in him self that it were not preferred to God, who had no need thereof, he digged a deep Pit in his Tent, and buried all his spoils therein, thinking by this means to defraud God, as well as his Companions. At that timethat their Tents were pitched in a place called *Gilgal*, which significth *Embranchment*, because being delivered from the affliction of Egypt, and the penury of the Desart, they thought they had nothing more to fear. But some few dayes after the destruction of Jericho, *Jofhua* sent out three thousand Armed men against *Ain* (a City situate a little above Jericho) who encountering with the Amite in Battell, and by them put to flight, lost thirty fix of their company. The rest of which disalter being brought to the Camp, the *Israelites* were seized with exceeding grief, not only for but also by reason of the despair they conceived of their future success. For whereas they had perswaded themselves that they were already Masters of the field, and that their Army should be always Victorious, according as God had promised them, they saw, to the contrary, that this success had raised the hearts of their adversaries; so that they saw themselves with sackcloth, they spent three dayes in tears and lamentation without raising any meat; so grievously were they afflicted with the defeat that had happened. *Jofua* seeing the Army dejected after this manner, falling on his face to the earth, addressed himself to God, saying, We have not been induced by our own temerity to attempt what we could not conquer this Land by force; but we have been heretofore encouraged by thy Servants Moyses, whom thou hast promised, by divers signs, that thou wouldest give us this Country to inhabit: and that our Army should have always the victory in battel, and of these thy promises we have oftenentimes experienced the event. But now beyond all expectation (having received an overthrow, and lost some of our soldiers) being terrified by this accident, and suspicious of thy promise to Moyses, we both abstain from War, and (after so many enterprises

The story of the
World, 700.
After Bright
Nightday,
1790.

Cap. 6. vers.
21, 22, 23.
Jofhua com-
mandeth that
none but
Rahab and hers
should be saved,

vers. 10:
The walls of
Jericho fall
down of them-
selves.

vers. 24, 25.
Jericho is ca-
pten, the men
within, the City
destroyed, and
burnt.
Rahab and
hers retained.

Jofhua, 7. v. 2
Acher hideth
certains parts
of the spoils
to try to Gods
Command-
ments.

Gilgal signifi-
eth liberty.
Gen. 7. 25
The *Israelites*
are pained
to death by the
defeat.

Jofua's
ad-
dress unto
God.

7. 6. A
Moyses, whom
thou hast prom-
ised, by divers
signs, that thou
wouldest give
us this Country
to inhabit: and
that our Army
should have al-
ways the victo-
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But now beyond
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soldiers) being
terrified by this
accident, and
suspicious of thy
promise to Moyses,
we both abstain
from War, and
(after so many
enterprises)

of such's
prayer unto
God.
of such, 7. 6. 7.
9.

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Achar found
out by lot and
punished.
2, 16, 17, 18

Ainslie sackt
and burnt,
v. 24, 25.

Joshua. 8. 1.
The prey di-
stributed
amongst the
people,

Форм. 9.3:

The Gibes-
wites send
Ambassadors
to Joshua.

vers. 6:
The Gibeonites oration
the Hebrews

vers. 15.
Joshua makes
a covenant with
the Gibeon-
ites.

Book V

A other means to procure their safety and security, and for that cause they had us'd this fraud, Whereupon he called to him *Eliabaz* the High Priest, and the Council of the Elders; and it was resolv'd not to infringe the Oath made to them, but that they should be oblig'd to serve for the publique works; Whereupon they were adjudg'd to attend on these services: and by this means delivered themselves from their imminent peril. But the King of *Jerusalem* was much incens'd against the *Gibeonites*, for that they had revolted and submitted to *Yohana*; and he assembled together the Kings of his neighbour Nations, to make War against them. The *Gibeonites* perceiving the danger they were in, and how the Enemy prepared to assault them, and to that end had pitched their Tents near a certain Fountain not far from the City, they desired *Yohana* to assist and defend them. For their affairs were in that state that the expected death from the hands of their Friends; and contrariwise hoped for help from those *Hebrews*, with whom they had contracted amity, notwithstanding that they arriv'd in that Countrey to destroy the whole Nation of the *Canaanites*. *Yohana* therefore (halting onward with his whole Army to give them assistance, and marching both day and night) early put them to flight, he purified them by a steep tract, which place is call'd *Bethora*, where he saw manifestly that God fought for him by the Thunder, Lightning and Hail that fell at that time, far bigger than was accustomed. The day also (the like whereof was never heard before) was lengthened, left by the speedy approach of the night the Enemy should escape from the Victor: and *Yohana* took all those five Kings in a certain Cave near *Makkedah*, where they were hidden, and condemn'd them all to death. And that this day was longer than ordinary, it is registred in the sacred Volumes, which are reserved in the Temple. After this wonderful success, *Yohana* led his Army to the Mountains of *Canaan*, whete having made a great slaughter of Men, and taken rich booty, he brought back his Army to *Gigal*. Now when the renown of the *Hebrews* brav'd acts, and their giving no quarter to any one person of their Enemies, was spread abroad among the neighbour Nations, they were posses'd with great fear: so that the Kings of the *Canaanites*, that bordered upon *Libanus*, and they also of the Plain, of *Canaan*, joyned themselves Confederates with the *Philistines*, and all of them encamp'd near *Bethsa*, (a City of the higher *Galilee*, not far from *Ceder*, which is also fixtuate in the Land of *Canaan*.) The whole Army consist'd of three hundred thousand Footmen, ten thousand Horlemen, and twenty thousand Chariots. This great multitude of the Enemy affrighted *Yohana*, and the *Israhelites*, for that they conceived little hope of obtaining the Victory: but God reproach'd and upbraided them for their timidity, and for that they suspected themselves to be unsecure under his protection; he promised them likewise, that he would overcome their Enemies, and make their Horses unprofitable, and consume their Chariots by fire. *Yohana* embolden'd by these promises from God, march'd out against his Enemies, and came upon them the fifth day. The encounter was strong, and the slaughter so great, that they who heard the same, would scarcely believe it. Many were slain in the pursuit; so that (a few only excepted) the whole Army was put to the Sword. The Kings also were all slain; *Yohana* also command'd that their Horses should be slain: and he burnt their Chariots, and victoriously march'd thorow the whole Countrey; so that no man durst come out, or make head against him. He besieg'd their strong places, and killed all those that fell into his hands. Now when the fifth year was ended, and none of the *Canaanites* were left alive, (except such as were fled into their Caves and Fortresses) *Yohana* once more retir'd his Camp towards the Mountains, and placed the sacred Tabernacle in the City of *Sile*, which seem'd to be a very fit place, and by reason of the beauty of the lame; where the Ark might remain, till such time as their affairs permitted them to build a Temple. From thence he departed with all the people, to *Sichem*; and there built an Altar, according as *Moses* had formerly command'd; and having divided his Army, he plant'd half of them on the Mountain of *Gazimoth*, and the other half on the Mountain of *Gebel* (on which also he built an Altar) with the *Levites* and the Priests; and after they had sacrific'd and pronounced the curses formerly mention'd, and ingraven them on the Altar, they returned to *Sile*. Now, inasmuch as *Yohana* was well stricken in years, and very well perceiv'd, that the Cities of the *Canaanites* were hardly to be assaulted, both in respect of the places wherein they were fixtuate, and of the munitions wherewith (besides other advantages of nature) their walls were strengthen'd and fortified (for the *Canaanites* having intelligence of the departure of the *Israhelites* out of *Egypt*, and how they fastned thither, with intent originally to extinguish and overthrow that Nation, spent all that time in fencing and fortifying their Cities) he assembled all the people in *Sile*; where he reassembled them, to give them this

The year of the
World, 2494
before Christ's
Nativity,
1470.

v. 21, 23.
The *Gibconites* are appointed to publick ministries.
Fest. 10. v. 1.
The King of *Ferusa* com moveth War against the *Gibconites*.

vers. 9, 10 11;
Joshua driveth
them of
Jerusalem to
Bicht.

my *verf. 13.*
ve The Sun flood
at still.

Five Kings
slain.
Foshtna 1 1, &
12. per totum.

*Joshua 11. 1.
ad 5.*
The Kings of
the *Canaanites*
move War
against the
Hebrews.
The huge
Army of the
Canaanites.

v. 7. *ad finem:*
All the Kings
of the Canaan-
ites slain.
Joshua spoyleth the whole
Land of CA-
naan.

The year of the
World, 4009.
before Christ's
Nativity,
1465.

v. 13.
Jofua divideth
his Army into
parts.

Hebr. 9. Ruff.
fuma, chap. 3.
Jofua 13. a.

v. 2. ad 22.
Jofua com-
mandeth the
dividing of
the Country,

and coun-
selleth that
the two Tribes
and an half
should be di-
vided.

Jofua divideth
certain men
to measure
and divide
the Land.

Jofua 13. 19.
Jofua divideth
the Re-
gion of Ga-
zae to the nine
Tribes, and
the half Tribe
of Manaf-
fer.

Jofua 14. 15.
29. per totum

Supra tit. 4.
chap. 7.

Numb. 32. 8.
Jofua 13. 24.
29.

Jofua divideth
every Tribe to
sort out the
race of the
Canaanites.

The Cities of
the Levites
Numb. 35. 6.
1. 14.

Deut. 19. 2.
Jofua 10. 14.
30. 11.

favoured them with, because they had observed his Laws. That the 31 Kings which had been so hardy as to encounter them, had by them been overcome; that all the Armies that had opposed them in battle, were wholly discomfited, and most of their Cities taken; so that there remained not any memory of them. But for that some of the Cities which remained were so fortified that they required long Sieges to get them, he thought good that the Tribes which had been drawn from out the Country beyond Jordan, to be Associates in this common cause of Conquest, and by reason of affinity, had made themselves companions in their perils, should be sent back into their own Country, with thanks. And that some of each Tribe of approved uprightness and loyalty should be chosen, who surveying the Country might faithfully give a report of the extent thereof. This sentence was approved by the whole multitude, and thereupon divers men were sent (accompanied with such as were skillful in Geometry) to measure out the Land, and to estimate its goodness. For the nature of the Land of Canaan is such, that though there are great Plains very fertile, yet the Land being compared with other places of the same Country, cannot be esteemed excellent, compared with the other Countries of Jericho, and the Land about Jerusalem, it may seem to be nothing worth: although generally the whole Country be small, and for the great part mountainous, yet in respect of the abundance, and beauty of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, than their measure; by reason that oftentimes one Plow-land was worth one thousand other. Those which were sent were ten in number, who (having travelled over the whole Country, and surveyed the same) returned again, at the end of six months, to Sidon, where the Ark was kept.

Then Jofua, (taking unto him Eleazar, with the Elders, and Princes of the Tribes) divided the Region among nine Tribes; and the half of the Tribe of Manasse, proportionably to the greatness of each Tribe, and when the lot was cast, there fell to the Tribe of Judah all the higher Judaea; which extendeth itself in length to Jerusalem, and in breadth to the lake of Sodom; to which likewise were annexed the Cities of Ascalon and Gaza. The Tribe of Simeon (which was the second) obtained a part of Idumaea, confining upon Egypt and Arabia. The Benjamites had that Country which extendeth from Jordan to the Sea in length, and in breadth from Jerusalem to Bethel: this portion was very small, by reason that the Country was good, for it contained the Cities of Jericho and Jerusalem. The tribe of Ephraim was allotted its portion in length, from Jordan to Gadara; and in breadth from Bethel to the great Plain. The half Tribe of Manasse had the Territory from Jordan to the City of Dor in length, and in breadth to the City of Bethsan (which is at this day called Scythopolis.) After them, Issachar had that which lies between mount Carmel, and the River of Jordan, in length, and the Mountain Itob, for the bounds of its breadth. The Tribe of Zabulon was allowed that Country, which stretcheth out as far as Genazereth, and abuteth on mount Carmel, and the Sea. The Country, which is betwixt Carmel and Sidon, was adjudged to the Asserites, in which portion was comprized the City of Arce, which is also called Apur. The Nephthalites possessed that quarter that stretcheth out from the East to the City of Damascus, and the lower Galilee, as far as the Mountain of Libanus, and the head of Jordan, that issueth from the same, on that side which confines on the City Arce Northwards. To them of Dan were assigned the Valleys extending Westward, and terminated by the Cities of Asoth and Dor, containing all the Country of Jamnia and Gitta, from Abaron, even unto that Mountain where beginneth the portion of Juda. After this manner did Jofua divide the Country of six Nations (bearing the name of Canaan) and gave it in possession to nine Tribes and an half. For Assigned (so called from of the Sons of Canaan) had been already taken by Moses, and quarter of Simeon of the Aruceans, Amatheans and Arithbeans were not comprized in this division. But Jofua finding himself burthened with years, and unfit to execute his enterprises in his own person, and observing that the Governors of the people to whom he gave employments, acted negligently; he exhorted every Tribe in particular, to begin themselves courageously in the extent of the Territory allotted to them, for exterminating the remainder of the Canaanites; as Moses had before told them, that their safety, and the maintenance of the Laws and Religion consisted in that one point, which he had likewise learned by his own experience. Further, that they should deliver unto the Levites thirty eight Cities, because they had already ten in their possession, within the Land of Amorthea: three of which were ordained for Cities of refuge to those that fled: (for he advised them, with all consideration and care to omit, nothing of that which Moses had commanded them,) of the Tribe of Juda, Hebrews; of that of Ephraim,

Sichem

A Sichem, and of Nephthali, Cader: which is higher Galilee. Moreover, he distributed unto them the surplussage of the prey, which was very great: so that not only in publick, but in private, they got no small quantity of fultenance; for there was so much Gold, and Rayment, and Household-stuff, and so great store of Cattel and Horses, that the Common-Wealth and all particular persons were enriched with it. After which he assembled the whole Army, and to those that were planted on the other side of Jordan, (who had born Arms with the rest, and were in number no less than 50000) he spake after this manner.

Since God (the Father and Master of our Nation) hath given this Country into our possession, and hath promised to continue and conserve the same for ever, and since likewise you have willingly and forwardly assisted us in all our necessities and dangers, (according to Gods command and direction) it is requisite at this present (since there remains not any further matter wherein we have need to employ you) that we dismiss you home, to enjoy some quiet, not doubting, that if hereafter we shall have need of you, you will, with no less willingness, be as industrious to do us kindness. Wherefore yield you hearty thanks; for that you have vouchsafed to be companions in our perils: and we desire, that you will continue your mutual affection, remembering us as your friends, and how you have gotten your possessions by our help, as we (by Gods favour and your assistance) have attained to this our present felicity. Neither have you adventured, without some reward of your travels; for in this your warfare you are enriched, and shall bear away with you a great quantity of Gold and Silver; and besides all these, our benevolence and love, tied unto you with all sincerity, whensoever you shall have cause to rise up. For you have neither forgot, nor slighted by Moles command, before he departed out of this life, and have spared no endeavour, whereby you might try our affections to you. We therefore desire, if you to your own possessions, in fulness of contentment, praying you to remember these things, and never to put any bounds to the inviolable amity which is betwixt us and Hebrews. For all of us (both those that dwell on this side, and on the other side of Jordan) are the posterity of Abraham, and one and the same God gave life both to your and our progenitors; whose Laws and Religion (instituted by Moles) are diligently to be observed: D For by this means, he will become our helper and saviour; as on the contrary, if we shall degenerate from his statutes, he will be our Enemy.

After he had spoke to them after this manner, he embraced in particular, the chieft of these Tribes, who returned, and their whole people with them. This done, he stayed in that place; but the rest of the people accompanied them onward with tears, and they separated the one from the other, with great grief. But after the Tribe of Ruben and of Gad, and the rest of the Manassites, had passed over Jordan, they built an Altar upon the Bank of the River, that might serve for a memorial to posterity, of the alliance which they had with those that dwell on the other side of Jordan. When the tidings hereof came to their ears that dwell on the further side of the River, that they had built an Altar, but they were ignorant of the cause of building it, they supposed that seeking to innovate their Religion, they would introduce the service of foreign and false gods. And being rashly stirred up with this suspicion of the violation of their Religion, they put themselves in Arms, with a resolution, to revenge themselves of those who had built that Altar, for that they had forsaken the Laws and Ordinances of their fore-fathers. For they supposed, that they were not so far to respect their parentage, or dignity, as to forget the will of God, and that service which was agreeable in his sight. For which cause (being in this manner incensed) they prepared themselves to the expedition. But Jofua and the High Priest Eleazar, with the rest of the Elders, F restrained them; counselling them, first of all to inquire what was their intention; and afterward, if it should appear that they did it with a sinister intent, then they might lawfully invade them with the Sword. Hereupon they sent Phineas, the Son of Eleazar, and ten other of the noblest among the Hebrews, as Ambassadors to them, to know what the intent and reason was, why they had built that Altar on the bank of Jordan.

Now when these Ambassadors had past the River, and were come amongst them, they summoned an Assembly, and Phineas standing up in the midst of them, spoke after this manner:

G Thou have committed too heinous an offence (saith he) to be punished only with words; yet notwithstanding, we have not upon the instant taken Arms to assault you in Battle, nor had regard to the heinousness of your Crime, to the intent to punish you; but we are sent to you as Ambassadors

The year of the
World, 4009.
before Christ's
Nativity,
1465.

The distribution
of the prey.
Jofua 12. 22.
46.

Jofua's ordi-
nation to those
that dwell on
the other side
of Jordan, and
had served
with the rest.

Hebr. 9. Ruff.
fuma, chap. 4.
Jofua 22. 10.
13. 12.

The Phineas
after they had
built over Jer-
dan, built an
Altar on the
Bank
thereof.

v. 13. 14, 15.
The Amba-
sadors of the
Tribes to the
rest of the Is-
raelites.

v. 6.
Phineas
station-
ing to the
Rabbanites.

The year of the
World 3499.
Before Christ's
Nativity
1465.

Ambassadors (in consideration of our alliance) and for that (as we suppose) you may be drawn by good persons to the acknowledgments and detestation of your fault; to the end, that when we are informed of the cause that hath induced you to erect this Altar, it may not be thought, that we have headlong thrust our selves into Arms against you, if out of a good intent you have built the same: and if it appear otherwise, that the offence is justly charged upon you, we may take revenge of the same, according as reason requires. For scarcely could we believe, that you (who are well-grounded in the Knowledge of God, and hearers of these Laws which he himself hath given you) should (since your departure from us, and upon your arrival in your own Patrimony which you have obtained by lot, by his favour, and peaceably enjoy by his providence) forget him so soon, as to forsake the Tabernacle, Ark, and Altar, and introduce strange gods, to the intent to be partakers of the impieties of the Canaanites. But if you repent of your misdeed, and persevere no longer in great madness, but reclaim your selves, and return to your ancient Religion, a Pardon is granted you: but if you obstinately persist in your wickedness, there is nothing which we will not do for the maintenance of our Religion, and passing the River for defence of it, (or to speak more fully) of our God's, and accounting you no less hateful and iniquitous than Canaanites, we will treat you after the same manner as we have treated them. For do not suppose, that because you have past the River, you are exempt from God's power; because God is in all places, and it is impossible for you to avoid either his power, or his vengeance. If the Province which you possess is an impediment to your salvation, it were better for you to make a new division of Lands, and leave this Region how plentiful soever, it behooveth you therefore to renounce your Error, as we conjure you to do, by that love which you bear to your Children and Wives, and by the respect you holdst that which is most dear unto you, that you inforce us not to wage War against you. Resolve your selves therefore in this present matter, assuring your selves that therein consisteth the issue, whether you had rather perpetually enjoy your peace and safety by our persuasion, or expose both you and yours to the peril of a bloody War.

After Phineas had finished this his Oration, the chief of the Assembly answer'd him in this manner:

Ver. 11.
The Reubenites answer.

We never thought of altering the Union which joins us so near together, or of innovating any thing in that Religion of our Fathers; we will always persevere therein: we know that there is one God, the common Father of all the Hebrews, and none but the Brazen Altar which is before the Tabernacle, shall receive our sacrifices. As for that which we have now erected, and which breedeth in you at this present a cause of suspicion, we built it not to the intent to offer sacrifices upon it, but only to remain as a perpetual monument of our alliance, and of our obligation to continue firm in the same belief; but not to the end to make any alteration of Religion. And that this was the only cause which induced us to build the same, we call God to witness; wherefore instead of continuing to accuse us, you ought, for the future, to have a better opinion of us, than to suspect us of a Crime, of which none of Abraham's Posterity can be guilty, without deserving to lose his life.

Joseph dwelt
in Sichem.
Job. 23. per
to am.
Joseph's Ex-
hortation at
his death, to
the Magis-
trates and El-
ders amongst
the Hebrews.

As soon as Phineas had heard these things, and praised their constancy, he returned to Joseph, and gave him account of his Embassy in presence of the People, who rejoicing at that they had no occasion of Civil War, or Bloodshed, offered to God Sacrifices of Thanksgiving; and presently dissolved the Assembly, each man returning to his own home: but Joseph chose his habitation in Sichem.

Job. 14. 19.
Joseph's death.

After twenty years, Joseph being extremely old, call'd to him the most honourable of every City, and the Elders and Magistrates, and as many of the People as might commodiously be present, and spake unto them. First, he called unto their remembrance the many benefits which God had bestowed upon them; by means whereof, from a poor and afflicted condition, they had attained great riches and glory. Then he exhorted them to observe his Commandments most Religiously, to the end God might continue his merciful hand over them; since they knew that his favour could be kept to them by no other means, but by their obedience. He further told them, that he thought himself oblig'd, before he departed out of this life, to admonish them of their duty. Last of all, he desired them to accept well of that his good admonition, and to be perpetually mindful of the same. As he ended these words, he gave up the Ghost, and died in the 110 year of his age, whereof he spent 40, as Minister under Moses, their chief Magistrate; and after his death, governed the Commonwealth 25 years. A Man of incomparable prudence and eloquence, wise and diligent in matters of Government, and especially capable of the most important affairs of Peace and War; in a word, the most excellent Captain Governor of his time. He was buried in a City called *Thamna*, belonging to the Tribe of *Ephraim*. About the same time likewise dyed Eleazar the High Priest, (leaving the Priesthood to Phineas's Son) his Sepulchre is seen at this day in the City *Gabatha*. After their deaths, Phineas being demanded by the People what God's plea-

Ver. 33.
Eleazar's death.

A pleasure was, and to whose charge the Wars against the Canaanites should be committed, answered them, that God commanded to give the Government to the Tribe of *Judah*, which choosing that of *Simeon* for their Associates, undertook the War, with this condition, that when they had utterly rooted out the remnant of the Canaanites out of their own Tribe, they should likewise employ themselves to extinguish all the Reliques of that Race amongst the other Tribes.

The year of the
World 3500.
Before Christ's
Nativity
1450.
Judg. 1.

CHAP. II.

How the Israelites, after the death of their Emperor, forgetting the Religion of their Forefathers, fell into extreme Canaanites: and how through a Civil War raised amongst them, there were only 600 of the Tribe of Benjamin left alive.

BUT the Canaanites (whose estate at that time was very potent) expected them with great Malice about the City of *Bezer*, having their Army conducted by the King of that place, called *Adoni-Bezek*, which name signifieth, Lord of the Bezekites: (for *Adoni* in the Hebrew Tongue, is Lord) and these Men promised themselves the Victory, by reason that Joseph was deceased. Against these, the two Tribes of *Judah* and *Simeon* fought very valiantly, and slaying 10000 of them in the pursuit, they took *Adoni-Bezek* Captive, who having his hands and feet cut off, acknowledged the divine justice: for he confessed that he had used 72 Kings before times after the same manner. In this condition they conducted him near *Jerusalem*, where departing out of this life, they buried him. Then they over-run the Country, sacking and taking the Cities; and after they had diverts of them in their possession, they besieged *Jerusalem*, and entering the lower City, they put all the Inhabitants to the sword. But the higher Town was very hard to be assaulted (by reason of the Fortresses, and strength of the Walls, and the naturally strong situation of the place) which was the cause that they rais'd their Camp to go and besiege *Holbon*, which they took, and slew all that were therein. Amongst whom there were some of the Race of the *Gyants*, whose stature was so prodigious, their aspect so terrible, and their voice so dreadful, that it can scarce be believ'd; their Bones are still to be seen at this day. This Country being very considerable, was given to the *Levites*, with 2000 Cubits of Land round about: the rest of the Country was freely given to *Caleb*, according as Moses had commanded, he having been one of those Spies which Moses sent to view the Land of *Canaan*. They gave lands and possessions likewise to the posterity of *Jehro* the *Midianite* (who was Father-in-law to Moses) for that they had forsaken their own Territories, and join'd themselves to the Israelites, and been with them in the Desert. The Tribes of *Judah* and *Simeon* took those Cities of the mountainous Country of *Canaan*, and also those that were in the Plain near the Sea-coast, namely, *Ascalon* and *Asoth*. But they could not take *Gaza* and *Accaron*; for those Cities being in the flame to their disadvantage. So these two Tribes having had good success in Wars, retired to their Cities, to enjoy in peace the spoils which they had taken.

Heads & Ref.
sum. cap. 1.
al. 2.
Judg. 1. 1, 2;
al. 1.
Ten thousand
Canaanites
 slain, and
Adoni-Bezek
taken, ver. 6, 7.

As for the Benjaminites, to whom *Jerusalem* appertained, they received the Inhabitants thereof as their Tributaries; so that all being in peace, and the one ceasing from slaughter, and the other assured from danger, they employed themselves in manuring the Country. The rest of the Tribes did the like, conforming themselves according to the example of the Benjaminites, and contenting themselves to receive their Tributes, they suffered the Canaanites to live in peace. The Tribe of *Ephraim* having long besieged the City of *Bezek*, could not see such an end of their design, as the length of time, and the Travels they had taken in the Siege required: and although they were very much toyed and wearied with the same, yet they continued the Siege. At last one of the Inhabitants, (who was carrying Provvisions thither, fell into their hands) whom they promis'd, that if he would lead them into the City, they would save him, and grant life and liberty likewise to all his Family. He was persuaded, and by his means they became Masters of the place; he and his were spared, but all the rest of the Inhabitants were put to the sword. From that time forwards, the Israelites ceas'd to make War, and employed themselves in Tillage of their Lands, and husbanding their Fruits: and being grown rich, they followed the delights and pleasures of the World in such sort as they became dissolute, and had no regard either of their ancient Discipline, or the Laws of their Forefathers. Whereupon God was highly incensed against them, and he gave them to understand, that contrary to his Command, they had spared the Canaanites; and that those Canaanites, in time to come, should exercise great Cruelties against them. And although they were astonished at what was declared to them, yet they would not resolve to renew the War, both for that they had received many Tributes from the Canaanites, and because of effemi-

Heads & Ref.
sum. cap. 1.
al. 2.
Judg. 1. 1, 2;
al. 1.

Ver. 16.
The Israelites
overcame not
the Canaanites
at one time.
Judg. 1. 26.
The Ephraim-
ites recover
Bezek by a
stratagem.

Heads & Ref.
sum. cap. 6.
al. 2.
Judg. 2. 1, 2, al
1. The Israelites
omit War

The year of the world, 3466. before Christ's nativity, 2488.

Guid. 19. per totum. The History of the Levites Wife.

Thirty Stadia are four Italian Miles, and an half.

A. v. 22. 14. 16. The horrible wickedness of the Gibonites.

Ver. 29. The Levite divided the body of his Wife into 12 parts, and sent them to the twelve Tribes, Guid. 20.

effeminated with delights) they were unwilling to endure labor. At this time the Government of the Commonwealth was corrupted, and they respected no more the ancient forms of choosing Senators, or any other Magistrates; they were extremely addicted to Gain, and minded only private Interest. Amidst this disorder, a particular quarrel happened, which brought forth a bloody Civil War. The occasion of which ensued.

A certain Levite of the common sort, that dwelt in the Dominion of the Ephraimites, took a Wife that was born in the City of *Bethlehem*, which pertaineth to the Tribe of *Judah*, whom (by reason of her incomparable beauty) he most intirely loved; but was much grieved, that he found not her affection answerable to his: At last, his reproaches of unkindness became so tedious to the Woman, that (tyred with disquiet) the forsook her Husband, and went and dwelt with her Father. The Husband grieved hereat, (by reason of the love he bare her) went to her Fathers house, and was reconciled to his Wife. There abode he for the space of four days, being friendly entertained by her Father and Mother. On the fifth day, he thought good to return to his own dwelling, and both of them departed about Evening (by reason that the Father and Mother were loth to part with them, and had consumed the better part of the day in entertainment.) They had a Servant which follow'd them, and an Ass likewise, on which the Woman was mounted. Now when they had travelled 30 Furlongs, and drew near the City of *Jerusalem*, their servant counselled them to take up their lodging in some place, lest by their late Travel they might fall into some disaster, and the rather, because they were not far from the Enemies Countrey; and that the present time was such, as gave them just cause to fear. But this advice pleas'd not his Master, who would not lodge amongst those of a Foreign Nation (for the City pertained to the *Canaanites*;) but his intent was to pass farther, and Travel yet 20 Furlongs more, to take up his lodging in one of his own Cities. This resolution being taken, they came to *Giba*, a City of the Tribe of *Benjamin*, when it was late: and finding no man in the Market-place that would lodge them, at length a certain old man, returning out of the Countrey to his house, (who was by birth an Ephraimite, and dwelt in that City) meeting him, asked him what he was? and why he made it so late before he took up his lodging? he answer'd, That he was a Levite, and that he brought his Wife with him from her Parents, and was returning to his house, which was amongst the Tribe of *Ephraim*. The old man having regard to his Parantage, (by reason that he was of the same Tribe) lodg'd him in his own house. But certain young men of the City, who had seen the Woman in the Market-place, and were taken with her beauty, understanding that she was gone to the old mans house, who, by reason of his weakness and age, was not able to defend her, went and knockt at his door. The old man desir'd them to depart; and not to offer him such a displeasure. But they importun'd him to deliver them his Guest; which done, they promis'd him in no sort to cause his further molestation. But though the old man alleg'd that he was his Kinwoman, and that her Husband was a Levite; and that they should commit an heinous offence, in sinning, for the sake of their corrupt pleasure, against the Laws: yet he had no regard of equity, but mock'd him, and menac'd to murder him: because he hinder'd them from satisfying their lust. Finally, he offer'd to abandon to them his own Daughter, choosing rather to let them satisfy their unbridled Concupiscence on her, than that his Guest should suffer any Villany. Notwithstanding all this, they ceased not to urge the delivery of the Woman; and they seconded their disorderly desires with violence, taking her by force, and leading her to their own lodgings. Afterwards (having all night lewdly satistied their lusts on her) they thrust her out of doors from them at break of day. But the being desolate, and discomforted by this disaster, returned to her lodgings; and both by reason of the Villany which she had suffer'd, and the shame that hinder'd her from appearing before her Husband, who was outrag'd in her person, she fell down, and gave up the ghost. Her Husband supposing that she was only fainted away, endeavor'd to recover her, and to comfort her, because she had not willingly consented to their violences and luits, but, in spite of her resistance, was ravish'd by them, and taken out of his lodging. But when he saw she was dead, the excess of grief caus'd him not to lose his judgment. He laid the dead body upon his Ass, and carried it to his house; where he no sooner arriv'd, but he divided the same into 12 pieces, every Tribe, who were the Authors of his Wifes death, and what Villany they had practis'd against her. The Tribes were enrag'd at what they saw and heard, (having never heard of any the like adventure) and incens'd with extreme, yet just, fury, they assembled themselves in *Siloe* before the Ark, where they resolv'd suddenly to take Arms, and to attack *Giba*. But the Elders represented to them, that they ought not after that man-

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A ner to enterprize a headlong War against their brethren, before they had more particularly examined the crime whereof they were accus'd; since the Law permiteth not any War (no not against strangers) before an Enter-parley and Embassage, to demand satisfaction. That accordingly it was just to fend certain messengers to the *Gibonites*, to demand at their hands the Authors of that villany, to the end, that when they were delivered, they might take satisfaction by their punishment: but if they should not regard that which was demanded, then it was lawful for them to assail them with open War. Hereupon they sent certain Embassadors to the *Gibonites*, to complain of those young men that in perpetrating this indignity against the woman had violated the Law of God, and to demand that they might suffer condign punishment by death for the same. But the *Gibonites* would not yield up the young men, esteeming it an indignity for them, for fear of War to be obedient to other mens commandments, for they thought themselves no wayes inferior unto others in feats of War, both in respect of number and courage. Thereof the Tribe also made great preparation, being all resolv'd, mutually to defend themselves against whoever should assail them. When the *Gibonites* answer was brought to the *Israelites*, they sware an oath among themselves, not to give their daughters in marriage to any *Benjamite*, and to make War against them more bloody than that which their predecessors had made against the *Canaanites*. They specify'd therefore levied and led into the field an army of 400000. men against them. The *Benjamites* Army consisted of 25600. armed men; 500. of which were expert in shooting, and fighting with the theft hand. The battle was fought near *Giba*, wherein the *Benjamites* put the *Israelites* to flight, who were slain to the number of 2000. and more had been slaughtred that day, had not the night suddenly overtaken them, and ended the fight. The *Benjamites* joyfully returned to their Cities and the *Israelites* were discomfited by their defeat. The next day they once more renewed the batel, and the *Benjamites* had the upper hand once again: so that the *Israelites* lost eighteen thousand men more, and thereupon forsook their campthorow fear, and retired to *Bethel*, which was not far off. The day after they fasted, and besought God (by the mediation of *Phineas* the High Priest) that it would please him to appease his wrath against them, and that contending himself with the two overthrow which he had sent them, he would now at last both give them his assistance and valour to encounter their enemies. All which God promised them by the prophecy of *Phineas*. Whereupon they divided their Army into two parts, and laid the one in ambush near the City. In the mean time (whilst their Enemies should assault them) the *Benjamites* retired themselves, to the intent that orderly retired, and the more they retired (on purpose to draw them the further from the Town) the more eagerly the Enemy inflit'd: so that all those who through age and weakness were left in the City, fill'd out to be companions and flarers in the future prey. But when they were drawn far enough from the City, the *Hebrews* stayed, made head, and fought against them. Then gave they a sign to those that were in ambush, as was accorded amongst them who suddenly issuing out together, rush'd upon their Enemies with a great cry. The *Benjamites* themselves so surpris'd, knew not what to do, but retiring into certain Barricados, defended themselves with Arrows; but all of them were slain except fix hundred: who making head, and closely filleted and embattel'd together, thrust themselves desperately into the midst of their Enemies, and by this means escap'd to the neighboring mountains, where they encamped. All the rest to the number of 25. thousand, or thereabouts were slain. And the *Israelites* burned *Giba* utterly, and slew both the women and children. They exercised no less severity on the other Cities of *Benjamin* (so much were they transported with fury.) And for that *Jaber* (a City of *Gilead*) would not join with them in Battel against the *Benjamites*, they sent twelve thousand chosen men out of their companies to destroy the same, who slew all those that bare Arms, with their Wives and Children, except four hundred Virgins. So much rage and fury had they conceived upon the accident that chanced to this woman against the *Benjamites* for provoking them unto Arms: which fury being somewhat appeas'd, they were toucht with compassion seeing themselves deprived of one Tribe: wherefore though they thought they had justly punished them for having offended against the Laws of God; yet they appointed a fast and sent to recall those six hundred that were fled, and that held a certain Rock in the Desert which is called *Rhor*. These messengers represented to them the concern that the other Tribes had for their misfortune; but since there was no remedy, they ought to bear it with patience, and reunite themselves to those of their Nation, to the end to hinder the utter ruin of their Tribe: that they restor'd to them all their Lands and would give them back their Cattel. The *Benjamites* acknowledging their justice, and that they were condemn'd by the

The year of the world, 3466. before Christ's nativity, 2488.

Guid. 19. 20. The History of the Levites Wife.

Thirty Stadia are four Italian Miles, and an half.

A. v. 22. 14. 16. The horrible wickedness of the Gibonites.

Ver. 29. The Levite divided the body of his Wife into 12 parts, and sent them to the twelve Tribes, Guid. 20.

The year of the world, 3466. before Christ's nativity, 2488.

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Thirty Stadia are four Italian Miles, and an half.

A. v. 22. 14. 16. The horrible wickedness of the Gibonites.

Ver. 29. The Levite divided the body of his Wife into 12 parts, and sent them to the twelve Tribes, Guid. 20.

The year of the
World, 3516.
before Christ's
Nativity,
1436.

Judg. 21, 22,
23.

The Israelites
gave the Ben-
jaminites the
400 Virgins of
Samar in mar-
riage. When and
how a Oath ought
to be kept.

Jer. 20, 21, 22.
The Ben-
jaminites are per-
mitted to rat-
ify them
Wives.

Heb. & Rus-
sian, cap. 18.
The Tribe of
Dan appointed
by the Cana-
nites.

They of Dan
seek out a
place to inha-
bit.

the just judgment of God, returned into the possessions of their Tribe, And the Isra-
elites gave them in Marriage those 400 Virgins of *Jabes*: and for the rest (which were
before Christ's 200.) they deliberated with themselves how they might provide them of Wives, to
the intent they might have issue. And whereas in the beginning of the War it was de-
creed by an oath, that none of them should marry his Daughter with any of the Tribe
of *Benjamin*: there were some that thought good that the oath might be dispensed
withall, by reason it was made in wrath, and with precipitation: alleging further, that
it would not be displeasing to God, if they might have a Tribe which was in danger to
be utterly extinct: That Perjury is a great sin, not when enforced by necessity, but when
practised without an intent to do evil. But when the Elders declared that they abhorred
the mention of Perjury, there rose up a certain Man amongst them, that said he knew a way
whereby without breach of oath the *Benjaminites* might have Wives. And being com-
manded by the Senate to declare the same, We have a custom thrice every year (said he)
to assemble and keep a Feast at *Siloe*; and for Companions we have both our Wives and Daugh-
ters: as many of these as they as can, let the *Benjaminites* lay hold of, without reproach; (con-
sidering being inhibited nor encouraged by us) and if their Fathers shall be displeased therewith,
and shall require revenge, we will say that they are in the fault who have negligently kept their
Daughters, and that we ought not too much to vex our wrath against the *Benjaminites*, for that
we had too much already used the same toward them. This advice was approved by all, and
it was decreed, That it was lawful for the *Benjaminites* to seize, and violently take to them-
selves Wives amongst them. Now when the Feast was at hand, the 200 *Benjaminites* (of
whom we have spoken) came two by two, and three by three, and lay in ambush near
the City (amongst the Vines and other Thickets, and close places, in which they might
hide themselves,) to surprize the *Damels*: who, suspecting nothing, securely and plea-
santly wanted on their way: but the young men breaking from the ambush, laid hold
of them (being scattered and divided here and there;) and after they had married
them, they departed home to labour their Land, and began to study anew how to recover
their former prosperity. Thus the Tribe of *Benjamin* (which was well nigh utterly
exterminated) was preserved, by the wisdom of the *Israelites*: and it flourished and
increased in a little time, as well in number of men, as in all other things.

The like accident hapned to the Tribe of *Dan*, which fell into the like mischief, for this
cause which ensueth.

The *Israelites* about this time having forgotten the exercise of Arms, and being only
occupied in Tilling their Land: the *Canaanites* (in contempt of them) raised Forces,
not for that they were afraid for their own Estates, but to the intent that defeating the
Hebrews with some memorable overthrow, they might more securely inhabit their Cities
for the future. They brought into the Field a great number of Footmen, and Chariots,
and they drew *Aschalon* and *Achaz* (two Cities within the lot of *Judah*) into their
Confederacy, and divers other Cities of the Champion Country: so that the Tribe of
Dan was driven into the Mountains, having no place in the Champion where they might
peaceably inhabit; and (for that they were neither able to recover their Lands from
the enemy, nor had sufficient habitation for their number of Men) they sent five Men
of their Tribe into the Champion Country, to see if they could find any place that were
fit and convenient for them to establish and fix their Colonies. These Men Travelled a
days journey not far from the Mountain of *Libanus*, and lower than the sources of *Jor-
dan*, bordering upon the great Plain of the City of *Sidon*. In which place (having ob-
served that the Land was good and fertile in all sorts of fruits) they made their report
to their People, who Travelling thither with their Army, built a City in that place cal-
led *Dan* (by the name of the son of *Jacob* so called, and of their own Tribe.) Many
adversities befell the *Israelites* from that time forwards, both by reason they were unex-
ercised in Travel, and for that they contemned Piety. For having once forsaken
observation of the Ordinances, they abandoned themselves to Pleasures, living ac-
cording to their own appetites: so that they polluted themselves with those Vices which
were most usual amongst the *Canaanites*.

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CHAP. III.

How the people of Israel, by reason of their wickedness, were by God delivered
to the servitude of the Assyrians

FOR this cause the wrath of God was kindled against them, in such sort that he aban-
don'd them, and through their luxury they lost both the felicity which they had
gotten by infinite pains. For *Schisari* King of the *Assyrians* levied an Army against
them, killed a great number of their men in fight, and enticed by force, by composition,
took divers of their Cities and brought them under his subjection. Many also willingly sub-
mitted themselves to him through fear, and payed great tribute, enduring all kind of out-
rage for the space of eight years after which they were delivered by these means following.

CHAP. IV.

Their liberty restored by Cenez.

A Certain man of the Tribe of *Juda* called *Cenez*, a man of understanding and courage,
was advertised by a voice from Heaven, that he should not permit the *Israelites*
to be reduced into so extreme necessity, without taking care for them, but adventure
himself to set them at liberty. Upon which calling to him some few whom he knew
generous enough to take no danger when a yoke so insupportable was to be shaken off.
They began with cutting the throats of the *Assyrian* Garrison which *Schisari* had placed
over them. This first success, caus'd the number of his followers to increase a little
more and more, so that a little time they seemed sufficient to equal the enemy in their
field: whereupon encountering him in one battle, they overcame him and recovered
their liberty; and the rest of the scattered and confused Army retired toward *Euphrates*.
After *Cenez* had by this action given proof of his valour, he received the government
at the peoples hands; and exercised the office of Judge forty years, and died.

CHAP. V.

How the people were made subject to the Moabites, and how by Jodes they
were exempt from servitude.

AFTER his death (the government being void) the affairs of the *Israelites* began
again to fall to ruine, and the rather, for that they neither yielded due ho-
nour to God, or obedience to the Laws: whence it came to pass, that *Eglon* King of
the *Moabites* (seeing the disorder of their policy) made war against them, and defeated
them many times. And for that he was a Prince of greater puissance than any of his
Predecessors, he weakened their Forces, so that he constrained them to pay tribute.
This man removing his Court to *Jericho*, and proud of his Victories, omitted no
means whereby he might vex and molest the people: so that they lived for the space of
18. years in great misery. But God (being moved with compassion on their calamities)
delivered them from their intolerable thralldom after this manner: *Jodes* the Son of
one of the Tribe of *Benjamin* (a young man, endow'd with Valour of mind and strength)
of body to attempt any worthy action) dwelt at *Jericho*. This man insinuated him-
self into *Eglon's* familiarity; and by presents courted him in such sort, that he was well
beloved and esteemed amongst all the Courtiers, and had frequent access to the Palace.
It chanced one day that bearing certain Presents unto the King (attended by two of
his Household servants) he secretly hid a Dagger under his cloaths, at such time as he
entered in to the King. Now it was Summer and Mid-day likewise; and the King was
grown more careless, partly by reason of the heat, and partly for that the guards were at
that time refreshed himself in a certain Summer Chamber) began to discourse with him.
Now they were both alone (by reason that the King resolving to talk familiarly with him,
Jodes had sent away his Guards) but *Jodes* fearing, lest he might miss his blow, he lie
King sit upon the Throne, desired him to rise, telling him that he had a Dream to relate
to him by the commandment of God. Whereas he joycing, arose from his seat;
and *Jodes* stab'd him to the heart: and leaving the Poynard sticking in the wound,
looked the door after him and escaped; For the Guard sticking in the way, was
not able to let him pass. But *Jodes* giving private notice hereof to the *Israelites*, offered
themselves to be their leader for recovery of their liberty; and they willingly accepting
of him, presently took Arms, and sent Trumpets about to summon the rest of their
Countrymen. They that were about *Eglon* were wholly ignorant of what had hap-
ned,

The year of the
World, 3516.
before Christ's
Nativity,
1436.

Judg. 18, 19,
20.

Heb. & Rus-
sian, cap. 11.
The Tribe of
Dan appointed
by the Cana-
nites.

Heb. & Rus-
sian, cap. 11.
The Tribe of
Dan appointed
by the Cana-
nites.

Jodes of Eglon
insinuated him-
self into
Eglon's fami-
liarity.

The year of the
World, 3541.
before Christ's
Nativity,
1310.
Ver. 30, 31.
The Midianites
put to flight,
and then by the
Israelites.

ned, but about Evening (feeling left some mishap had befallen him) they entered into the Chamber where he was, and found him dead; whereas they were greatly astonished, so that they knew not what course to take; so that before they had assembled their Forces together, the *Israelites* came upon them, and kill'd some; the rest, being Ten thousand in number, fled, in hope to recover their Country of *Mobab*: but the *Israelites* (having before way-laid and fortified the passages of *Jordan*) pursued and slew them: so that many of them perished in the River, and not one escap'd their hands. By this means the *Israelites* were deliver'd from the servitude of the *Moabites*, and *Judea* was advanced to the Government of the People. After he had lived Four score years, he dyed. A Man (besides the action now mention'd) worthy of praise for many other things. After him, *Samgar* the Son of *Anath* was elected Governor, and in the first year of his Rule, he left this life for the fruition of another.

CHAP. VI.

How the *Israelites* were brought under the subjection of the *Canaanites*, and deliver'd from servitude by *Barac*.

Heli & Ref-
sum, cap. 9.
Judg. 1. 1, 2.
Jabin King of
the *Canaanites*,
subdueth the
Israelites.

Ver. 2.
Sisara, or *Si-
sara*, the Cap-
tain of the
Host.

Ver. 4. 5.
Deb-ra, the
Prophetess.

Ver. 6.
Barac appointed
General of the
Army.

Ver. 8, 9.

Ver. 14.
Deb-ra and
Barac charge
the Enemy.

Ver. 15.
Sisara slain
with his Host.

Ver. 21.
Jael kills
Sisara with an
Iron Nail.

BUT the *Israelites* (in no sort reclaim'd or better'd by their forefathers' Calamities) fell again into their former impiety and disobedience; and before they had sufficiently shaken off the servitude of the *Moabites*, were subjected to *Jabin* King of the *Canaanites*. This Man kept his imperial residence at *Asar* (A City situate on the Lake *Saschomites*) and had in his Pay Thirty thousand Foot, and Ten thousand Horse: and besides these, he had Three thousand warlike Chariots. This great Army was commanded by *Sisara*, (an eminent Man amongst the Kings Favourites) who encountering with the *Israelites*, brought their affairs into so desperate an estate, that they willingly for their own security accepted servitude, and paid Tribute, whereunto they were forced, almost for the space of Twenty years, not daring to lift up their heads (all which fell upon them by the Will of God, to punish the too great contumacy and ingratitude of that Nation.) At the end of which time, repeating themselves, and acknowledging that the cause of their Calamities, proceeded from the contempt of Gods Laws) they repaired to a certain Prophetess, called *Debora*, (which name in the *Hebrew* Tongue signifieth a Bee) beseeching her, that by her prayers she would endeavor to move God to mercy, and not suffer them so to be oppressed by the *Canaanites*. God (being inclined by her prayers) granted them help, and appointed *Barac* to be their Governor (a Man of the Tribe of *Nephthali*, whose name signifieth Lightning.) *Debora* sending for *Barac*, commanded him to choose out Ten thousand Men, and lead them forth against the Enemy; saying, that their number were sufficient, since God had promis'd him the Victory. But *Barac* denying to undertake the Government, except the also would join in the administration of it with him; the mov'd with anger, reply'd, *Art thou not afraid to surrender the dignity which God hath given thee, to a Woman? Well, I will not refuse it.* Whereupon *M* levying Ten thousand Men, they pitched their Tents near the Mountain of *Thebor*. *Sisara* at that time (according as the King had commanded him) presently marched out to meet them, and encamped not far from them. But *Barac*, and the rest of the *Israelites*, (being terrified with the multitude of the Enemies) was encouraged by *Debora*, who commanded them that very day to undertake the Battle; assuring them, that the Victory should be theirs, and that God would assist them. Whereupon they charged the Enemy, and there suddenly fell a storm of Rain, mixed with Hail, which the wind drove against the faces of the *Canaanites*, and took away their sight, rendering those that carried Darts, and served with the Sling, unprofitable in the service; likewise, those that were heavily arm'd, having their heads banded with cold, could not wield their Swords. N But the Tempest beating on the backs of the *Israelites*, not only gave them less offence, but made them also more courageous (as being a manifest sign of Gods favour and presence.) Whereupon disarraying and breaking thorow their Enemies Battle, they made a great slaughter of them: so that part of them fell by the weapons of the *Israelites*, the rest were over-run by their own Horsemen and Chariots. *Sisara* seeing his Soldiers turn their backs, leap'd from his Chariot, and fled away, till at last he arrived at the Tent of a woman of *Canitis*, called *Jael*, whom he desired to conceal and hide him. She admitted him; and when he desired drink, she gave him some milk, which when he had largely drunk, he fell asleep. The Woman seeing him in this condition, took a Mallet, and drove an Iron Nail thorow his temples, and fastned him to the pavement; soon after, when *Barac* Soldiers came to her, she shewed them his dead body. Thus a Woman, according as *Debora* had foretold, was the Author of this Victory. But *Barac* leading

A leading his Army to *Asor*, defeated and slew *Jabin*, who came out against him with an Army, razed his City to the ground, govern'd the *Israelites* for the space of Forty years.

Barac govern'd the *Israelites* 40 years.

CHAP. VII.

How the *Amalekites* overcoming the *Israelites*, destroyed their Country for the space of seven years.

AFTER the death of *Barac* and *Debora*, which hapned almost about the same time, the *Midianites*, accompanied with the *Amalekites* and *Arabians*, armed themselves against the *Israelites*; and encountering them in open field, overcame them in a great Battle, and (destroying their Fruits and Harvest) carried away great Booty. They continued these their incursions for the space of seven years, and compelled the *Israelites*, to forsake the Champaign, and flee to the Mountains: where digging themselves Caves and Houses under the earth, they kept secretly hidden all which they had reserved, from the fury of the Enemy. For the *Midianites* having taken their Harvest in the Summer time, permitted them to Till their Lands in the Winter, to the intent they might gather the fruits of their labour afterwards. Thus lived they in perpetual famine and want: neither was there any other hope or succor left them, but only by prayers and supplications unto God.

The year of the
World, 3544.
before Christ's
Nativity,
1310.

Heli & Ref-
sum, cap. 10.
Judg. 6. 10-12.
The *Midianites*, confederate with the *Amalekites*, overcome the *Israelites* in a great Battle.

CHAP. VIII.

How Gideon delivered the *Israelites*:

ABOUT that time as *Gideon* (the Son of *Josab*, one of the chiefest of the Tribe of *Manasse*) was grinding some sheafs of Corn, which he had secretly conveyed into his Press, for he durst not do it openly, for fear of the Enemy. An Angel appeared to him in the form of a young man, and told him, that he was happy, and beloved of God. *T*'isa fair sign, answer'd *Gideon*, when I am forc'd to use a Press instead of a Grange. The Angel exhorted him to be of good courage, and to endeavor to recover his Countries liberty. *Gideon* answer'd, That it was impossible, by reason that the Tribe whereof he was descended, had very few Men in it; and that he was too young and incapable of affairs of that consequence. God will supply all these defects, said the Angel, and under thy conduct will give the *Israelites* victory. These things *Gideon* communicated to certain young men, who willingly believing the Oracle, answer'd, That for the present they had Ten thousand Soldiers in readiness, to attempt any thing for their liberty. But God appeared to *Gideon* in a dream, and told him, That Men being so vain, that they are willing to do nothing but to themselves, and attribute their Victories to their own strength, instead of acknowledging them to be the assistance, he would make them know, that 'twas to him alone that they were indebted for them. To which end he commanded him, That about the mid-time of the day, at such time as the heat was most vehement, he should conduct his Army to the effern for Men of Valor; but all those that drank hastily, and with noise, should be marked as Men timorous, and afraid of the Enemy. *Gideon* did as God commanded; and there were found but Three hundred Men that lifted water to their mouths with their hands, without fear and trouble. God commanded him to assail the Enemy with those Three hundred, promising to give him the Victory. At this time were they encamped upon the Bank of *Jordan*, ready to pass the Ford the next Morning. But *Gideon* was troubled, by reason that God had bid him assail the Enemy by night. But God willing to deliver him of his fear, commanded him to take one of his Soldiers with him, and go to the Camp of the *Midianites*, to see what pass'd there. He obeyed; and for his better assurance, took with him one of his servants. Now as he drew nigh a certain Tent, he perceived, that they that were within the same, were awake, and heard one of them with a loud voice tell his Companion the dream which that Night he had had, which was thus: He thought he saw a Barley Cake (which lookt as if not worth the taking up) it rowled thorow all the Camp, and first overthrow the Kings Tent, and afterwards the Tents of all his Soldiers. This dream (answer'd his Companion) signifieth the loss of our whole Army. The reason is, that of all sorts of Corn, Barley is the least contemptible; and amongst all the Nations of *Asia*, there are not at this day any People more contemned than the *Israelites*; and in this respect, they resemble Barley. Now you know that they have gather'd Troops, and form'd some design under the con-

God commands *Gideon* to deliver the *Israelites* from the *Midianites*.
Judg. 6. 11, 12.

Ver. 13.

Ver. 14.

Ver. 15.

Ver. 16.

Ver. 17.

Ver. 18.

Ver. 19.

Ver. 20.

Ver. 21.

Ver. 22.

Ver. 23.

Ver. 24.

Ver. 25.

Ver. 26.

Ver. 27.

Ver. 28.

Ver. 29.

Ver. 30.

Ver. 31.

Ver. 32.

Ver. 33.

Ver. 34.

Ver. 35.

duct of *Gideon*. And whereas this Cake turned to overthrow our Tents, I fear left it be a sign that God hath given the Victory to *Gideon*. *Gideon* (having overheard this Discourse) conceived good hope, and presently commanded his Followers to arm themselves, after he had told to them the Dream of their Enemy. Whereupon they speedily prepared themselves at his Command, being encourag'd by so happy a preface to attempt any thing. About the latter Watch of the Night, *Gideon* led forth his Army, and divided it into three Bands, and in every Band he put an Hundred Men; all of these bare in their hands empty Pots, in which were hidden burning Torches, in such sort, that the Enemy could not discover them, when they fallied out. Moreover, they bare Rams Horns in their right hands, which they used in stead of Trumpets. The Enemies Camp took up much ground, by reason they had a great number of Camels; and though distributed by Nations, were all of them comprehended in one inclosure.

The *Hebrews* having had instructions from their Captain what to do, at such time as they approached near their Enemies, and the sign of the Battel being given, they founded their Horns, and broke their Pots, and with their flaming Lights, fell into the Enemies Camp, crying, *Victory, Victory, by the assistance of God, and the strength of Gideon*. Trouble and Fear surprized the sleeping Enemy, for this action was in the Night-time, and God disposed all things to this issue, that few of them fell by the *Hebrews* Sword, but they themselves slew one another in great numbers (by reason that they were different in language.) For confusedly encountering one another, they Malfaced all they met, supposing them Enemies. When the Rumor of this Slaughter, and *Gideon's* Victory, came to the ears of the rest of the *Israelites*, they armed themselves, and pursued and overtook the Enemy, (being intangled in certain places, unpassable, through many Brooks) so that being environed on every side, most of them were put to the Sword; amongst which, were two Kings, *Oreb* and *Zeb*. Two other Kings, *Zeb* and *Hezerbun* escap'd, with their Soldiers, to the number of Eighteen thousand, and encamped not far from the *Israelites*: but *Gideon* was no ways alighted hereat, but charging them valiantly with his whole Army, he defeated all the Troops, and took the Kings captive. There dyed in the two Batels of the *Madianites* and *Arabians* their Allies, almost Sixscore thousand. The *Hebrews* also took an inestimable prey of Gold, Silver, Apparel, Camels, and Horses. But *Gideon* returning to *Ephraim*, put to death the two Kings of the *Madianites* which he had taken. Nevertheless, the Tribe of *Ephraim* being displeased with his happy execution, resolved to make War against him; accusing him, that he had not made them privy to his design against the Enemy. But *Gideon* being a prudent Man, and endowed with all kind of virtue, gave them this modest answer, *That he had not proceeded by his own direction, but by the command of God: notwithstanding, that the Victory was no less theirs, than his, or those of his Followers, that achieved the Enterprize*. With these his words appeasing their wrath, he did no less service to the *Hebrews* by his prudence, than by his valor: delivering them from a Civil War, whereinto they had fallen, if his discretion had not prevented it. This Tribe was punished for this outrage offered to so noble a Personage, as we will declare hereafter in due place. *Gideon* desiring to discharge himself of the Government, was constrain'd to continue the same, and ruled the *Israelites* for the space of Forty years, doing justice to every one that desir'd it at his hands, with so great integrity, ability and wisdom, that the People never fail'd to confirm the judgments which he pronounc'd, because none could be more equitable. He dyed when he was very old, and was buried in the Countrey of *Ephraim*.

The year of the World, 3654, before Christ's Nativity, 1310.

V. 16. 17. 22. Gideon with 300 accompanied the fight.

Ver. 22. The *Madianites* and their Confederates kill one another.

V. 25. The *Israelites* pursue their Enemies, and kill *Oreb* and *Zeb*.

Aug. 2. 7. Gideon taketh *Zeb* and *Ezerbun*.

V. 30. 31. 110000 *Madianites*, with their Confederates, slain.

The year of the World, 3599, before Christ's Nativity, 1250.

V. 32. 33. Gideon resigneth the Government.

CHAP. IX.

How some of *Gideon's* Successors made War with the Nations round about them.

Gideon had seventy lawful Sons begotten on divers Wives, and one Bastard by his Concubine *Druma*, called *Abimelech*: who, after the decease of his Father, retired to *Shechem*, where his Mother was born. There (assisted with money, by his Mothers kindred, and backed by men resolute, and fit for all bad actions) he returned to his fathers house, where he slew all his brethren (except *Jotham*, who by good hap saved himself by flight.) When he had once usurp'd the Government, he ruled all things according to his lust, and neglected the Ordinances and precepts of Law, hating all those that in any sort were maintainers of equity. One day whilst there was a solemn feast held at *Shechem*, (whereunto the whole people were usually wont to resort) *Jotham* his Brother (who as we said, saved himself by flight) getting up the Mountain of *Garizim*, which over-hangeth the City of *Shechem*, with a loud voice (that might easily be overheard by the people) and in a general silence of the whole multitude, desir'd them to hear him a few words; and he told them, that in times past the Trees were accustomed articulately to speak after the manner of men; and that (in a certain assembly, wherein they were to consult of their government) they desir'd the Fig-tree to accept the sovereignty over them; which when it refused and pleaded in its own behalf, that it was contented with that honour which they gave it for its fruit, and desired no more. The Trees ceased not to seek another Prince, and offer'd that honour to the Vine; which in as many words as the Fig-tree, refused the same; the like did the Olive-tree. At last they address'd to the Bramble; (whose word is good only to burn) which answered, *If you unsainely desire me for your King, respect your safety under my shadow; but if it be only in mockery, and to deceive me, here shall a fire issue from me, and consume you.* These things (said *Jotham*) I report to you, not to move you to laughter, but for that, you desire nothing from fire, to usurp the Government, after the slaughter of my brethren. When he had spoken after this manner, he departed, and for three years lived hid amongst the mountains, flying the fury of *Abimelech*. After some time the *Shechemites* (being moved with compassion and just revenge, of the murder committed upon the Sons of *Gideon*) drove *Abimelech* out of their City, and the whole Tribe. Whereupon *Abimelech* resolved to do some mischief both to the City and the Citizens. And though their Vintage was at hand, yet they durst not go forth to gather the fruit, for fear of him. It hapned at that time a certain great man called *Gaal*, arrived their with a Troop of Soldiers, and his kindred: The *Shechemites* desired him to grant them a Guard, whilst they gathered their Harvest; which request of theirs being granted by *Gaal*, they issued out with their Forces and securely brought in their fruits: and feasting one with another in companies, they were so bold as to scoff at *Abimelech*, and the chief of his Followers. And some of those strangers, that came into their City to their assistance, surprised by *Abimelech's* divers of *Abimelech's* people, and slew them. But *Zebul* one of the people against him; and he compassed him to fly to him by a messenger, how *Gaal* incited the people against him; and so he might easily revenge himself of the people again. When *Abimelech* had chosen a place fit to receive *Abimelech* and *Gaal* with *Zebul*, carefully walked in the suburbs, *Gaal* suddenly spying certain Armed men coming towards him, cried out to *Zebul*, *That he had discovered the enemy*; *Zebul* replied, *that it was nothing; but the shadow of Rocks*. But *Gaal* drawing nearer, when *Abimelech* appeared apparently who they were, answered *Zebul*, *That they were no shadow, but soldiers of the King*. *Zebul* replied, *that he was not to be afraid of *Abimelech**; *Why therefore stand ye thus? for the great valour, in fighting with him, *Gaal* confidently amazed, bore the first charge of the Soldiers of *Abimelech*; in which conflict, some of his Followers were slain, and he himself fled into the City, giving passage to the rest to follow him.* Whereupon *Zebul* labouring that *Gaal* might be expelled out of the City; accusing him of cowardice he sent an encounter with the Soldiers of *Abimelech*. Now, when *Abimelech* had afterwards gotten certain intelligence, that the *Shechemites* would go out again to gather their Vintage, he sent an ambush near to the City. And no sooner were they come forth, but a third part of his Troops surprized the Gates; to cut off their retreat; the rest ran after those that were cut off here and there; so that there was a great slaughter on every side; and the City was ruined to the very Foundations, and they sowed Salt upon the ruins thereof. But they that escaped thence, and had avoided the danger, assembled to fortifie themselves upon

The year of the World, 3654, before Christ's Nativity, 1310.

Aug. 2. 7. Gideon taketh *Zeb* and *Ezerbun*.

V. 30. 31. 110000 *Madianites*, with their Confederates, slain.

The count of the Trees, in choice of a King.

V. 33. 34. The *Shechemites* banish *Abimelech*.

V. 35. 36. *Abimelech* practising with the *Shechemites*.

V. 39. 40. 41. *Gaal* put to flight by *Abimelech's* soldiers.

V. 45. *Gaal* and his followers were slain, and the City was ruined.

CHAP.

O

The year of the
World, 2493.
before Christ's
Nativity,
1470.
v. 46. 47. 48.
49.
The Schem-
mites bring-
ing, and burn-
ing up
the Rock.

Abimelech
killed Tere-
v. 51. 52. 53. 54.
55.
A woman
wounded
Abimelech,
and his Quire
killed him.
Judg. 9. 51.
52. 53. 54.
55.
Judg. 10.

These reigned
23. years.
After him Jair
23. years.
Judg. 10. 34.

v. 6. 7. 8.
The Israelites
oppressed by
the Ammon-
ites and
Philistines

Judg. 11. v. 5.
6. 7. 8. 9. 10. 11.
The Israelites
were oppressed
by the Ammon-
ites and
Philistines.

v. 30. 31. 32.
The Israelites
were oppressed
by the Ammon-
ites and
Philistines.

upon a strong Rock, whereon they incamped. But as soon as Abimelech had notice of their intention, he halted thither with his forces, and environed the place with faggots of dry wood, (carrying them thither in his own person, and encouraging thereby those of his Army to do the like) so that the Rock was inconitently compassed with wood: whereunto he set fire round about, and in an instant it flamed, and burnt vehemently: so that none of them were saved, but all perished, with their Wives and Children, to the number of fifteen hundred men, besides many of the weaker sort. This calamity happened to the Schemmites, who were worthy of compassion if they had not deserved this punishment for their ingratitude towards so upright a Judge, and so gracious a Benefactor. Abimelech could not but be moved with the courage of the Israelites, by this treatment of the Schemmites, and gave sufficient testimony that he aspired higher, and would never terminate his ambition till he had totally subdued them. He therefore led forth his Army against the Thebanes and their City, which he took: in the Town there was a great Tower, whither all the people had retired themselves, and as he prepared to besiege the same, and approached near the Gates, a certain woman cast a piece of a Millstone at him, which hit him on the head, and made him fall to the ground, Abimelech feeling that he was wounded to death, commanded his Armor-bearer to dispatch him, that it might not be reported that he died by the hand of a woman. The man did as he was commanded, and so Abimelech suffered the punishment of the cruelty he had committed against his Brethren, and the tyranny executed upon the Schemmites, according as Jotham had foretold. As soon as Abimelech was slain, all the Army dispersed, and returned to their dwellings, and Jair the Gileadite, of the Tribe of Manasse, took upon him the Government. Amongst other felicities of this man, these were of greatest note, that he was rich, and had thirty Valiant sons, all prudent men, and of chief rank in the Country of Gilead. After he had governed the people twenty years, he died when he was very old, and was honourably intombed in Chamon a City of Gilead. From this time forward the policy and estate of the Hebrews grew more and more disordered, and the Laws began to be neglected: Whence it came to pass, that the Ammonites and Philistines destroyed all their Country with a great Army, and made themselves masters of the Land on this side the River, and so much were they heartened, that they pressed further, to possess the other side of the River, and conquer the same. Whereupon the Hebrews being brought to more moderation by these their adversities, had recourse unto God by prayers and sacrifices; desiring that it would please him to moderate his wrath, if he would not wholly appease it, it lay his heavy hand over them. Whilst therefore the Ammonites led their Army into Gilead, they of the Country arose to meet and fight with them; being destitute of a Governour to conduet them. Now there was a certain man called Jephtha, of great estimation, as well for the virtue of his ancestors, as his own valour; for he had a considerable body of men in his own service. To him they sent a messenger, desiring him to assist them; and promising him, that he should continue in the Government during the term of his life. But he was nothing moved with this request, but reproachfully objected against them, that they had abandoned him, when his Brothers did him open wrong by driving him out of their Family, by reason he was not their Brother by the same Mother, but begotten on a woman which their Father had entertained for his Paramour; and it was to revenge this injury that he had lived in Gilead, receiving all his life into wages which came unto him, of what place soever. But after they had persuaded him, and sworn to him, he joyined his Troops with them, and became their General: and speedily providing whatsoever was necessary, he encamped near Madaba, and sent Ambassadors to the Ammonites, accusing them for invading a Country that belonged not to them. They on the contrary blamed the Israelites, for that they coming out of Egypt had usurped that Country from his Ancestors, who were lawful Lords of it. Jephtha answered, that they had no reason to accuse their Ancestors in respect of Ammonites: but rather they were beholden to them, for that they had permitted them to enjoy the Country of Ammon; it being in Moses power to have conquered the same. In a word, they were resolved not to forsake the Country which God had given them, and they had held in their possession for the space of three hundred years; and would defend against them by dint of Sword. With these words dismissed he the Ambassadors of the Ammonites: Then Jephtha prayed to God that it would please him to grant him victory: and he made a vow that if he returned to his house in safety, he would sacrifice the first living creature that he should meet with at his return. After this, encountering the Enemy, he defeated and pursued him, killing those that fled continually till he came to the City of Minnith. Then entering the Country of the Ammonites, he destroyed divers Cities, and carried away a great booty, and so delivered his Nation from servitude

A servitude which they had endured for the space of eighteen years. But as he returned homeward, he fell into such an inconvenience, as was no ways answerable to his noble actions. For the first person he met as he returned home, was his only Daughter (a Virgin of eighteen years) who came out to meet him: Whereupon melting into tears, he began to check her, for that so hastily she had come forth to meet him, by reason he had vowed the first thing he met with to God. But this accident was no ways displeasing to the Virgin, who with a wonderful constancy answered her Father, that a death which had for its cause the victory of her Father, and the liberty of her Country, could not but be very acceptable to her: and that the only favour the desired of him, was, that he would please to grant her two months, before she were sacrificed, to the end she might lament her youth, with her companions: and that after that term, her father might acquit himself of the vow which he had made. Jephtha granted her the time he had limited: which being expired, he sacrificed his Daughter for a burnt-offering. Which oblation of his, was neither conformable to the Law, nor desired by God. But he was resolved to accomplish his vow, without considering what judgment men might make of it.

The Tribe of Ephraim hearing of his victories, declared War against him, by reason he had not communicated to them his enterprise against the Ammonites, that he might have the prey, and the honour of the enterprise to himself. He answered, that being of his kindred, they could not be bigourant, that both head and his were assailed by War; and had, besides that, also been desired to give them their assistance; whereunto they had answered very faintly, and being requested would not be present. Then he told them, that, that which they undertook, was unlawful, wicked, in that not daring to encounter the Enemy, they made no scruple to set upon their Brethren and Friends; and he threatened them, that if they restrained not themselves, he would (by the assistance of God) be revenged on them. But these words of his were both neglected and despised, so that he was forced to Arm himself against them, and with an Host of men sent from Gilead, he made a great slaughter, partly in pursuing those that fled, partly also in preventing their passage who fled to Jordan: the number of the slain, amounted to about forty thousand. After Jephtha had governed six years, he deceased, and was buried in Sebei, in the place where he was born, and the Country of Gilead. After his death, Jephtha took upon him the Government. He was of the Tribe of Juda, of the City of Bethlehem, and had sixty Children; thirty males and thirty females, which he left alive and married: he died when he was very old, without performing any thing worthy of memory, during the space of his seven years Government: he was buried in his own Country. In like manner Elon a Zabulonite his successor did nothing memorable and during the term of ten years wherein he governed, Abdon the Son of Elon, and (of the Tribe of Ephraim of the City of Pharaithon) was declared Sovereign Judge after Elon, and is renowned only for his felicity in his Children; the state of the Israelites being in peace, so that he exploited nothing worthy glory: he had forty Sons, who had thirty Grand-children; and rode accompanied with these seventy, who were all of them expert Horse-men. He left them all alive, and died when he was very old, and was magnificently buried in Pharaithon.

CHAP. X.

Of Samsons valour, and how many mischiefs he did to the Philistines.

AFTER his death, the Philistines prevailed over the Israelites, and exacted tribute from them for the space of forty years. From which misery they were delivered after this manner. Manoah an excellent man, and chief of the Tribe of Dan, without exception, had a Wife most famous for her beauty, and excelling all others of that time: yet had he no Child by her, whereas he was very much grieved, and made his continual prayers unto God (and especially when they were retired to a Country house, which they had near the City) that it would please him to give him a lawful heir. He loved his Wife very passionately, and not without some jealousy: on a day the woman was there by her self, an Angel of God appeared to her in form of a young man of incomparable beauty and shape; and told her that he came from God to inform her, that she should be the mother of a child, perfectly beautiful; and whose strength should be so extraordinary, that as soon as he was entered into the vigour of youth he should humble the Philistines; but God forbade her to cut his Hair, and commanded likewise that he should taste no other drink but water; and after he had said thus, he departed. As soon as her Husband returned home again, he told him all that the Angel had said

The year of the
World, 2504.
before Christ's
Nativity,
1360.
He overcame
the Ammonites.

C. 11. v. 39.
Jephtha sacrificed his Daughter.

C. 12. v. 1. &c.
The Ephraimites are increased against Jephtha.

v. 6.
Almost forty thousand of the Ephraimites slain.
v. 7.
Jephtha died: his Wife was forty seven years before the death of Jephtha.
v. 11.
Elon reigned ten years.

v. 19.
Abdon Judge.

Judg. 15. 1.
The Israelites are overcome by the Philistines.
v. 2.
Heathen & Ruffians.
v. 3. 4. 5.
The Angel foretold Samson's birth.

unto her, and so extol'd the beauty and good grace of the young messenger, who appeared unto her, that these praises encreased his jealousy; which the perceiving, and being no less chafed, than fair, prayed to God once more to send his Angel, that her Husband might see him, and be cur'd of his unjust suspicion. Her prayer was heard, and the Angel presented himself again to the woman (being apart from her Husband.) But the desired him to stay till she called her Husband; which when he had obtained, he went and fetched *Manoah*, who notwithstanding was not delivered from his suspicion; but desired him to relate to him all that he had signified to his Wife. The Angel answered, that it sufficed that she knew it: whereupon he asked him what he was, to the end that when his Son should be born, he might give him presents, and thanks. The Angel answered, that he had no need thereof, by reason that he had not brought the good news of the birth of his Son for any necessity that he had, *Manoah* entreated him to stay and receive some token of kindness; but he would not consent. Finally, being instantly pressed to abide and receive some gift; *Manoah* kill'd a Kid, and commanded his Wife to roast it. And when all things were in readiness, the Angel commanded them to lay the Bread and Flesh upon a Rock without dishes: which being done, he touched the Flesh with a wand which he had in his hand, and suddenly a flaming fire consumed both the Bread, and Flesh; and the Angel was seen to ascend up into Heaven in the Smoke as it were in a Chariot. *Manoah* was in great fear lest some inconvenience should happen unto him, because they had seen God: but his Wife comforted him, assuring that God had appeared to them for their good. Shortly after he became big with child, and observed all that had been commanded her; and when the Infant was born, she called his name *Samson*, (which is as much as to say, strong,) who soon grew to be of excellent beauty both of mind and body, wearing his Hair unshorn, and using sobriety in his diet, whereby he gave some signs of what had been foretold concerning him.

It happened on a day that there was a solemnity celebrated in *Thamna*, a City of the *Philistines*, whither *Samson* resorted with his Father and Mother; and being surprised with love of one of the *Damels* of that place, he desired his Father and Mother that this maid might be given him in marriage: which they refused, alledging that he was not of the same Lineage, and that God would provide him a match to the good and profit of his Nation: by this time he prevailed so much, that he espoused the Maiden. Now as he ordinarily walked to her Parents, it happened one day, that being disarmed, he met with a Lion upon the way, whom he grasped and strangled with his hands; and having slain him, he cast the body of the Beast into a Wood not far distant from the high way. Another day returning in like sort to the *Damels*, he found a swarm of Bees which made their honey in the breast of the same Beast, and he took three honey-combs which he carried with other presents to his intended Wife. After this, he invited the *Thamnites* to the celebration of his marriage, who (for that they feared his strength) under colour of doing him honour, chose out thirty strong and valiant young men, to be seemingly his companions, but in effect his Guardians, to the end he might not attempt any promotion, in the midst of the festivity. *Samson* said to his companions, I will propose a question to you, which if you can resolve, I will give each of you a fine Linnen Shirt, and other vestments. They being very desirous both to be reputed wise, and to gain the reward proposed, pressed him to propound his question: which he did in these terms; He that devoureth all, hath been himself the food of others; and how terrible forever he was, this food hath been no less sweet and agreeable. They employ'd three days to find out the sense thereof, but they could not: and therefore they desired *Samson's* Spouse to get the secret from her Husband, and disclose the same to them, which if she refused, they threatened to burn her to death. *Samson* at the first, notwithstanding her batteries and solicitations, denied to tell it her: at last he urged him to instantly, and died to many tears (telling him that if he did not expound the question to her, the would take it for a certain sign that he hated her) that at last he told her he had slain a Lion, and how in him he had found the three honey-combs which he brought to her: and (not distrusting either fraud or guile) he related the whole story to her, and she afterwards reported the same to those that had employed her in the discovery. When the seventh day was come, and the question was to be decided, the young men assembled themselves together about Sun-set, and said, There is nothing more terrible than a Lion, nor any thing more pleasant to taste, than honey: Whereunto *Samson* replied, you should add, that there is not any thing more dangerous than a woman, for it is that hath betrayed me, and reported my words to you. Notwithstanding all this, he delivered that which he had promised them, out of the booty, which he had taken from certain *Aphalonites*, whom he encountered upon the way. But he would not pardon his Wife, and the woman (seeing herself despised) married

v. 14.
Samson
buried.

Judg. 14. 56.
Samson was
re-buried in
caves with his
hands.

Samson mar-
ried one of
the Daughters
of the Philis-
tines.

v. 11. 13. 14.
Samson propo-
und a
riddle to the
Thamnites.

v. 18.
Samson
Wife discover-
ed the secret
to the Tham-
nites.

v. 19. 20.
Samson kil-
led certain
Aphalonites,
and his Wife
married with
another.

A one of his friends, who had, in his behalf first solicited the marriage. *Samson* (being more incensed by this injury) resolved to revenge himself both on her and the whole Nation: For which cause in the Summer time (when the Corn was ready to be reapt) he took three hundred Foxes, to whose tails having fastned flaming Torches, he drove them into the *Philistines* fields of Corn; consuming by this means all their hope of Harvest. The *Philistines* understanding that *Samson* had done this, and conceiving the reason that induced him to it, sent a party of Soldiers to *Thamna*, and burnt this woman alive with all her kindred, as the cause of the loss that had happened to them. After *Samson* had slain divers *Philistines* in the Country, he went and dwelt at *Ekani* (which is a strong Rock in the Tribe of *Juda*.) For which cause the *Philistines* assailed that Tribe, who represented to them that there was no reason why they should suffer for those offences which were committed by *Samson*, and especially since they paid them tribute. The *Philistines* replied, that unless they would be maintainers of his act of injustice, they must deliver *Samson* unto them: They (desirous that the *Philistines* might have no cause of quarrel against them) came to the Rock to the number of 3000 men, and there blamed *Samson* for those actions which he had done against the *Philistines*, because they were a people that might endamage the whole Nation of the *Hebrews*: concluding that they came to take, and deliver him into the *Philistines* hands, and praying him to submit himself voluntarily to that resolution. *Samson* made them swear that they would do him no other injury, but deliver him only to their enemies; which done, he descended from the Rock, surrendering himself to the hands of those of *Juda*, who bound him with two cords, and led him away to deliver him to the *Philistines*. Now being arrived in a certain place, which at this present is called the *Jaw* (by reason of what happened there at that time) and approaching near the *Philistines* Camp, which shouted for joy that they had faithfully executed that which they desired of them: *Samson* brake his bonds, and catching up the jaw of an Ass which he found at his feet, and falling upon the *Philistines*, he slew and beat down to the number of almost two thousand, and put all the rest to flight. This extraordinary and unparalleled exploit so puffed up *Samson's* heart, that he forgot to attribute it to the assistance of God, but ascribed the fame to his own strength. But it was not long before he was punisht for his ingratitude: For being seized with exceeding thirst, and finding himself faint, he acknowledged and confessed that mans force was nothing but weakness, and that all ought to be ascribed to God: whom he prayed that he would not be displeased with what he had spoken, nor deliver him to his Enemies, though he had deserved it, but assist him in the present danger. God heard his prayers, and caused a pleasant Fountain to spring from the foot of a Rock: for which cause *Samson* called the place *Maxilla* or *Jaw*, which name continueth even unto this day. After this battle, *Samson* set light by the *Philistines*, and went to *Gaza*, where he sojourned in an Inne. The Governors of the City understanding his arrival, set men to keep the Gates, to the end he might not depart without their knowledge. But *Samson* not ignorant of what they intended against him; arose about midnight and took up the

E Gates, with the hinges and locks, and all the furniture of the same; and laying them on his shoulders, carried them to the Mountain above *Helron*. Not long after, he transgressed the Laws of his Fathers, and corrupted his ways and manner of living, conforming himself to the fashions of the Gentiles, which was the source and cause of all his ruin. For he was taken with the love of a *Philistine* Courtisan called *Dalila*. As soon as the Governours of the *Philistines* knew it, they by promises wrought so with her, that they persuaded her to get out of him wherein his force consisted, and what the cause was that he could not be conquered by his Enemies. *Dalila* to accomplish their desire, made use of flattery and flattery, praising his great actions, and thence taking occasion to ask him whence his prodigious strength proceeded. But *Samson* well judging on what design the ask him this question answered her: that if he were tied with seven Vine-branches young and pliant, he should become the weakest of all men. She believed him, and having given notice thereof to the Governours of the *Philistines*, who sent to her house certain Soldiers, these, when he was drunk and asleep, bound him as strongly as they could; *Dalila* suddenly waking him, told him that certain Soldiers were at hand to take him; but *Samson* brake the bonds of Vine-branches, and prepared himself to resist the assaults of those that lay in wait for him. The woman frustrate of her hope, not long after took an opportunity, to complain of him, that distrusting her love and constancy, he had concealed that from her which the most desired to know, as if he were unable to conceal that which might any ways concern the fortune and safety of her beloved: But he deceived her the second time, and told her that if he were tyed with seven cords, he should lose all his strength. Which when she had done, and found a contrary issue to her expectation, the third time *Samson* told

G her, that if he were tyed with seven cords, he should lose all his strength. Which when she had done, and found a contrary issue to her expectation, the third time *Samson* told

the year of the
World, 3991,
before Christ's
Nativity,
1179.

Judg. 15. 4. 5.
Sc
Samson bur-
ied the Philis-
tines.

C. 15. 11. 12.
13.
Samson is de-
livered to the
Philistines.

v. 14p 15.
Samson with
the jaw bone
of an Ass, kil-
led a thousand
men.

v. 18.
Samson by
his prayers
causeth a
Fountain to
break out of a
Rock.

C. 16. 2.
Samson bea-
reth away the
gates of Gaza.

C. 16. 4. v. 6.
v. 16.
Dalila the
strumpet caus-
eth Samson, to
find out
wherein his
strength con-
sisted, and is de-
luded.

her, that if he were tyed with seven cords, he should lose all his strength. Which when he had done, and found a contrary issue to her expectation, the third time *Samson* told her, that if she plighted his hair with a fillet, he should be weakened: and having experimented that also, he found that it was false. Finally, the priests and conjured him in such earnestness, that being no longer able to avoid the ill that attended him, at last he condescended to gratify her, and said to her after this manner: It hath pleased God to have care over me, and as I was by his special providence brought into the World, so by his command I nourish this hair, for God hath forbidden me to cut the same; and my force shall endure as long as these locks shall endure and grow. Which when the underfoot, the shaved off his hair whilst he slept, and betrayed him to his Enemies, whose forces at that time he was too feeble to resist; and they plucked out his eyes, and led him away bound. Some time after the *Philistines* celebrated a publick feast (wherein the Princes and Peers banquetted and entertained one another in a spacious place, the cover whereof was upheld by two pillars; and *Samson* was sent for, and brought to the feast, to the end they might mock him in the midst of their mirth; his hair was then grown again; and this generous spirit taking it more grievously than all other evils which he endured, to be treated with such indignity, and not to be able to revenge himself on those that thus injuriously used him; feign'd himself very weak, and desired the Boy that led him, to let him approach and lean upon the said Pillars. As soon therefore as he got hold on them, he shook them in such sort, that they were over-turned, and the house fell upon those that were therein, who all perished to the number of three thousand men: with these also died *Samson*, who finished his dayes in this sort, after he had commanded over *Israel* for the space of twenty years. He was a man of great vertue, strength and magnanimity: even to his latter hour, was fatal to the *Philistines*. And whereas he was assured and befottered by a woman, 'tis an effect of the infirmity of humane nature, which is prone to such faults: in all other things, we cannot too much admire his vertue. His Kindred took his body and buried it in *Sarasa* his Country, in the Sepulchre of his Ancestor.

CHAP. XI.

How the sons of Eli the High Priest were slain in battel by the Philistines.

After the decease of *Samson*, *Eli* the High Priest took upon him the Government of the *Israelites*. During his time there was a great Famine; and *Elimlech* unable to endure the misery thereof, came from *Bethlehem* a City of the Tribe of *Juda*, to inhabit in the Country of *Moab*, bringing with him *Naomi* his Wife, and *Chilon* and *Maalon* his Sons, whom he had by her. Now when his affairs had fallen out with as fortunate success as could be desired, he married his Sons to certain Daughters of the *Moabites*, *Chilon* to *Orpha*, and *Maalon* to *Ruth*. After ten years, *Elimlech* and his Sons died. By which affliction *Naomi* being cast into great sorrow, and destitute of their company, whose dear familiarity she had preferred before the love of her Country: changed her resolution (according to those occurrences that had happened to her) and determined to return to her Friends, by reason she had received intelligence, that her Country at that time was in better estate than when she left it. Her Daughters-in-law would not endure to be separated from her; but would needs accompany her: but the wishing them a more happy marriage than that which they enjoyed with her Sons, and prosperity in all other things, and protesting unto them that she had no ability to do them good; she desired them to stay in that place, and not by following their wretched Mother-in-law in an uncertain event, lose the certain pleasure and peaceable fruition of their Country. These her persuasions took effect with *Orpha*: but *Ruth* (resolved in no sort to forsake her) attended on her Mother-in-law as future companion of whatsoever fortune should befall her. Now when both of them arrived in *Bethlehem*, (where, as we shall see afterwards) *Booz* *Abimelech's* Kinsman entertained them in his house: the Citizens called her by the name of *Naomi*, but she said, that they should rather call her *Mara* (for *Naomi* in the Hebrew tongue signifies felicity, and *Mara* bitterness.) When it was Harvest time, *Ruth* by the permission of her Mother, went out into the fields to glean Corn for their sustenance: and it fortune that she met in the field with *Booz*, who came thither likewise not long after; and who beholding her, inquired of the chief Reaper touching this young woman. He, having a little before understood her condition, declared it to his Master *Booz*, commanding her for the good affection which she bare her mother-in-law, and for the memory she had of her deceased Son, whom *Ruth* had married; wished her all good fortune: and not suffering her to glean, he permitted her to reap and to gather all that which the might; commanded the Master-reaper

A reaper that he should not hinder her from taking whatsoever she pleased: and that when the reapers took their refection, they should give her both meat and drink. What *Booz* gathered the reserved for her Mother-in-law, and came home at night and brought her the sheaves. In like manner *Naomi* reserved a portion of certain victuals for her, which in way of kindness her neighbours had sent her. At her return, *Ruth* reported to her all the words that *Booz* had said unto her: and *Naomi* gave her to understand that *Booz* was her kinsman, and so good a man that it might be hoped he would take some care of her. So *Ruth* went again with *Booz* handmaids to gather her gleanings; and certain dayes after (about the time that they threshed Barley) *Booz* came to his Farm, and slept on the floor: which when *Naomi* understood, she thought it might be for the advantage of the young woman, to lye and sleep at his feet; and accordingly she advised her to endeavour it. *Ruth* (that made a conscience to contradict her mother-in-law in whatsoever she commanded her) went very gently and lay at his feet; and upon her first arrival *Booz* perceived nothing (because he was fast asleep;) but when he awaked about midnight, and felt some body lying at his feet, he demanded who it was: whereupon she told him her name, requesting him as her master, that he would permit her to repose in that place for that time. He enquired no further, but let her sleep; but early in the morning, before the Servants began their work, he commanded her to arise, and to take as much Barley with her as she could bear, to the end she might return to her mother-in-law, before that any man perceived that she had slept in that place (because it is wisdom to avoid occasions of talk; especially in a thing of this importance.) Touching the rest, (said he) the matter standeth thus: Thou hast a kinsman (said he) that is nearer thee in blood than I am; thou must enquire of him if he be his pleasure to take thee to Wife: if he saith that he liketh thee, thou must then necessarily submit unto him: but if he refuse thee, I will take thee for my Wife according as the Law obligeth me. Now when she had reported these news unto her mother-in-law, she took courage and conceived hope that *Booz* would not abandon them. *Booz* came to the City about noon, and called a Council of the Elders, and sent for *Ruth* and his kinsman, to whom he spake thus: Dost thou not possess the heritage of *Abimelech*? Yes, answered he, I am seized thereof by the right of proximity, according to Law: *Booz* replied, Thou must not (saith he) only observe the Laws in part; but thou must precisely execute them all. Behold here a young woman, *Abimelech's* Widow, whom it behoveth thee to marry according to the Law, if thou wilt inherit possessions. But the man surrendered to *Booz*, not only the possessions, but also the woman; by reason that *Booz* was allied also to those that were dead, and especially for that the said kinsman had already both Wife and Children. *Booz* therefore (having first taken the Magistrates to witness) called for the woman, and willed her to draw near his kinsman, and to unloose his shoe, and strike him on the face (according as the Law had ordained;) which done, *Booz* espoused *Ruth*, by whom (about a year after) he had a Son, which *Naomi* brought up; and called his name *Obed*, in hope he would assist in her old age: (for *Obed* in the Hebrew tongue signifies assistance.) *Obed* began, *Jesse*, and *Jesse* began *David*, who was King, and who left the Realm to his succession for one and twenty Generations. I was obliged to relate these things touching *Ruth*, because I would declare how *Obed*, by his Sovereign power, raises whom he pleases from obscurity, to the highest dignity; as he did *David*, whose original I have shewed you.

The affairs of the *Hebrews* were at this time in very poor estate, and they entered into a new War against the *Philistines* upon this occasion: The High Priest *Eli* had two Sons *Phineas* and *Phineas*. They against all right and law (offering outrages to men, and committing impieties against God) suffered no sin to escape them: for they were not contented to receive what belonged to them, but they took what did not. And as women came to the Tabernacle for devotion, they abused them, ravishing some against their wills, and corrupting others by presents; and thus they exercised a manifold and licentious tyranny; their Father was much displeased with them for these crimes as well as the people. And God having declared to *Eli*, and the Prophet *Samuel* (who then was very young) what vengeance should fall upon *Eli's* Children, he mourned over them, as if they had been already dead. But I will first speak something concerning this Prophet *Samuel*, and afterwards of the Children of *Eli*, and what calamity fell upon all the *Hebrew* Nation. *Elcana* was a Levite of mean condition, living in *Ramath*, a part of *Ephraim*: he had married two Wives, the one called *Anna*, the other *Phenenna*: *Anna* was barren, yet beloved *Anna* very intirely, although the wife of *Elcana* was not. One day when *Elcana* with his Wives were at *Silo*, where the Tabernacle of God was (as we have before declared) to the intent to offer Sacrifice in that place: during the festival he distributed the portion of his meat to his Wives and Children: *Anna* (be-

holding

holding the Children of his other Wife sitting near their Mother) began to weep and lament with her self, because she was without issue, and could not be eased with all consolation which her Husband gave her. She went into the Tabernacle to beseech God that it would please him to make her a Mother; and made a vow that if he gave her a Son, he should be dedicated to the service of God. And for that she employed much time in making her prayers, the High Priest *Eli*, who sat before the Tabernacle, commanded her to depart from thence, supposing that she had drunk too much Wine: but after she told him that she drank nothing but Water, and that (being oppressed with grief) she was come to the Tabernacle, to beseech God that it would please him to grant her Children; he exhorted her to be of good courage, and assured her that God had heard her prayers: whereupon she returned to her Husband full of good hope, and took her repast with joy. They returned to their own house, she began to be big with child, and at last she brought forth a Son, whom she called *Samuel* (that is to say, requested of God.) Afterwards they returned to offer Sacrifice, and give thanks to God for the birth of the child, which God had given them, and to bring their tenths. *Hannah*, remembering the vow she had made, delivered the child into the hands of *Eli*, and consecrated him to God to be his Prophet: For which cause they suffered his Hair to grow, and he drank nothing but Water, and he was brought up in the Temple.

Elkanah had by *Hannah* other Sons also and three Daughters. As soon as *Samuel* had attained to the age of twelve years, he began to prophesy. For on a certain night whilst he slept, God called him by his name: and he supposing that it was the High Priest that called him, came unto him; but *Eli* told him, that he had not called him. The same thing was done three times: and then *Eli*, easily judging what it was, said to him, *Samuel*, I neither called thee now, nor before, but it is God that calleth thee, answer him therefore, and say, Here I am, ready to obey. He heard the voice of God once more; and he answered, behold me O Lord, what wouldst thou have me to do? I am ready to obey. Then God answered, saying: Go and tell the Israelites that so great a calamity shall fall upon them that no tongue can express it. The Sons of *Eli* shall die in one day, and the Priest hood shall be removed from his Family to that of *Elezazar*: For *Eli* hath loved his Children more than my service; and hath drawn my curse upon them.

Samuel fearing to overwhelm the old man with sorrow, would not disclose this oracle to him; but *Eli* constrained him to tell it, and it made him the more assured of the imminent death of his Sons. And because all the things which *Samuel* prophesied came to pass, his reputation increased daily more and more. At that time the *Philistines* (leading out their Army against the *Israelites*) incamped near the City of *Amphe*, and for that the *Hebrews* were negligent to oppose them, they advanced further into the Countrey. So at length in a fight with their Enemies, the *Philistines* got the upper hand and slew 4000 *Hebrews*, and pursued those that fled even to their own Tents. The fear of the *Hebrews* after this overthrow was so great, that they sent to the Council of the Elders and the High Priest, praying them to bring the Ark of God with them; to the end that having it present with them, they might give battle and overcome their Enemies. But they considered not that he that had pronounced the sentence of their calamity against them, was greater than the Ark, which deserved not to be revered but for him. The Ark was brought, and the Sons of *Eli* attended it, whom their Father expressly commanded, that if it fell out that the Ark was taken, they should never more come into his presence. Now *Phinees* executed the office of the High Priest by the permission of his Father, by reason he was very aged.

The *Hebrews* upon the arrival of the Ark conceived great hope that they should have the upper hand of their Enemies. The *Philistines* likewise were dismayed, fearing the presence of the same: but the event was not answerable to the one or to the others expectation. For when they joyned battle, the victory which the *Hebrews* hoped would be theirs, fell to the *Philistines*; and the loss which the *Philistines* feared, fell upon the *Hebrews*, who at last perceived that they had reposed their confidence on the Ark in vain. For as soon as their Enemies gave them the first charge, they turned their backs, and lost about thirty thousand men, amongst whom were the two Sons of the High Priest; and the Ark was taken and carried away by the Enemy.

The year of the World, 4118, before Christ's Nativity, 1468.

1. 10. ad finem. *Hannah* here came to *Eli*. *Hannah* d.

1. Sam. 3. v. 3. ad loc.

C. 11. ad 11. God foretold the death of *Eli* and his Sons. *Heli* & *Rufinus*, chap. 16. 1. Sam. 4. v. 1. 14. The *Philistines* kill four thousand of the *Israelites*.

C. 4. v. 4. The *Hebrews* bring the Ark into the battle.

v. 5. ad 11. v. 11. 12. 8cc. *Opini* and *Phinees* with thirty thousand are slain, and the Ark is surprised by the Enemy.

CHAP. XII.

Eli understanding the loss of his Sons, fell from his Seat, and dyed.

AS soon as the news of this overthrow was brought to *Silo*, and it was certainly known that the Ark was taken, (for a young *Benjaminite*, who had escap'd out of the Battle, came to bring tidings thereof) all the City was filled with sorrow; and *Eli*, the High Priest (who sat in one of the gates on a high Throne) understanding the lamentation, and judging that some disaster had befallen his People, sent to seek out this young Messenger, by whom he was advertis'd of that which had happen'd. This accident of his Sons and the Army, he heard with great moderation, because that before that time God had told him what should happen; (and those adversities which are foreseen, do less afflict us when they happen;) But when he knew that the Ark was taken, and in the Enemies hands, a Calamity to beyond his expectation, in such sort augmented his grief, that he suffered himself to fall from his Throne upon the ground, where he dyed: he lived 98 years in all, and spent 40 of them in the Government of the People.

The same day dyed the Wife of *Phinees* the Son of *Eli*, soon after she understood the misfortune of her Husband: for she was with Child when the message of his death was brought to her, and she was deliver'd of a Son in the seventh month, which lived and was called *Ichabod*, (which signifieth ignominy) by reason of the Infamy received at that time by the Army.

Eli was the first that governed among the Successors of *Ithamar*, one of the Sons of *Aaron*: for before that time the house of *Elezazar* was possessed of the Priesthood, (the Son receiving it from his Father) *Elezazar* left it to *Phinees*; after him, *Abiezar* his Son enjoy'd the place, and left it to his Son *Echi*, whose Son called *Ozes* receiv'd it; after whom *Eli* (of whom we speak at this present) took the same, whose Posterity retain'd that dignity till the time of the Reign of *Solomon*, when the Posterity of *Elezazar* were restored to it.

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1. Sam. 4. 13. ad 18. *Eli* understanding the loss of his sons, and the surprisal of the Ark.

1. 12. *Eli* hearing of the loss of the Ark, dyed.

1. 19. 20. 21. *Phinees* wife bare *Ichabod*; and dyed.

The genealogy of *Eli* the High Priest.

THE

The year of the
World, 3850.
before Christ's
Nativity,
1154.

The Sixth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixth Book.

1. How the Philistines, compelled by Pestilence and Famine, sent the Ark of God back again unto the Hebrews.
2. The Victory of the Hebrews under the Conduct of Samuel.
3. How Samuel, when his strength failed him through age, committed the administration of Affairs to his sons.
4. How the People being offended with the manners of Samuels sons, required a King that might rule over them.
5. Saul by Gods Commandment anointed King.
6. Sauls Victory against the Ammonites.
7. The Philistines assailing the Hebrews, are overcome by them in Battle.
8. The Victory of Saul against the Amalekites.
9. Samuel translateth the Royal Dignity unto David.
10. The Expedition of the Philistines against the Hebrews.
11. Davids single Fight with Goliath, and the slaughter of the Philistines that follow'd.
12. Saul admiring Davids fortitude, giveth him his Daughter in marriage.
13. How the King fought Davids death.
14. How David oftentimes hardly escaped the Kings malice; yet having him twice in his power, he would not hurt him.
15. The Hebrews are overcome in a great Battle by the Philistines, wherein Saul the King, and his Sons fighting valiantly, are slain.

CHAP. I.

How the Philistines, compelled by Pestilence and Famine, sent back the Ark of the Covenant unto the Hebrews.

1 Sam. 5, 1;
ad 6.
Ruffus & Ruf-
francop. 1.
The sacred
Ark is carried
into the Tem-
ple of Dagon.
They of Azo-
t are horribly
plagued by
taking away the
Ark.
Mice devour
the fruit of the
Country of
Azo-
t.

AFTER the Philistines had got the Victory over the Hebrews, and taken the sacred Ark, (as we have before declared) they brought it, with their other spoils, to the City of Azot, and plac'd it in manner of a Trophee in the Temple of Dagon their Idol. But the next day after, when early in the Morning they entered into the Temple to adore their god, they found him fallen from that Base or Pillar that sustained him, and lying along the ground, his face upward, before the Ark; whereat being much moved, they took him up, and fastened him in his former place: and when they came often thither, and always found him prostrate, and, as it were, adoring before the Ark, a great fear and perturbation invaded the whole People. At length, a grievous Plague not only ranged in the City of Azot, but also seized on all the Inhabitants of the Country. For the People being suddenly taken with the Flux, dyed in great Torment, and some of them vomited up their Bowels being corrupted and corroded with the disease. Besides this, the whole Land swarmed with Mice, which destroying all things, neither spared the Corn, nor any other Fruit. The Azotians being afflicted with these Calamities, and unable longer to endure the same, understood that the Ark was the cause thereof, and that neither the Victory, or the taking of the same, had any ways procured their advantage. They therefore sent to the Philistines, desiring them to receive the Ark into their City; who willingly condescending to their Embassage and Demand, received the Ark, and were presently plagued with the same sicknesses which the Azotians had suffered. For together with the Ark the calamities also were transported; for which cause it was likewise sent from this place to another, where it remained but a little while; for the Inhabitants of the place being afflicted with the same Maladies which the other endured, sent it to the Neighbor Cities: and after this sort the Ark was conveyed to five Cities of the Philistines, (exacting as it were, by those Plagues, a Tribute of every one in punishment of the Sacrilege which they committed, by retaining a thing consecrated to God. At last, wearied with so many evils, and made examples unto others not to entertain the Ark, which so grievously recompensed those that received the same, they conceiv'd there was no other way left, but to find out some good means to rid themselves of it. When therefore the Princes of the five Cities, of Geth, Accaron, Ascalon, Gaza, and Azot, were assembled, they consulted

A sulted amongst themselves what was best to be done; and first of all it was propos'd to send back the Ark to those to whom it appertain'd, since God scourg'd with so many Plagues those that receiv'd it into their Cities, to testify his indignation for the taking of it, and to execute his vengeance of the Crime. But some said, that this resolution was unfit to be executed, denying that those evils were to be imputed to the Captivity of the Ark, (whose power, if it were so great as they imagin'd, or if God had any care of the same, he would never have permitted it to have fallen into the hands of Men of a contrary Religion) and persuading them to bear these Misfortunes with an equal mind; and to account all these Calamities as effects of Nature, which at certain periods of times is wont to produce in Mens Bodies, in the Earth, and in Plants, and in other things subject to her power, such kind of alterations and changes. Others, more prudent and intelligent, propos'd a third way, which was, neither to send away the Ark, nor yet to retain it, but to offer to God in the name of the five Cities, five golden Statues in testimony of their gratitude, because they had been preserved by his favor from that Plague, from which, by humane remedies, it was impossible to escape; and to offer also many golden Mice, like those that had spoiled their Country. All these to be locked in a Chest, and laid upon the Ark; and the Ark to be plac'd upon a new Cart made purposely, to which they should yoke and rye two Kine that had new Calves, locking up their Calves from them, lest they should be an impediment to their Dams, and to the intent, that through the desire to see their young, they might hasten the faster. That done, that driving the Chariot to a place that had three ways, they should suffer them to draw that way that they list'd; and if they took the way of the Hebrews, and travel'd towards their Country, then they should assure themselves that the Ark was the cause of their evils; but if they drew another way, let them (said they) be driven back again, being most assured, that the Ark hath no such virtue in it. This counsel was approved by every one of the Assembly, and presently executed: having prepared all things, they brought the Chariot into a high way that lookt three ways, and leaving it there, return'd back again.

The plan of the
World, 3850.
before Christ's
Nativity,
1154.
Consultation
about the Ark.

The conclusi-
on of the
counsel as re-
solving the fa-
red Ark.

CHAP. II.

The Victory of the Hebrews under the Conduct of Samuel.

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NOW when the Kine took the way which led to the Israelites, and Travelled therein no otherwise than if some Men had led them, the Governors of the Philistines follow'd them, desirous to understand whither they went, and in what place they would rest. There is a Borough in the Tribe of Juda called Bethsana, towards which they drew: And although they had a very fair Plain before them, yet would they not Travel any further, but rested the Chariot in that place. The Inhabitants came to the spectacle, and greatly rejoiced thereat: for although it was Summer-time, (wherein every one was busied in gathering the fruits of the field) yet when they perceived the Ark, they were so transported with joy, that they laid aside the work which they had in hand, and run presently to the Chariot. Then taking down the Ark and the Coffer, (wherein the Statues of Gold, and golden Rats were) they laid them upon a stone in the field; and after they had solemnly sacrificed and feasted together, they offer'd up both the Chariot and Kine for a Burnt-offering unto God. Which when the Philistines saw, they returned back into their own Country to carry the News. But Gods indignation and displeasure was kindled against the Bethsamites: so that 70 of them were slain, because they had dar'd to touch the Ark, and with prophane hands (not being Priests) attempt- ed to sustain it. The Inhabitants lamented their loss, and mourned, for that their Coun- treymen were extinguish'd by no common death, but by a punishment and plague sent from God. And acknowledging that they were unworthy that the Ark should remain with them, they sent Messengers to the Governors, and the rest of the Hebrews, to let them understand that they had recovered the Ark out of the hands of the Philistines. Whereupon order was given to place the same in Cariathiarim, a City bordering upon the Bethsamites. In that place there dwelt a Man of the Race of the Levites, called Ami- nadab, (who had the honour and reputation of a good Man) to his House the Ark was sent, as to a place agreeable to God, because there dwelt in the same a Man of so much virtue. His Sons had the charge of the Ark, and continued in that service for the space of 20 years, during which time it remained in Cariathiarim, after it had remained only four months with the Philistines. Whilst the Ark was in the City of Cariathiarim, the Israelites liv'd very Religiously, and offer'd to God Prayers and Sacrifices, shewing great devotion and forwardness in his service. The Prophet Samuel perceiving this their good demeanor, and supposing it a fit occasion to exhort them to liberty, and the benefits which

1 Sam. 6, 13;
ad 18.

The sacred
Ark consisteth
Bethsana.

The gratula-
tion of the
Bethsamites
upon the arri-
val of the Ark.

Ver. 16.
Ruffus writ-
eth, that God
brookt 70 of
the greatest,
and 50000 of
the common
folk, as it is,
1 Sam. 6, 21.
The Ark is
transferred in-
to Cariathiar-
im.

Hedib & Ruf-
francop. 2.
The punish-
ment of the
Israelites.

1 Sam. 7, 3;
ad 6.

beseech God, that he will have mercy on you, and give you speedy deliverance from the servitude of your Kings: but he will not respect your prayers, but neglecting them, will suffer you before Christ's to bear the penalty of your imprudence and ingratitude. Although these future inconveniences were foretold them, yet did the people neglect them: and not suffering the perverse opinion they had conceived in their minds, to be altered or diverted, they insisted with all obduracy, and without care of future mischiefs, that they might have a King created over them, because (as they said) it was necessary to have a King that might manage War for them, to revenge them on their Enemies, and repress their Forces; and that there was nothing more reasonable, than that they should be governed in the same sort as their Neighbours were. Samuel finding his persuasions could prevail nothing at all with them, and that they could not be diverted from their resolution, He spake thus: *Go your ways for this time every one of you to your houses, and I will cause you to be assembled in a short time, when God shall have informed me what King he will give you.*

C H A P. V.

Saul, by the command of God, is declared King.

v. 1. Sam. 9, v. 1. ad 3.

v. 3. Saul seeth the were told.

v. 6. ad 10. Saul seeth where the Prophet dwelt.

v. 15. 16, 17. God certifieth Samuel whom he should create King.

v. 18, 19. Saul cometh unto Samuel, Samuel certifieth Saul how he shall enjoy the Kingdom.

v. 21, 24. Samuel conducteth Saul unto the banquet.

v. 25. 10. 1. Samuel seeth how Saul is King.

There was a man of the Tribe of Benjamin, of Noble Birth, and commendable manners, called *Cis*, who had a young Son named *Saul*, who was tall of stature, and had so much spirit and courage that he might well pass for an extraordinary man. This *Cis* having fair Affes, wherein for their handfomness he took more pleasure than in any other kind of Cattel, lost some of them which were strayed from the rest of his flock: whereupon he sent his Son, accompanied with a Servant, to seek them out; *Saul* having travelled in quest of them thorow all his Fathers Tribe, journeyed thorow the rest of the Tribes, without any tidings of them: for which cause he determined to return home again; for fear left his Father should conceive some care and grief for him in his absence. As he arrived near the City of *Ramath*, the Servant that followed him, told him, that there dwelt a Prophet in that place, who always foretold the truth, and he counselled him to address to him, with assurance, that by him he should understand what was become of his Affes. *Saul* answered, that he had no money left to recompence the Prophet, having consumed all they brought forth with them in their journey. His Servant replied, that he had still the fourth part of a Sicle, which they might give him; for he was ignorant that the Prophet was not wont to receive money of any. When they drew near the Gates of the City, they met certain Maidens that went out to fetch water, of whom *Saul* demanded where the Prophet dwelt? they told him, and advised him to make haste before he was set down to supper, for at that time he entertained divers persons at his house. *Samuel* had invited this company, by reason that all the day long he had instantly besought God, to declare to him, who it was that should be established King: and God had given him to understand, that the next day, and at the same hour, he would send a young man to him of the Tribe of Benjamin, who was the person he had chosen. Thus *Samuel* sat in the upper part of his house, expecting the time appointed: which being come, he came down to go to supper, and in the way he met *Saul*. At that very instant God signified to *Samuel*, that it was he whom he had elected Prince and Governor over the people.

Saul addressing himself to *Samuel*, desired him to shew him the Prophets lodging, being he was a stranger, and knew it not. *Samuel* told him, that he himself was the man, and invited him to the banquet; assuring him that not only his Affes (in search of which he had travelled so long) were safe, but that he should reign, and abound with all sort of goods. *Saul* answered: *My Lord I am too mean to hope for such so much; and my Tribe is the least of all the Tribes: and you mock me, in speaking such things as surpass my condition.* The Prophet took him by the hand, and brought both him and his Servant to the table, and placed him above all those that were invited, who were to the number of seventy, and he placed his Servant next him. *Samuel* commanded that a royal portion should be set before *Saul*, and when the hour of bed-time came, all the rest arose and departed to their houses, but *Saul* and his Servant lodged that night with the Prophet: and as soon as it was day, *Samuel* awakened *Saul*, and leading him out of Town, commanded him to send his Servant before, and to remain himself with him behind, because he had certain things to impart to him in private. Hereupon *Saul* sent away his Servant, and *Samuel* taking a Cruse of Oyl, poured the same upon the young mans head, and embracing him, said, God establisheth thee King over his people, to avenge them of the *Philistines*. Thou shalt have this sign of the truth of what I tell thee: when thou art departed from hence, thou shalt overtake three men in the way travelling to *Bethel*, to adore and sacrifice to God: the first of which

A which, thou shalt see bearing three Loaves, the second a Goat, and the third a Bottle of Wine. These shall embrace thee and care thee, and they shall give thee two Loaves, and thou shalt receive them. And from thence shalt thou depart to *Rachab*, where thou shalt meet a Messenger, that shall certify thee that the Affes are found. From thence coming unto *Gabatha*, thou shalt find the Prophets assembled in their Congregation, and being filled with the Spirit of God, thou shalt prophesie amongst them: so that whosoever shall behold thee, shall say with admiration: Whence cometh it to pass that the Son of *Cis* hath attained to good fortune? and when thou shalt have these things, thou shalt no longer doubt that God is with thee: go and salute thy Father, and thy kinsmen, and then come back to me at *Galgai* to the end we may offer sacrifices of thanksgiving to God. *Samuel* having in this manner spoken to *Saul*, gave him licence to depart: and all these things hapned to *Saul*, according as the Prophet *Samuel* had foretold him. When *Saul* arrived at the house of his Father, *Abner*, who was his Uncle, and whom he loved above all the rest of his Friends, questioned with him about his voyage, and those things that had hapned to him: and *Saul* hid nothing from him, but particularly informed him of all that hapned to him, during his abode with the Prophet *Samuel*, and how he had told him of the recovery of his Affes: but touching the Royalty, and those things that concerned the same, he said nothing, fearing that either it would not be believed, or else it would draw envy upon him. For although he were both his friend and cousin; yet he thought it more secure and convenient to keep it silent, considering the infirmity of mans nature, and that few men are constant in friendship, and capable of beholding without envy, the prosperity of others, even their near relations and friends, though they know that the same befalls them by the particular favour of God.

After this, *Samuel* assembled the people in the City of *Maspha*, where he spoke to them in this manner: Behold what God hath commanded me to tell you in his name. When you groan'd under the yoke of the Egyptians, I freed you from servitude, and delivered you from the tyranny of the Neighbouring Kings who conquered you so often; Now in acknowledgment of so many benefits, you will have me no longer for your Kings; and as if you were ignorant, that the greatest good that can happen to men, is to be governed by him that is the Sovereign good, I will abandon your God to sit a man upon the throne; who, according to his pleasure and the unbridled bent of his passion, will use you like beasts, and will usurp upon your goods, without forbearing any thing whatsoever. For how can men have as great love for men, as I, whose handy work they are. Notwithstanding since you have thus determined, and fear not to commit so great an outrage against God, rank, you selves in order according to your Tribes and Families, and cast your lots. To this the people condescended, and the lot fell on the Tribe of Benjamin; being cast the second time, it fell on the Family of *Matris*; and afterwards being cast upon the men of that family, it fell upon *Saul*, who was the Son of *Cis*. The young man, who before knew what would happen, had slept aside, to the end that it might not seem that he was ambitious of his dignity. The moderation he shewed in this matter, was remarkable; for whereas most men cannot conceal their joy when any degree of felicity falls upon them, but manifest the same to all men; *Saul* not only was void of vain appearance (although he were to be King and Lord of so many worthy people) but which is more, he stole away from the presence of those men over whom he was to command, and obliged them to seek after him, and labour to find him out. Whilst therefore they carefully sought and knew not what was become of *Saul*, the Prophet prayed God that he would shew them where he was, and bring him into their presence: which having obtained, he sent out certain messengers to conduct him thither, and as soon as he came amongst them, *Samuel* placed him in the middle of the people. Now he was taller than any of the company by the shoulders, and had a Kingly and goodly shape and appearance. Then spake the Prophet after this manner: God hath given you this man to be your King; behold him he surpasseth you all, and shew himself worthy to be your Prince. But also as the people had cried, God save the King; the Prophet, who had reduced into writing all those mischiefs that should befall them, read the same to them in the hearing of the King, and put the book into the Tabernacle of God, for a perpetual testimony to posterity of those things which in future ages should succeed, according as he had prophesied: which done, *Samuel* dismissed the people, and returned to the City of *Ramath*, which was his Country. But *Saul* departing to *Gabatha*, divers worthy men gave their attendance on him, and paid him the honour that appertained to a King. But divers seditious and loose companions, who set him at naught, both mocked them, and those things which he did, neither brought they any presents unto *Saul*, nor seemed either in affection, or in word, to respect their King. A month after this installment, there fell a War betwixt him and *Nabab* King of the *Ammonites*, which

The year of the World, 4800. Before Christ's Nativity, 1084.

v. 2. ad 12. Samuels way of confirmation of the King.

Saul concealed his Royal dignity. The inconsistency of mans nature.

Samuels oration to the people at concerning Saul.

v. 21. Saul cast the lot every Tribe and Family.

v. 21. Saul's modesty and temperance in understanding the Government.

v. 21. Saul hideth himself from the presence of the people.

v. 23. Saul's high stature.

v. 24. Saul's modesty in the people's presence.

v. 25. Saul's modesty in the people's presence.

v. 26. Saul's modesty in the people's presence.

v. 27. Saul's modesty in the people's presence.

The year of the
World, 3880.
before Christ's
Nativity,
1084.

Saul's War
against the
Ammonites.
I Sam. 11. 3.
4, 5, 6.

Nabab King of the Ammonites offers unjust conditions of peace to the Gileadites. The Ambassadors of the Gileadites to the Israelites.

v. 9, 10, 11.
Saul promises assistance to the Gileadites.

Saul's furious exhortations and command for War.

I Sam. 11. v. 11, 12.
Ten thousand or Cables length of Niles is called by the cords that draw the Ships by Niles.
Saul kills the Ammonites, and Nabab their King.
Saul made his name famous amongst the Hebrews.
Saul is praised by the people.

which brought him great reputation. This Nabab had offered divers outrages to those Jews that dwell on the other side of Jordan. For he had passed the River with a great Army levied against them; and had taken divers of their Cities. And to the intent they might not revolt to deliver themselves from his subjection, he used this subtilty and prevention. To all that surrendered themselves to his mercy, or that were taken Captives in the war, he plucked out their right eyes; and this he did, to the end that when they would defend themselves, they might have their left eyes covered with their Bucklers, and by that means unable to use their Armor. The King of the Ammonites having after this manner dealt with those on the other side of Jordan, he led his Army against the Gileadites, and encamped near their chief City called Jabbesh, to which he sent Heralds to summon the inhabitants to surrender on these conditions: either to suffer their right eyes to be pulled out, or else by enduring the siege, to see the final overthrow both of themselves, and of their City: requiring them to chuse which they lik'd, either to lose a little part of their body, or hazard both their Fortunes and lives together. The Gileadites, terrified with this dreadful election, knew not what to resolve upon, but asked truce for seven dayes, to the end that sending their messengers to those of their Nation, they might crave their aid, which if they could obtain, they would War; otherwise they promised to submit themselves unto the enemy, on what conditions were best pleasing unto him. Nabab made no difficulty to grant them what they demanded to help themselves; and he permitted them likewise to crave assistance much he contemned the Israelites; and he permitted them likewise to crave assistance from all their hands, who were their associates. Whereupon they presently sent messengers at all their hands, who were the Israelites of all that Nabab had done unto them, and the extremity whereunto they were reduced. The Israelites understanding in what estate they of Jabbesh were, greatly lamented their condition; but their fear suffered them to assist their friends in no other manner than by commiseration. Yet as soon as their messengers arrived in the City where Saul was, and that they had recounted to him the dangers wherewith the Jabbeshites were oppressed, the people were also moved with unprofitable compassion. But Saul at his returning from the field into the City, perceiving the inhabitants drowned in tears, and enquiring for what cause they were so dejected, he no sooner understood it, but he was stirred up by the Spirit of God, and sent the Ambassadors back again to those that sent them, promising that he would defend the Jabbeshites, and that he would have the upper hand of the enemy before Sun-rise, to the end that the rising Sun might behold them victorious, and delivered from all fear. In the mean time he commanded some of them to stay with him, to the intent they might guide him in the way.

CHAP. VI.

The Combat and Victory of Saul over the Ammonites.

Saul desirous, by the fear of punishment, to incite the people to take arms immediately, and make War upon the Ammonites, cut the hams of his own oxen, and threatened all those whom he met with, to do the like to theirs, except the next day they presented themselves with their Arms upon the bank of Jordan, to follow the King and the Prophet Samuel, whither they would conduct them.

The fear of this penalty published among the Tribes, made them gather to a body about the same time, so that all the parties of the people were mustered in the City of Bala. In this survey, besides those of the Tribe of Juda, were numbered seven hundred thousand men, and of the Tribe of Juda in particular, there were seventy thousand. Saul having passed Jordan, and marched all night, came before Sun-rise to the place where he intended to conduct them, and dividing his Army into three parts, he attacked the enemy on every side, who suspected no such encounter: and fighting valiantly against them, he slew divers, and amongst the rest Nabab King of the Ammonites. This victory made Saul's name famous amongst the Hebrews, so that he was wonderfully praised and honoured for his valour; and if before any contemned him, now they changed their opinions, and honoured him, and accounted him the worst of all them. For he was not satisfied to redeem, and deliver those of Jabbesh, but he entered the Country of the Ammonites also, and ravaged the same with his Army; and after he had obtained a great booty, both he and his Army victoriously returned to their dwelling places. The people highly pleased with this noble action achieved by Saul, rejoiced that they had demanded a King, and exclaimed against those that said it would be discommodious and unprofitable for the Common-wealth, saying, where are now these murmurers? let them be put to death: with other such like words, that a people beloved with good success, is wont to speak against them that oppose the same. Saul commended the affection of the

A the people: but swore that none should be put to death that day, because it would not seem agreeable, that the victory given them by God should be sullied with the blood of their Brethren; but rather that it was more proper the time should be spent in feasting and jolity. After this Samuel told them, that they ought to confirm the Kingdom of Saul by a second Election; and to that end, they assembled together in the City of Galgal, according as he commanded them; and there, in the sight of all the people, Samuel anointed Saul the second time with the consecrated Oyl, and proclaimed him King. Thus was the Aristocracy and Government of the better sort amongst the Hebrews, turned into a Monarchy. For under Moses and his successor Joshua, who was General of the Army, the form of the Commonwealths was Aristocratical. After their death, for the space of eighteen years, the people was without Government. The Common-wealth not long after resumed its first form of Government; and the supreme authority was given to him that was esteemed the most valiant in War, and the most upright in doing Justice. During which time such Magistrates were called Judges.

After this the Prophet Samuel assembled the people, and spake to them after this manner: I conjure you by that great God that sent those two admirable Brothers Moses and Aaron to deliver our forefathers from the Egyptians, and their tyranny, that without any consideration either of fear or favour, or of any other passion, you truly testify whether I have committed any injustice either for interest, avarice, or affection. Declare it, if I have taken away any mans Calf, or sheep, or any other thing whatsoever, but that which I might lawfully take for my relief and sustenance, and at such hands as willingly offer me the same, or if I have employed any Beasts to my service, or use his cattle to my profit and his hindrance: in these and such like, if I have offended any man let him now accuse me in the presence of the King. All of them cried out with one voice that no such fault had been committed by him, but that he had Governed their Nation in Holiness and Justice. After the people had thus publicly testified in behalf of Samuel; he said unto them: Since you have freely protested, that you have no cause of wrong to charge against me, hear I pray you, wherewith I can justly accuse you. You have grievously offended against the Majesty of God, in that you have required a King at his hands: you should have rather remembered, that your old Father Jacob accompanied only with his 70 Sons came into Egypt, constrained thereto by famine, and that in that Country divers thousands of persons issued from his loynes, whom the Egyptians kept in captivity, doing them extreme outrages. And when your fathers called upon God, he wonderfully delivered them from the distresses wherein they were, without giving them any King; but sending them two Brothers, Moses and Aaron; who brought and conducted them into this Country which you possess at this present. And although you participated these benefits from the hands of God, yet you forget his religion; and neglected piety. This notwithstanding, at such time as you have been conquered by your enemies, he hath set you free; assisting you, first of all, with the overthrow of the Assyrians and their forces; then giving you victory over the Ammonites, and Moabites; and finally over the Philistines. Now these great exploits were performed by you, not under the conduct of a King, but by the direction of Jephtha and Gedeon. What folly therefore hath bewitched you to flee from God, and to seek to live under the subjection of a King? But I have named such an one unto you, Whom God hath chosen to be your Governour. Notwithstanding, to the intent that I may give you a manifest testimony, that Gods wrath is provoked against you, because you have desired a King; I will desire of God, that he will make you see in this place, and in the heart of Sammer such a storm, that there is not any one of you, that hath ever seen the like. Scarce had he spoken the words, but suddenly there appeared great Lightning, Thunder and Hail, in confirmation of what the Prophet had said: so that amazed and confounded with fear, all of them confessed that they had offended, and desired the Prophet, that with a good and fatherly affection, he would beseech God to appease his wrath towards them, and forgive them. For this offence which they had committed through ignorance, as he had pardoned their other negligences, whereby they had transgressed his holy will. All which Samuel promised them to do, and he sought God that it would please him to pardon them the error which they had committed in this matter, and to be appeased by his prayers. After this he exhorted them to live uprightly, and to keep in continual remembrance what evils had happened unto them: for that they had forsaken the way of virtue; and what wonders God had done, and what Laws he had given by Moses, all which they ought to meditate on, if they desired to be in safety, and live happily with their King. But if they failed herein, he foretold them, that both themselves and their Kings should be grievously punished. Samuel having prophesied these things to the Hebrews, dismissed them to their own dwellings, after he had confirmed the Kingdom to Saul the second time.

CHAP.

CHAP. VII.

The Philistines, assailing the Hebrews, are overcome in Battle.

BUT when the King had Mustered his Men, and chosen out 3000 of the best Soldiers, he appointed 2000 of them for the guard of his Person, and with them went and dwelt at Bethel. The rest he gave in charge to his Son Jonathan, and sent them to Gaba, to attend and guard him there, who, followed by them, valiantly overcame a Garrison of the Philistines near to Geba. For the Philistines of Gaba having gotten a Victory over them, had taken their Arms from them, and seized and fortified both with Men and Munition the strongest Cities of their Country; prohibiting them to bear Arms, and in general the use of any Iron: by reason of which Inhibition, if their Husbandmen had at any time need of any Iron work, as of Plough-shares, Mattocks, or any such other Instrument fit for manuring or tillage of their Lands, they were informed to seek it, and get it forged amongst the Philistines.

Now when the Philistines understood that their Garrison was defeated, they were extremely mov'd, and conceiving that the injury and outrage was not to be suffered, they armed themselves against the Jews, and marcht out embattell'd with 300000 Footmen, 30000 Chariots, and 6000 Horse, encamping with their whole Host near the City of Machmas. Which when Saul the King of the Hebrews understood, he march'd toward the City of Gilgal: and as he Travelled thorow the Countrey, he animat'd and encouraged the People to preserve their liberty, proclaiming War against the Philistines; whose Forces he so little feared, that he mock'd thereat, saying, *That they desired not to be feared for their multitudes, nor any danger which might accrue by an Encounter with them.* But when Saul's Soldiers were certified of the true number of their Enemies, they were dismayed, so that some of them hid themselves in Dens and places under the earth, others fled on the other side of Jordan, into the Countrey of the Gadites and Reubenites. But Saul sent for the Prophet, to consult with him about the War; who gave him answer, that he should attend in the same place where he was, and prepare Beasts for Sacrifice, because that within seven days he would come to him, and sacrifice on the seventh day: which done, he might encounter the Enemy. According to this direction of the Prophet he expected, yet observed not intirely all that Samuel had enjoined him. For when he perceived that he was somewhat slack in coming, and that his Soldiers left him, he took the Beasts that were prepared for the Sacrifice, and offer'd a Burnt-offering: but afterwards understanding that Samuel was arrived, he went out to meet him, and do him honour. Samuel told him that he had done amiss, by reason that neglecting that which was commanded him, he had presum'd before his arrival, to offer the Sacrifices which were to be made to God for the People: *saul excus'd himself, alledging, That he had stay'd during the term of 7 days which were appointed him: but that necessity, and the departure of his Soldiers, upon intelligence that the enemies Army had left Machmas, and was coming to Gilgal, had induced him to offer Sacrifice.* Samuel reply'd, saying, Thou hadst done more adviſedly, if thou hadst obeyed, and not by thy haſtineſs contemn'd God, who Miniſter and Prophet I am: for by thine obedience thou mightest have gotten an assurance and continuance of thy Kingdom to thy self, and the ſucceſſion to thy Poſterity. This ſaid, being diſpleaſed with what had hapned, he returned back to his own houſe, and ſaul with 600 Soldiers (only accompanied with his Son Jonathan) came to the City of Gabeon. The greater part of these Men were diſarm'd, by reason that the Countrey was deſtitute of Iron, and Workmen expert in forging Armour: for the Philistines permitted them not to have any, as we have declar'd a little before. The Philistines dividing their Army into three Battels, invaded the Countrey of the Hebrews to many ways, deſtroying and ravaging all things in the ſight of King ſaul, and his Son, who neither could inhibit their incursions, nor by reason of their multitudes, make head against them. Both he therefore and his Son, and Achish the High Priest, sat down upon a Hillock, and seeing the Countrey spoiled round about them, they were much dismayed. But Saul, Son propoſed to his Armor-bearer, to enter ſecretly into the Enemies Camp, and raise an Uproar and Alarm in the ſame; who willingly promiſing and offering him his ſervice to adventure with him in all occasions and places, with the hazard of his life: they both of them deſcended from the Mountain, and march'd directly towards the Enemies Camp, who had pitched their Tents on a high pointed Rock, which extended it ſelf in length with three angles, and was each way begirt with a Bank, as it were a Wall and Fortification against the incursion of their Enemies. For which cause, they kept their watch somewhat too careleſly, becauſe the place was ſo fortified by nature, that no man could aſcend, or aſſail them, but with diſadvantage. When they

2 Sam. 13, 1, 2, 4.
Heli & Rof.
ſm, cap. 6.
Saul elccted
3000 for his
own guard and
1000 for Je-
ſus, and
Saul over-
cometh the
Philistines.

Ver. 5.
The Phil-
ſtines pre-
pare to in-
vade the
Iſraelites.

Ver. 5, 7, 8.
The Iſraelites
diſſeys due to the
report of the
Army of the
Philistines.

Ver. 9, 10.
Saul ſacrificeth
contrary to
God and the
Prophet's di-
rection.
Saul ſeeketh
Saul.
Ver. 11, 12.

Heli & Rof.
ſm.

Gilgal.
Ver. 22, 23.

The Phil-
ſtines ſpoil the
Co. ſtreety of
the Hebrews.
1 Sam. 14, 1,
2, 4.

Jonathan with
his Harneſs-
bearer, do pri-
vily enter the
Enemies
Camps.

A they got near the Camp, Jonathan encouraged his Companion, to assail the Enemy after this manner. If (saith he) they esteeme us, and will not to ascend, let us take this summer's work, and we will for an assured token that our design shall succeed: but if they hold their peace, and before sunrise call us not, let us return back again.

As they approached the Enemies Host, about break of day, the Philistines said one to another, the Hebrews creep out of their Caves and Dens: then cryed they out to Jonathan and his Armor-bearer, saying, Come hither, come hither to us, so receive the punishment of your audacious enterprise. Jonathan heard these words with joy, as a certain preface that God favored his enterprise, and parted with his Armor-bearer from the place where they were first discovered; answering them that he would shortly visit them. So with-

B drawing himself on the other side of the Rock, which, by reason of the situation thereof, was left unguarded; and overcoming the difficulty of the place with great labor, at last they came where the Enemy was, whom they found asleep, and assailing them there, 30 of them, and filled the whole Army with terror and amazement: so that casting away their Weapons, they fled with all speed: and some being ignorant which were their Friends or Foes, invaded one another as Enemies. For imagining with themselves, that only two Hebrews durst never enter their Camp, they conceiv'd there was Treachery among themselves, and so fell to slaughter one another: so that some of them were slain, others fled to escape the Sword, and fell headlong down the Rocks. But when the Kings Spies told him what confusion and disorder was hapned in the Camp of the Philistines, Saul demanded whether any of his Company were absent? and hearing that his Son and his Armor-bearer were missing, he desired the High Priest to attire himself with the Ephod, that so he might learn of God what was to happen. He did so, and assur'd him that he should obtain the Victory over his Enemies. Whereupon Saul sallied out, and assailed the Philistines, whilst they were thus confused and disordered, and fighting one against another. To him there flock'd in great multitudes, such as before were fled into dens, and places under ground, as soon as they heard that the Victory inclin'd on Saul's side: so that gathering together to the number of 10000 Hebrews, he pursued his scattered Enemies thorow all the Countrey. But afterward, a great inconvenience hapned unto Saul, proceeding from the joy he had conceived by this Victory, (for com-

monly such as are bleſſed by ſuch good fortune, are not Maſters of their own affections and reaſons) or rather proceeding from his ignorance. For intending to ſatiſſe himſelf with revenge for all thoſe injuries which he had received from the Philistines, he publiſhed an Imprecation or Curſe, againſt any one whoſomever, that intermitting the purſuit, ſhould take ſuſtenance before Night, purpoſing to continue the ſame till dark Night. This Excommunication thus publiſhed by ſaul, it chanced that his Son, who had not heard of it, nor the general allowance of the ſame by the People, entering into a certain Grove belonging to the Tribe of Ephraim, wherein were many ſwarms of Bees, by chance light upon a Honey-comb, and preſſing the Honey, did eat the ſame. Afterwards having intelligence that his Father had under a grievous penalty of Excommunication, forbidden any man to taſte any ſort of Meat before Sun-ſet, he gave over eating: yet ſaid, that his Father had done amiss in publiſhing that Prohibition, by reaſon that if they had received ſuſtenance, they might with greater force and vigor have purſued the Enemy that fled, and ſlain more of them. After the ſlaughter of many thouſands of the Philistines, about Evening they began to ranſack and ſpoil the Camp of the Philistines, and they carried away great ſpoils, and a number of Cattel, part of which were ſlain and eaten with the blood, contrary to the Law. Which when the Scribes had ſignified to the King, how the People had offended againſt God, by ſlaughtering the Beasts, and eating the fleſh of them, before it was either waſh or purſued from the bloods, Saul commanded that a great ſtone ſhould be rowled into the midſt of the Camp, and that the People ſhould kill the Beasts upon the ſame, and forbear to eat fleſh with the blood, becauſe it was not agreeable unto God. All which was performed as the King had commanded; and Saul erected an Altar in that place, on which he offered a Burnt-offering to God. This was the firſt Altar that he erected. But Saul being deſirous incontinently to aſſail the Enemies Camp, and ſack all that was therein before day, whilst his Men of War diligently follow'd him, and ſhew'd great forwardneſs in the execution of his command; the King ask'd counſel of the High Priest Achish, whether God would give him the victory, and permit thoſe that ſhould enter the Enemies Camp, to return: from thence Conquerors. The High Priest told him, that God returned him no answer: which when he understood, it is ſaid, without ſome great cauſe, ſaid he, that God is thus ſilent, who heretofore was wont to give a ſpeedy answer what we ought to do: but there muſt needs be ſome hidden ſin amongst us, that giving offence to him, cauſeth him to be ſilent. But I ſwear by the Lord God, that although mine own ſon Jonathan ſhould have committed that ſin, I will to appeale God,

Ver. 11, 12.

Ver. 13, 14.

Jonathan ſuſ-
tains a certain
number in the
enemies camp,
the reſt invade
one another,
and are purſue
fight.

Heli & Rof.
ſm, cap. 7.
Ver. 20, ad 26.
Saul hearing
that there was
a rumble in
the Philistines
camp, ſallied
out upon
them.

Ver. 27, ad 30.
Saul's Edict
unwittingly
broken by
Jonathan.

Ver. 32.
The Hebrews
feed on bloody
fleſh.

Ver. 37, 38.

Ver. 41, 42.
Saul ſtich by
ſon, who haſh
diſpleaſed
God.

God, with no less severity punish him, than any the least stranger that is neither by alliance nor affinity tied unto me. Now when the People cried out, and encourag'd him to the performance of what he had spoken, he presently assembled them in one place, and standing with his Son apart, began by casting lots to find out him that was faulty. When the lot fell upon Jonathan, he ask'd him what Crime he had committed? Jonathan answer'd, I know no other thing, but that yesterday, being in pursuit of the Enemy, and ignorant of thine Edict, I tasted of an Honey-comb; whereupon Saul swore that he would put him to death, rather than violate his Oath, the observation of which he prefer'd before his own blood, and all the sentiments of nature. He nothing astonish'd at his present danger, with a generous and dreadsless mind, presented himself with this Reply: O Father, (said he) I entreat no favour at thy hands: for I willingly submit to that death, which may discharge thee of thy vow, the more contentedly, because I have seen so famous a victory: for I shall dye contented, to see the insolence of the Philistines overmastered by the power of the Hebrews. This valor and courage of the young man, moved the whole multitude to remembrance and commiseration; so that they all swore that they would not suffer Jonathan, who was the Author of so famous a victory, to be put to death: so they rescued the young man out of the hands of his displeased Father, and pray'd to God to pardon him the fault which he had committed. Saul, after he had slain about 6000 of his Enemies, returned with victory to his own house, and Reigned afterwards very happily, and overcame the Ammonites, Philistines, Moabites, Idumeans, Amalekites, and King Zoba: He had three sons, Jonathan, Ishbub, and Melchib, and two Daughters, Merob and Michol. The General of his Army was Abner the son of his Uncle called Neer; for Neer and Sis Sauls Father, were Brothers, and Sons of Abiel. He was very strong both in Horse and Chariots; and against whatsoever Enemy he marched forth, he always returned with victory: so that he reduced the affairs of the Hebrews to a happy state, and so much increased their power, that they were feared by all those Nations that neighboured upon them. But the chieftest of the youth, that excelled either in strength or beauty, he chose to be of his Guard.

CHAP. VIII.

Sauls victory over the Amalekites.

BUT Samuel coming to Saul, told him that he was sent to him by God, to admonish him how he had chosen him above the rest, and preferred him to the Kingdom: and for that cause that it behooved him to be obedient unto him in all things, because as he Ruled the People, so God Ruled both Kings, Kingdoms, and all things. Thus therefore (said he) doth God command thee. Since the Amalekites offer'd many injuries unto the Hebrews in the Desert, whilst in their departure out of Egypt, they Travelled into that Region which they now inhabit; justice requireth that they be punished for that inhumanity. Wherefore I give thee order to declare War against them, and after thou hast overcome them, to extinguish them utterly, without regard either of sex or years; and this revenge shalt thou execute upon them, in requital of those injuries they in times past offered to our Forefathers. Neither shalt thou spare either Beast or Horse, or Flock, to apply them to thy profit or particular use: but thou shalt offer all to God for a Burnt-offering, and according as Moses commanded, root out the name of the Amalekites from off the earth. All these things did Saul promise to perform, and conceiving that obedience consisted in the speedy execution of that which was enjoined him, he presently assembled all his Forces together, and mustering his Soldiers at Gilgal, he found about 40000, besides the Tribe of Juda, which of it self afforded 30000 Men: with these did Saul enter the Country of the Amalekites, and laid divers Ambushes near a River, not only to molest them with open War, but also surprise them unawares, and kill them amidst the High-ways: he afterwards gave them Battle, and put them to flight, and discomfited their whole Army, pursuing them that fled. Which beginning, having success answerable to what God had promised him, he marched onwards, and besieged the Cities of the Amalekites, and besieged and took some of them by Engines, others by Mines and Countermine raised on the outside, others by famine, and want of water, and divers other ways. And in those Cities which he overcame, he neither spared Women nor Children, nor supposing their slaughter to be cruel, or inhumane: both for that they were his Enemies, and for that he did nothing but according to Gods commandment, towards whom disobedience would be a Crime. He took Agag Prisoner also, who was King of the Amalekites, whose beauty and personage seemed unto him so goodly, that he thought him worthy to be kept alive, and so being led rather by his own inclination, than

A than Gods commandment, he us'd such clemency as was not lawful for him at that time: For God so hated the Amalekites, that he would not have their Infants spared, though they ought in natural compassion to have been more pitied than the rest. But Saul kept alive the King of his Enemies, and the Author of all the Hebrews evils, regarding more his beauty, than Gods commandment. This sin of his the People presently imitated: for they spared Horses, and other kind of Cattel, and made prey of them, notwithstanding God had charged them to reserve nothing. They carried away with them all other Moveables and Riches, and only consumed those things which were of smallest value, by fire. This victory had Saul over those People that dwell betwixt Palastum, (a City on the borders of Egypt) and the Red Sea. But he medled not with the Sicehemites, which inhabit in the Province of Midian, whom, before the Battle, he commanded to retire themselves, lest they should partake the Calamities of the Amalekites: for being they were allied to them by Raguel, Moses Father-in-law, the Hebrews had care of their safety, Saul having obtained this victory, and rejoicing at his good success, returned home, as full of content, as if he had pretermitted nothing of that which God had commanded him by the Prophet Samuel, before his War with the Amalekites; but had precisely observed all that was enjoind him. But God was greatly displeased, both that the King of the Amalekites was preserved, and that the People had made prey of their Cattel: for both these actions of theirs were expressly against Gods command. For it was not to be tolerated, even by a mortal King, that they should neglect and contemn his Laws and Decrees, by whose only means they were further'd and favor'd in their victory. For which cause, God told the Prophet Samuel, that he repented that he had made Saul their King, considering that he was infringing his Commandments, and govern'd himself according to his own will. When Samuel heard these words, he was much troubled, and pray'd to God all Night, that he would appease his wrath and displeasure conceived against Saul: but notwithstanding all the importunities and prayers which the Prophet made for him, God would in no sort be reconciled, because he judg'd it not just, that the sins which were committed by Saul, should be remitted by Samuels intercession. For sin never more augmenteth, than when such as are offended, are too remiss in their punishments: for whilst they would be reputed both for good and merciful, they themselves become the Authors of sin. When therefore God had denied the Prophet his Request, and it manifestly appear'd that no prayers or supplication could appease him, as soon as it was day, Samuel repair'd to Saul, who at that time remained in Gilgal. As soon as the King saw him, he run unto him, and embraced him, saying, I give God thanks for thy victory; and all those things which be commanded me, I have performed. But Samuel answer'd, How cometh it then to pass, that I hear this bleating of Sheep, and bellowing of Beasts throughout the Army? Saul replied, That the People had reserved that Cattel for Sacrifices, but all the Nation of the Amalekites was exterminated, as God had commanded, and none remaining but only the King, whom he would cause to be presented before him, so the end they might consult together what should be done with him. Hereunto the Prophet answer'd, That God took no pleasure in Sacrifices, but in those men that are good and just, and such (said he) are they, that obey his Will and Commandments; since no action may be reputed good, but in respect of the reference it hath to Gods Will: for God refuseth not him that sacrificeth, but him that disobeyeth him. For he accepteth not those Sacrifices that are offered to him, by those that submit not themselves unto him, and offer not unto him the true and acceptable offerings; yea, though they present divers and many great Sacrifices, and bring him jewels of gold and silver, &c. he will not receive such things, and respecteth them not as pledges of piety but effects of hypocrisy: But he taketh pleasure in those only that observe that which he hath commanded, and had sacrifice unto him, than infringing the same, nor seeking that Sacrifice should be offered unto him; but if sacrifice be offered, although of small and no value, yet are they more acceptable unto him in poverty and obedience, than all those which the richest hand, or strongest fortune can afford. Know thou therefore, (said he) that thou hast incur'd Gods displeasure, in that thou hast contemned and neglected his Commandments: for how canst thou think that he will regard those Sacrifices with a gracious eye, which he himself hath adjudged to utter perdition and ruine? Is it possible for thee to think that there is no difference between destroying and sacrificing? Be assured therefore of the loss of thy kingdom and power, which hath in such sort transported thee, that thou hast contemned God, who bestowed the same upon thee. Saul confessed that he had sinned, and done amiss, in that he had not obeyed the words of the Prophet; yet alledg'd, That he was compelled to do so, in that he durst not restrain the Soldier, who was set upon the prey: but (said he) be favourable, and merciful unto me, for hereafter I will take heed, G lest I fall into the like sin, and he entreated him that he would stay with him a little, and offer a Peace-offering in his behalf. But the Prophet knowing that God would be moved by no Sacrifice, would not be persuaded by him.

C H A P. IX.

Samuel proclaims David King.

The year of the
World, 2885.
before Christ's
Nativity,
1081.

Ver. 27, 28.
Saul striving
to slay Samuel,
renneth his
garment.

Hedier's Rus-
sian, cap. 10.

Ver. 32.
The King of the
Amalekites is slain
by Samuel's
command.

1 Sam. 16, 13.
Ore.
God fendeth
Samuel to
Bethlehem to
anoint David
King.

Ver. 9, 10, 11.
God respect-
eth not the
beauties of the
body, but the
perfections of
the mind.

Ver. 10, 11.
Saul's sons be-
ing goodly in
personage,
were not so
preferred to
the sovereignty.

Ver. 13, 15.
Samuel anoints
David
King.

Ver. 14, 15, 16.
God's Spirit
forsaking Saul
descendeth on
David, who
beginneth to
prophesie.

BUT Saul, willing to retain Samuel, took hold of his Garment; and for that the Prophet hastily withdrew himself, he tore away a part thereof: whereupon the Prophet told him, *That in like manner his Kingdom should be rent from him, and another who was more honest and upright, should take possession thereof: for God is not like men, he is unchangeable in his determinations.* Saul answer'd, *That he had grievously sinned;* but being it was impossible for him to recall that which was past, he desir'd him that at least he would worship God with him in presence of all the People: which Samuel condescended to, and went with him to adore God. After this, Agag the King of the Amalekites was brought before Samuel, who heard him lament, and complain that death was very bitter; to which he answer'd in this manner, *As thou hast caused divers Mothers amongst the Hebrews, to weep and lament the loss of their Children; so shall thy death cause thy Mother to weep and lament:* which said, he presently commanded that he should be put to death in Gilgal, and returned back again to the City of Ramath. But the King perceiving into how many mischiefs he had fallen by his offences committed against God, departed to his chief City call'd Gaba, (which name signifieth a Hillock) and from that day forwards, he never more saw the Prophet Samuel, who was heartily sorry for his fall: but God commanded him to give over his care, and that taking with him the sacred Oyl, he should repair to the City of Bethlehem, to the house of Jesse the Son of Obed, and there anoint that of his Sons for King, whom he should then find: and when the Prophet said that he was afraid, lest Saul getting notice thereof, should seek to slay him, God commanded him to fear nothing: whereupon being encourag'd in his attempt, he came to the forenamed Town, where he was saluted with great concourse of People, who enquired of him, to what intent he came thither? and he answer'd them, that he came to offer Sacrifice to God. Now when the Oblations were performed, he invited Jesse and his Sons to banquet with him; and beholding the eldest of them to be a goodly and well proportioned Man, he conjectured by his stature and comeliness, that it was he that God elected King; but in this matter he mistook the intention of God. For demanding whether he should anoint that young man, whom he thought so worthy of the Kingdom: it was answer'd him, *That God judgeth not in such manner as men do.* For thou (said he) beholding the beauty of the young man, supposest him worthy of the Kingdom: but I dispose not of a Crown by the beauties of the Body, but by the virtues of the Soul; and him I consider that is perfectly furnished herewith, and hath his mind beautified with piety, justice, obedience and fortitude. Upon these words, Samuel desir'd Jesse to bring all his other Sons into his presence, and he presented to him five others, the eldest being called Eliab, the second Aminadab, the third Sala, the fourth Nathaneel, the fifth Rael, the sixth Asam. Now when the Prophet beheld these no less beautiful Men than the eldest, he asked of God, which of them he should anoint King? God answer'd him, that he should anoint none of them. Then Samuel enquired of Jesse, whether he had any other Sons besides them? who told him, that he had one called David, who had the care and custody of his Flocks. The Prophet desir'd him to fend for him, saying, that it was reasonable he should have a part as well as his Brothers in the Feast. Now when David was come, Samuel seeing him fair of complexion, quick-eyed, and of a martial aspect, *This is he* (said he softly to his Father) *who is elected by God to be our King.* This said, he fate down at the Table, and made the young man sit next him, and above Jesse his Father, and his other Brethren. Afterwards taking the Cruet of oyl in the presence of David, he anointed him, and told him in his ear, That God had chosen him to be King, and exhorted him to study Justice, and to be obedient to that which should be commanded him, assuring him that by that means, his Kingdom should be of long continuance, his family and stock famous and renowned, and that he should overcome the Philistines, and conquer those Nations against whom he should fight, and obtain glorious Renown in his life-time, and leave an immortal Memory behind him. Samuel having made this Exhortation, departed; and the Spirit of God abandoned Saul, and entered into David, so that he began to prophesie: whereas on the other side, Saul was tormented with strange passions of the evil spirit, whereby he fell into strange suffocations, so that his Physicians could not find any remedy for him, but gave counsel that search should be made for a Man expert in singing and playing on the Harp, to the end that when the evil spirit should assault and trouble him, he might stand by him, and with voice and instrument sing sacred Hymns before him. And when the King had given command, that such an one should be

A be sought after, one of those that were present, told him, that he had seen in Bethlehem a son of Jesse, a young man of excellent features; and besides his other good qualities, very cunning both in Song, and playing on the Harp: and also dextrous enough, fit to serve in War. He therefore sent Messengers to Jesse, to take David from the Fold, and send him to him, because that having heard report of his beauty and valor, he was desirous to see him. This command of his Jesse obey'd, and sent his son with Presents to Saul the King, who greatly rejoiced upon his arrival, and made him his Pensioner, and favor'd him in all things. For he was delighted by him, and David was his only Physician against the vexation of evil spirits, when they seized him: for by singing Psalms to his Harp, he restored the King to his right mind. So the King requested Jesse that he would let him live with him, and attend upon him, because he was so much delighted with his presence; whereunto Jesse condescended.

C H A P. X.

A second Expedition of the Philistines against the Hebrews.

NOT long after, the Philistines gathered together great companies of men of War, with which they assailed the Israelites, and encamped between Succoth and Azeca. Saul on the other side led forth his Army against them, and encamping upon a certain Mountain, he constrained the Philistines to dislodge from their first Camp, and intrench themselves upon another Mountain right over against that where he had pitched his Tents. The Camps being thus separated the one from the other, there was a Valley between both the Armies: into this there descended a certain Gyant called Goliath, who was of Gath, of huge stature, being four Cubits and a span in height, having his Limbs cover'd with huge and mighty Armour; for his Cuirass which he bare on his back, weigh'd five thousand Sicles; his Helmet and Pouldrons were of Brais, made fit to cover his massive Members; the Spear which he bare in his hand, was no light Lance, but he bare it on his shoulder, and the Head thereof weigh'd six hundred Sicles. This Gyant, follow'd by a great Troop, presented himself in this Equipage in the Valley that separated the two Armies, and cry'd with a loud voice, addressing his Speech to Saul and the Hebrews, in these terms, *Hebrews, what need you hazard the doubtful fortune of a Battel? Single me out an Adversary, and let us determine by our two fates, on whose side the victory and conquest shall fall; whichsoever of us shall be overcome, let his Party be obliged to receive Law from that of the Victor. For it is better that a single person, than the whole Army be expos'd to danger.* When he had spoken thus, he returned back to his own Camp. The next day he came forth again, and used the same words; and thus for forty days he ceased not to defie the Hebrews in such words: so that both Saul and all his Army were displeased, and kept themselves always ready and ranged in Battel, yet came not to blows. David was not then in the Camp, because Saul had sent him back again to Jesse his Father, (contenting himself with his other three Brothers, who at that time served under his Royal Standard) where he resum'd his interrupted care of keeping his Flocks. But whilst the War was rather protracted than prosecuted, his Father sent him to carry Provisions to his Brothers, and to know how their affairs went in the Army: And whilst David discours'd with his Brothers, touching those things which his Father had committed to his charge, Goliath came after his usual manner, but more insolent than ever, and reproach't the Israelites, that none amongst them had the courage to fight with him. David was herewith so greatly moved, that turning himself to his Brothers, he told them that he was ready to fight hand to hand against that Enemy. But Eliab the elder Brother reproved him for so speaking, telling him that he was more hardy than became his age, and that he knew not what concerned those matters, willing him to return to his Father, and mind his Flocks. David out of respect to his Brother, departed from thence, and meeting with certain Soldiers, said unto them, *That he search'd not to encounter that proud Challenger: which they presently signified upon Saul, who incontinently sent to seek him out.* When he came into his presence, Saul asked him, *Whether he had spoken after that manner?* David answer'd, *That he had, and that he fear'd not that Philistines, though he appear'd so terrible; and that if the King would permit him, he would abate the pride of him Gyant: and how terrible and fierce he ever he appear'd, he would subdue him, and turn his terror to contempt; and so much the more should the glory of his Army be embolden'd, that so great and expert a Man as Arms, should be subdued by a young inexperienced Soldier.* Saul admir'd his hardiness, and great courage; yet by reason of his years, told him, *That he was too feeble to encounter a Man so expert in feats of arms.* David answer'd, *That which I promise you, my Sovereign, is upon this assurance that I have in God, which heretofore I have proved.*

ved, by the succor which I have received at his hands. For whilst I fed my Fathers Flock, I H refused a Lamb that was ravished out of my Fold, out of a Lyons jaws; and catching the wild Beast by the tail, that with open mouth assaulted and sought to devour me, I beat him to the ground, and slew him. With no less success I slew a Bear that set upon my Flock, and I do not believe that this Philistine is more terrible than Lyons or Bears. But that which gives me most assurance, is, that I cannot but think that his stammering railings both against God, and Men, cannot longer escape the Divine arm of Justice which he so wickedly provoketh. And for these Reasons, I dare assure my self that he will assist me, to tame his pride, and to overcome him.

So much prevailed this extraordinary hardiness of the young Man, that the King imploring Gods assistance to second his courage, furnish'd him with his own Armor, a Sword and a Helmet, and sent him forth to the Combat. But David feeling the weight of his Armor, and finding himself rather loaden, than advantag'd by it, said to the King, These Arms, Sir, are proper for your Majesty, who are able to make so good use of them, but not for me; wherefore I beseech you to leave me at liberty, to fight as I please. Saul granted his desire; and he putting off his Armor, took a staff in his hand, and five stones, which he hegather'd on the bank of the Torrent, and put into his Scrip, his sling he bore in his right hand: and being thus armed, he march'd forward to encounter his Enemy. When the Barbarian saw him thus furnish'd, he so much contented him, that in way of scorn, he ask'd him, Whether he thought him a Dog, that he thus came forth to fight with him only with stones? Nay (said David) I esteem thee worse than a Dog. These words so incensed Goliath, that he swore by his God, That he would tear his Carcass in a thousand pieces, and give them to the Beasts of the Field, and the Birds of the Air. But David answer'd, Thou com'st against me with thy Sword, thy Javelin, and Curets; but I march out against thee, trusting in the power of God, who will destroy thee by my hand, and with thee thy whole Army; for this day will I take thy head from thy shoulders, and cast the rest of thy body to the Dogs, whom, by thy rage, thou resemblest; and all Men shall know that God protect the Hebrews, that his Providence conducts them, that his help renders them invincible, and that no strength nor arms can keep them from perishing, whom he abandons. The weight of the Philistines arms hindered him from marching readily: so that he walkt step by step towards David, condemning him, and trusting to kill him easily, both for that he was disarmed, and because he was young, and of small stature.

CHAP. XI.

The single Combat betwixt David and Goliath, and the slaughter of the Philistines that follow'd it.

David advanc'd boldly against Goliath, being assisted in an invisible manner by God; and drawing one of the stones out of his Scrip, and fitting it to his Sling; he threw it against Goliath, which gave him such a stroke on the Forehead, that it pierced him to the very Brain, so that he fell down suddenly dead; and David running upon him, as he lay sprawling on the earth, cut off his Head with his own Sword: for he himself had none. As soon as he was stricken down, terror and confusion fell upon all the Army of the Philistines: for seeing the most esteemed Warrior amongst them overthrown and slain, they began to fear the issue of their Battel, and relolved to flee; which they did in great disorder and confusion, hoping by that means to deliver themselves out of danger. But Saul, and the whole Army of the Hebrews, pursu'd them, with great shouts and cries; and in the pursuit, made a great slaughter of them, and drove them to the borders of Gath, and even to the gates of Ascalon. In this Battel, there dyed on the Philistines side, above Thirty thousand, and the hurt and wounded were twice as many. Saul returning back to his Pavilion, and hung his Sword in the Tabernacle, and consecrated the same to God. But Saul afterward conceived a secret hatred against David, upon this occasion: As he returned triumphant like a Conqueror with his Army, the Women and Maidens singing and dancing to their Cymbals and Tymbrels, in way of honour, came out to meet him: the Women sung, that Saul had slain thousands of the Philistines; and the Virgins answer'd, that David had slain Ten thousands: which when Saul understood, and saw that barely thousands were ascrib'd to him, and Ten thousands to David, he thought that after so glorious Acclamations, there wanted nothing to David, but the name of King. For which cause he began to fear and suspect him; and by reason of this fear, he thought he was too near his own person, and therefore from being one of the chiefest in authority about him, which was to be one of his chief Command

A manders and guard, he made him Captain over a 1000, rather respecting his own security than Davids honor; to the intent that being often engag'd in encounters with the Enemy he might perish by some disaster or other. But David, having in all places the assistance of Almighty God, returned alwayes with good success: so that his extraordinary Valor acquir'd him an universal esteem, and Michol, Sauls Daughter, that was about that time marriageable, began to be enamor'd with him, that she could not hide her passion even from the King her Father. Saul, instead of being displeas'd, rejoyc'd at it, hoping by that means the sooner to entrap David. He gave her thereto with some shew of allowance, and told them who spoke of it to him, that he would willingly give him his Daughter to Wife, for he reason'd thus with himself: I will propose that I will give him my Daughter in marriage, on condition that he bring me six hundred Philistines heads; and I am certain that being valiant and generous as he is, he will with joy accept this condition, because the more dangerous it is, the more glory it will acquire to him; and so exposing himself to all manner of dangers, he will be slain by the hands of the Philistines; and that intention which I have conceived against him, shall succeed according to mine own hearts desire: for I shall be delivered of him, in sending him out of the world, not by my means, but by other mens hands. Having taken this resolution, he charged his Courtiers to sound Davids sentiments, and how he stood affected to the marriage: and they told him, That the King bare him great kindness, and so rejoyc'd that the People admir'd him, that he would give him in marriage the Princess his Daughter. David answer'd, Think you it a small matter to be Son-in-law to the King? for my self, I esteem otherwise, considering mine own base condition, who have neither reputation, nor any honourable quality. When Sauls servants had reported to him what answer David made them, Tell him (said he) that I value not Goods or Presents, (for that were to expose my Daughter to sale, and not to match her with an Husband.) I seek a Son-in-law that hath Valor, and that is adorned with all virtue, such as is manifest and apparent in thee: and my desire is, that for the dowry of my Daughter, thou give me neither gold nor silver, nor any other wealth out of thy Fathers house; but that thou make War upon the Philistines, and six hundred of their heads, shall be the most acceptable dowry thou canst present me with. My Daughter also desires, above all the dowries, to be married to a Man that is so ennobled and famous for the overthrow of the Enemies of her Father and her Country.

When these words were reported to David, he was very joyful, thinking that Saul acted sincerely concerning this alliance: and without delay, or taking counsel or deliberation, whether the thing were easie or impossible for him to execute, he incontinently departed with his company to find out the Enemy, and execute the condition upon which the marriage was promised him; God assisted David in this occasion, as in all others, And after he had slain a great number of them, and cut off six hundred of their Heads, he returned, and presented them to the King; and in consideration thereof, desired the performance of his promise.

C H A P. XII.

Saul admiring David's fortitude, giveth him his Daughter to Wife.

The year of the World, 3883, before Christ's Nativity, 1081.

1 Sam. 18. 27, 28. Saul married Michol to David. Heir of Raf. Sam. cap. 12. Saul refuseth to kill David. Jonathan loves David, and sheweth him his fathers determination, and counsel-eth him to have care of his safety, and stand on his guard.

BUT Saul, that could not flie from his promise, (because it would be a great dishonour to him to fail of his word, and to have promised his Daughter under colour, either to murder him, or to put him upon the execution of things that were impossible) deliver'd his Daughter Michol unto him. Nevertheless he chang'd not his purpose. For perceiving that David was gracious in Gods sight, and in good reputation among the People, he was afraid of him: and being unable to conceal his fear of being deprived of two things of such consequence, as his Kingdom and Life, he resolv'd to kill David, giving Commiſſion to his Son Jonathan, and divers other of his Servants, to execute the fame. But Jonathan amazed to see this change in his Father, who, in stead of the good liking he had of David in times past, fought to injure him, not in any slight fort, but by taking away his life: and on the other side, being singularly affected towards him, and respecting his virtue, he communicated the secret intention of his Father to him, counselling him to have a care of himself, and to flie the next morning: in the mean while he would go and salute his Father, and as soon as occasion presented it self, he would confer with him, to know the cause of his displeasure against him, the intent he might pacifie the same; conceiving it a matter unreasonable, that he should be deprived of life, who had so well deserv'd of all the people, and who, in particular, was his intimate Friend: and in respect of his former merits, if guilty of some offence, deserved pardon: I will tell thee afterwards (said he) what my Fathers resolution is. David gave credit to his wholeſom counsel, and retired from the presence of the King.

C H A P. XIII.

How the King practis'd to murder David.

1 Sam. 19. 30, 31. Jonathan recomforts him unto his father the good defects of David, praying him to pacifie his displeasure conceived against him.

Vet. 7. Jonathan certifieth David how he hath pacified his father.

THE next morning Jonathan came to Saul, and finding him well disposed, began to speak to him to this effect, concerning David: Of what fault, (O Father) either great or small, have you found David guilty, that you have commanded him to be put to death? A Man that hath done you such signal service; that hath reveng'd you upon the Philistines, abated their Pride, and advanc'd the Honour of the People of the Hebrews, and hath delivered them from that disgrace and contempt under which they have layen for the space of Forty years, being the only person that dared to oppose himself against the proud defiance of that Giant, whom he so gloriously overcame; and who since that time hath brought as many of the Philistines heads as were demanded of him, in recompence whereof he hath taken my sister to Wife. Be pleas'd to consider that his death would be a great grief to us, not only upon account of his virtue, but also of his alliance with us; and that by his death, your Daughter will have the affliction to see her self a Widow, as soon as she is a Wife. Weigh these things, and pacifie your displeasure, and do no wrong to such a Man, who hath been the Author of so good and great service, as is the conservation of your person at such time as you were possess'd and tormented with evil spirits, and the revenging you of your Enemies. For it is a thing unworthy either your Majesty, or the name of a Man, to forget good deserts. With these words was Saul pacified, so that he swore to his Son he would do no hurt to David: for his just persuasions and arguments were stronger, than the choler and fear of the King. Jonathan sent to seek out David, and told him these good tydings from his Father, and brought him to him; and David continu'd to serve him as formerly.

CHAP.

A

C H A P. XIV.

How hardly David escaped the ambuſhes that were often laid for him by the Kings, yet having him twice at advantage and in his power, would not murder him

The year of the World, 3883, before Christ's Nativity, 1081.

U. 9. 9. David hath a great victory against the Philistines.

ABOUT the same time, the Philistines again led forth their Army against the Hebrews, and Saul sent David against them accompanied with his forces; who encountering them, slew a great number of them, and returned to the King with a great Victory. But Saul entertained him not, as he hoped, and as the happy exploit achieved by him merited; but he envied his good actions and honourable deserts, as if David's happy success had been Saul's disadvantage and prejudice. But when the evil spirit returned to vex him, he lodged him in his own chamber, and having at that time a javelin in his hand, he commanded him to play on his Harp, and to Sing Hymns. Now whilst David obeyed his command Saul stretching out his arm, threw his Dart at him: but David foreseeing it, avoided the stroke, and fled to his own house, where he stayed all the rest of the day. When night was come, the King sent certain of his Servants to watch his house lest he should escape, to the end that the next day, being brought forth to judgement, he might be condemned and put to death. But Michol, David's Wife, and Saul's Daughter, having intelligence of her Fathers intention, went to her Husband, told him in how great peril he was, being desirous to save his life, with the hazard of her own. Beware (said she) lest the sun at his rising find thee in this place; for if it do, I shall never more see thee. Flie therefore whilst night offereth thee opportunity, which I pray to God to lengthen for thy sake: for be assured, that if thou be surprized in this place, my Father will make thee die a miserable death. This said, she let him down by a window, and so saved him; and soon after, she prepared his bed as if he lay sick therein, and under the covering she laid the Liver of a newlaughtred Kid; and when her Father sent the next morning to apprehend David, the answered that he had been sick all the night long: and opening the Curtains, she gave them to understand that David was laid therein, the Coverlet being moved by the Liver which was hot and yet stirred, made them believe that the Liver that lay there was David, who panted and breathed very hardly. Which being signified unto Saul, he commanded that he should be brought to him in that estate wherein he was, because he resolv'd to put him to death. But when Saul's messengers returned thither, and opened the bed, they perceived Michol's subtilty, and went and certified the King thereof: who reproved her very sharply, for that she had saved his Enemy, and deceived her Father. But she excus'd her self with words full of good appearance, saying that David had threatened to kill her; and through fear of death, she was induced to save him. For which cause she ought to be pardoned, since by constraint, and not of set purpose, she had furthered his escape. For (said she) I think that you seek not so greedily after the death of your Enemy, as to prefer the same before the safety and security of your Daughter. Upon these reasons Saul pardoned his Daughter.

E David delivered from this peril, went to the Prophet Samuel at Ramath, and told him what ambuſhes the King had laid for him, and how hardly he had escap'd death by the stroke of his javelin; whereas in all things that concerned Saul, he had always shewed himself obedient: having served him advantageously in war upon his Enemies, and by Gods assistance been fortunate in all things; which was the cause that Saul was so displeased with him. The Prophet informed of Saul's injustice, departed from Ramath, and led David to a certain place called Galbath, where he remained with him. But as soon as Saul was informed that David was retired, and accompanied with the Prophet, he sent out certain Soldiers to lay hands on him, and bring him to him. They repairing to Samuel, and finding the congregation of the Prophets were seized with the Spirit of God, and began to prophesie. Which when Saul understood, he sent out others, with the like order, and they had the like extasie. For which cause he sent out others and seeing the third company prophesie likewise, he was in the end so enraged, that he went thither in his own person. And when he drew near the place, Samuel before he saw him, made him prophesie also; so that he was transported out of himself, and having dispoiled himself of his rayment, he remained naked all day and night in the presence of Samuel, and David. David departed from thence, and went to Jonathan, to whom he complained of those ambuſhes which his Father had laid to intrap him, telling him, that notwithstanding he had never committed any fault against his Father, he earnestly pursued him to put him to death. Jonathan perswaded him not to suspect these things rashly, nor to be overcredulous to those reports which perhaps might be brought to him, but trust him only, who was assured that his Father intended no evil against him: For if he had, he would have told him, being never wont to act any thing without his counsel. But David ware unto

U. 9. 10. Saul persecuteth his pines against David.

U. 14. Michol perceives that the Kings Servants that David is sick.

U. 17. Michol excuseth her self for delivering David.

U. 18. David expresseth to Samuel how the King was affected towards him.

U. 19. 20. 21. Saul sent armed Soldiers to apprehend David, who began to prophesie, and he himself likewise coming thither prophesied.

1 Sam. 20. v. 12. 44.

David complained unto Jonathan of his Fathers injuries. Jonathan excuseth his Fathers.

The year of the
World, 3883.
before Christ's
Nativity,
1081.

v. 1. ad 11.
David desired
Jonathan to
sound his Fa-
ther how he
was affected
towards him.

v. 16, 17, 8.
Jonathan con-
firmeth his
friendship to-
wards David,
with an oath.

v. 10, ad 24.
Jonathan sig-
nifyeth David
certain signs
whereby he
should know
whether his
Father were
displeased with
him.

v. 15, ad 30.
Saul question-
eth about Da-
vid's absence,
Jonathan by
his answer, ef-
fected to know
his Father's
mind.

v. 30.
Saul discover-
eth his envious
heart against
David.

v. 35, 39.
Jonathan ex-
cusing David
to his Fa-
ther, is almost slain
with a spear
by him.

unto him that it was so, and conjured him not to doubt of it, but rather to consider how to procure his security, than by condemning his words, expect till his death ascertained him of the truth thereof. He added that his Father did not communicate his counsels with him, because he was assured of the love and friendship that was between them. Jonathan, persuaded by David's reasons, asked him what he desired at his hands, or wherein he might trust his friendship? David said unto him I know that thou wilt further me, in what thou mayst, and refuse me in nothing. Now to-morrow is the first day of the month, in which I was accustomed to dine at the Kings Table; if thou thinkest good, I will depart out of the City into the field where I will lie hid. And if he ask for me, thou shalt say, I am gone into the Country of Bethlechem, where my Tribe solemnizeth a feast; and thou shalt certify him also that thou hast given me leave. And if he say God speed him, which is an ordinary wish that friends use to such as go a journey, know that he hath no hidden rancour, nor secret malice conceived against me; but if he answer otherwise, it shall be an assured testimony that he plotreth some mischief against me; and this shall thou ascertain me of, as both becometh my present calamity, and our mutual friendship, which by vowed oath, thou being my Lord, hast plighted to me, who am thy Servant: And if thou think me unworthy of this favour, and injurious towards thy Father, without expecting the sentence of his justice, kill me now at this present with thine own Sword. These last words so pierced Jonathan's heart, that he promised him to accomplish his request and certify him if he any ways could perceive that his Father was ill affected towards him; and to the intent he might the better be believed, he caused him to walk forth with him into the open air, and there fware to him that he would not omit any thing that might tend to his preservation. For (said he) that God that seeth and governeth all things in this universe, and who, before I speak knoweth my mind; he, I say, shall bear witness of that accord which shall be between thee and me, that I will not cease to sound my Father, till I know his intention concerning thee; and as soon as I understand the same, I will not conceal it from thee, but give thee notice thereof, be it good or evil. The same God knoweth how incessantly I beseech him to be assistant to thee, as also he is at this present: and that he never abandon thee, but make thee Lord over thine Enemies, yea, though it were my Father, or my self. Only remember me in this point, that after my death (If I chance to die before thee) I thou take care of my children, and be as favorable towards them, as I am affectionate to thee at this present. After he had sworn this oath, he dismissed David; willing him to conceal himself in a certain place of the Plain, where people ordinarily exercised themselves: For that as soon as he understood his Fathers mind, he would return thither with his Pages; and if (saith he) having shot three shafts at the mark, I command my Page to fetch them back again to me, know that thou art to expect no evil from my Father: but if I do not, think thou that my Father is incensed, and ill affected towards thee; yet howsoever it be, I will do my best, that nothing shall befall thee otherwise than we expect and wish. Be thou therefore mindful of these things when thou shalt obtain thy happy days, and be favorable to my children. David being confirmed by Jonathan's promises, retired to the appointed place. The next day after, which was the solemnity of the new-Moon after the King had purified himself according to the custom, he sat down to take his repast: and as his Son Jonathan was set on his right side, and Abner the General of his Army on the left, Saul perceived David's place void, and spake not a word, supposing that he was absent from that company, by reason he was not purified since he had the company of his Wife: but seeing that on the second day of the new-Moon he was absent likewise, he asked his Son Jonathan, why David was not present at the feast those two days? He answered him, that he was gone into his country, (according as it had been concluded between them) where his own tribe celebrated a feast, and that he had given him leave to assist at the same. Further (said he) he invited me to the feast, and if it stand with your pleasure, I will go thither, for you know how entirely I love the man. At this time Jonathan knew the displeasure his Father had conceived against David, and perceived most apparently how heinousely he was affected: for Saul could not conceal his choler, but began to rail upon his Son, calling him Rebel and Enemy, and companion and confederate with David; and telling him, that he shewed reverence neither to him, nor to his Mother, since he was so minded: and that he could not believe, that as long as David lived, their Royall estate could be safe: he commanded him therefore to bring him before him, to the end that he might do justice upon him. Jonathan replied, What evil hath David committed, for which he should be punished? Hereupon Saul not only expressed his choler in words and reproaches, but took a javelin, to kill his Son; and had certainly slain him, had he not been restrained by his friends. Thus Jonathan clearly discovered the treachery of Saul

to

A to David, and how ardently he sought his ruin, since his friendship to him had like to have cost him his own life. Then did Jonathan withdraw himself from the banquet without eating, feeling with how little profit he had pleaded: and feeling that David was adjudged to die, he passed all the night without sleep; and about day-break he departed out of the City, to the appointed field, making shew that he walked out to take his exercise; but indeed it was to discover to his friend the intent which his Father had, according as it was covenanted between them. After Jonathan had done that which he promised, and sent back his Page into the City, he came to David, both to see and speak with him in private. David, as soon as he saw him, cast himself at his feet, calling him the preserver of his life. But Jonathan lifted him up from the earth, and both of them embracing one another, and intermixing their mutual kisses for a long time, lamented their misfortune with tears, and this their separation, which was no less grievous unto them, than death itself. Finally, since there was no remedy, exhorting one another to have in perpetual remembrance their faith and friendship, they departed the one from the other.

David flying from the persecution of Saul, retired to the City of Nob, to Ahimelech the Priest: who wondered to see him come alone to him, without either friend or Servant, and desired to know the cause why he thus wandered without any attendance. David told him, that the King had sent him about some secret order, which might not be communicated to him, although he were desirous to know it: and as touching my Servants, C (said he) I have commanded them to attend me at a place appointed. He further desired him, that he would give him such things as were necessary for his journey: and some Arms, either Sword or Javelin. Now in this place was present one of Saul's Servants, called Doeg, a Syrian by Nation, and the Master of the Kings Mules. The Priest answered him, that he had no Arms by him, except Goliath's Sword which he himself had hanged in the Tabernacle, and dedicated to God at such time as he slew the Philistine. David having gotten it, fled out of the Country of the Hebrews, and went to Gath, a Country of the Philistines, where Achis was King. There being known by the Kings Servants, he was discovered to be that David, that had slain so many thousand Philistines. David fearing to be put to death by him, and to fall into the same danger which he had escaped by flying from Saul, counterfeited himself mad, so that he let the spittle issue out of his mouth; and he counterfeited in all things so cunningly, that he made the King of Gath believe that he was frantic. Whereupon the King was angry with his Servants, that they had brought him a mad-man, and commanded them forthwith, to drive him out of his country. Having in this sort escaped out of the Country of Gath, he went to the Tribe of Juda, where hiding himself in the Cave of Adullam, he sent to his Brothers to let them understand that he was there. They came to him with all their relations, and divers others, that either were in need, or stood in fear of Saul, resorted unto him, offering to perform whatsoever he should command them; they amounted in all to the number of four hundred. David therefore being thus assured, by the succours

E and forces that came to him, dislodged from thence, and went to the King of the Moabites, beseeching him, that he, and those that accompanied him, might remain in that Country, till such time as he understood what would be the issue of his affairs. The King vouchsafed him this favour, and treated them very well all the time they were in his Country. David went not out of it till he received instructions from the Prophet Samuel to abandon the Desert, and return to the Tribe of Juda; which he obeyed, and coming to the City of Saron, made his abode there. But when Saul understood that David had been seen with a number of men, he fell into an extraordinary fear and trouble of mind; for knowing both the conduct and courage of the man, he thought that he would attempt no action that was not great, and such as might endanger his Kingdom. For which cause, assembling his Friends and Captains, and those of his own Tribe in Gath (where he kept his Royal Court, and which stands upon a little Hill called Arvon) and accompanied with his Guards, and the Officers of his house, he spake to them from his throne, after this manner; I cannot believe that you have forgotten the benefits wherewith I have enriched you, and the honours to which I have advanced you: But I would know of you, whether you hope or expect greater from the Son of Jesse? for I am not ignorant of the affection which you bear him, and that my own Son hath inspired the same into you. I know that Jonathan and he are united without my consent in a very strict alliance; that they have confirmed the same by oath, and that Jonathan assists David against me with all his power. Yet are none of you concerned at these things; but in great quiet you expect what will be the event of them.

G When the King had spoken thus, and none of the assistants answered a word, Doeg the Syrian, Master of the Kings Mules, rose up and said, That he had seen David in the City of Nob, whither he went to the High Priest Ahimelech, to ask counsel of him touching his

v. 7, 8.
Saul's oration
to his Cap-
tains, Friends
and Elites
against David.

v. 33, 34.
Jonathan fly-
eth from the
banquet.
v. 35, 36.
Jonathan and
David meet
in the field.
v. 37, 38.
Doeg, Master
of Saul's
Mules, Chap. 19.
v. 41, 42, 43.
C. 11, v. 1, 2,
216.
David cometh
to Nob, or
to Ahimelech the
High Priest.
v. 2, 8, 9, 10.
David receiv-
ing Goliath's
Sword, fleeth
to Gath, to
Achish King
of the Philis-
tines.
v. 11, 22, 131
David counter-
feits mad-
ness to escape
the fury of
Achish.
v. 21, 22, 23.
Saul, 22, 23.
David cometh
to Beersheba
Saul's friends
David.

v. 7, 8.
Saul's oration
to his Cap-
tains, Friends
and Elites
against David.

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World, 4871.
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v. 9.
Deep telteth
Saul how he
saw David
Nob with
Abimelech.
v. 10, 11, 12.
Saul reproves
Abimelech
for furnishing
David with
Viuals and
Arms.
v. 14.
Abimelech
Apology to
Saul's accusation
of Treason.

v. 15, 16, 17.
The unjust
fugitive of
Abimelech,
with his whole
Family.

Nob the City
of the Priests
is burnt, and
all the inhabi-
tants slain.
Sap. 11, 5, 6.
31.
A King, 2 & 3.

v. 18, 19.
A manifest ex-
emplification
of that pro-
verb,
Honour's
change man-
ners.

Note diligent-
ly.

v. 20, 21.
Abiathar
escaping from
Saul's hands,
telteth David
of the slaugh-
ter of Abime-
lech his Father
and of the
Priests.

his affairs; and that he had received from him such things as were needful to his journey, H
and Goliath's Sword; and how he was safely conducted towards the place whither he
pretended to go. Hereupon Saul sent for the High Priest and all his kindred, and
spake thus unto them, *What wrong or displeasure have I done thee, that thou hast entertained
the son of Jesse, and given him Viuals and Arms; to him, I say that seeketh but the
means to possess himself of my Kingdom? what answer hast thou made him touching those de-
mands he propounded to thee, concerning his future fortunes? canst thou be ignorant that he
fled from me, and what hatred he bears against both me and my family?* The High Priest de-
nied none of these things, but freely confessed that he had delivered him such things
as were reported, but not with an intent to gratify David, but the King: for I enter-
tained him (said he) not as your Enemy, but as your faithful Servant, and one of the prin-
cipal Officers of your Army; and which is more, as your Son-in-law. For who would have thought,
that one dignified with so much honour by you, should be your Enemy? nay rather, who would
not esteem him for your favourite and nearest friend? And whereas he asked counsel of me
touching Gods will, this is not the first time I have answered him, but I have formerly done
it often. And when he said he was sent by you about some speedy and secret business, if I should
have refused him those supplies which he required at my hands, I might have been judged to
have done an injury to your Majesty. Wherefore you ought not to think evil of me, or that
if David at this time hath some ill design against you, that by reason of the courtesy I have
showed him, I either favour him or maintain him to your prejudice. Notwithstanding all
these just allegations, Saul could not be induced to believe him: but imagined that it
was fear that made Abimelech speak in this manner, so that he commanded certain armed
men that were about him, to put both him and all his family to the sword. But when
they executed themselves because it was no less than Sacrilege to violate, by violent
death, such persons as were consecrated unto God: Saul commanded Doeg the Syrian
to commit the slaughter, who accordingly, with certain other sacrilegious and impious
men, murdered Abimelech and all his Race, who were in number three hundred thirty
and five. He further sent to Nob the City of the Priests, and put all of them to the
sword, sparing neither woman nor child, and consumed the whole City with fire; only
one Son of Abimelech escaped, who was called Abiathar. All which came to pass,
according as God had foretold to the High Priest Eli, that, by reason of the transgression
of his two Sons, his posterity should be extinguished.

This cruel and detestable act perpetrated by King Saul (in shedding the blood of all the Sacra-
dotal Race, without either compassion of Infants, or reverence of old age, and the manifest
of that City, which God had chosen to be the residence of the Priests and Prophets) manifestly
shew: how far the gravity of the mind of man may proceed. For so long as men are low,
and limited by a private estate, because they neither dare nor can give scope to their wicked
inclinations, they seem good and just, and make shew of great love of justice, and of a sense
of pity, and are persuaded that God is present in all our actions, and discerneth all our cogi-
tations. But no sooner do they attain to Power and Empire, but they lay aside their former
fair semblances; they take upon them as it were a new part, and another personage, becoming
audacious and insolent, and contempters of both Divine and Humane Laws. And though the
height of their station exposing even their least actions to the view of all the World, ought to
make them comport themselves irreprehensibly; yet as if they thought that God shut his eyes,
or feared them, they will needs have him approve, and men account just all that their Fear,
Hatred or Imprudence suggests to them, without troubling themselves what will be the issue.
So that after having rewarded great services with great honours, they are not contented to
deprive those that had so justly merited them, upon false reports and calumnies, but they also
take away their lives not considering how deservently they oppress, but only giving credit without
proof to rash and scandalous detractions, executing and satisfying their rage, not on those they
ought to punish, but on those that may most easily be destroyed. A manifest example whereof ap-
pears, in Saul the Son of Gai: who after the Government of the Nobility and that of the
Judges, having been established the first King of the Hebrews, slew three hundred Priests
and Prophets, only for that he suspected Abimelech; and after he had slain them, destroyed
their City with fire; and as much as in him lay deprived the High Temple of God,
of Priests, sacred Ministers; and after so hideous a slaughter, neither spared their Coun-
treys nor any of their off-spring. But Abiathar, Abimelech's Son, who only escaped of
all his family, flying to David, declared to him both the overthrow of his family, and the
death of his Father. David answered him, that he expected no less than that which
happened at such time as he espied Doeg there, who, as his mind gave him, would not fail to calum-
niate Abimelech to Saul: yet he was extremely sorrowful for the misfortune that happened
to his Friend by his means, and therefore prayed him to remain with him, because he could
not be concealed or secured in any place better than with himself.

About

The year of the
World, 4883.
before Christ's
Nativity,
1075.

David defend-
eth Gitta
against the in-
curious of the
Philistines.
1 Sam. 23, 1.
v. 3, 4, 5.

Saul seeketh to
besiege David
in Gitta.
v. 9, 10, 11, 12.
David admon-
ished by God
fleeeth from his
danger.

v. 13, 14.
David came
with his Army
to Gama or
Ziphia, where
Jonathan com-
eth unto him,
comforteth
him, and re-
neweth his
covenant.

v. 19.
The Ziphians
certifie Saul
of David's
abode in their
Country.

v. 26.
David hearing
of the Kings
coming, fleeth
to bare himself.

v. 27, 28.
Saul pursueth
David, and hav-
ing circum-
vented him,
had taken him;
had not he re-
ceived news
that revoked
him.

1 Sam. 24, 5.
David cut off
the lap of Saul's
Garment.

A About the same time, David understanding that the Philistines made an inroad into
the Country of Ceila, and waited the same, he determined to assault them, if after the
Prophet had asked counsel of God, he should be by the Oracle animated to it: which
accordingly falling out, he sallied out, accompanied by his friends, and set upon
the Philistines, and made a great slaughter of them, and recovered a very rich prey, and
gave safeguard to the Ceilans, till they had safely gathered in and housed all their Corn
and fruit. The rumor of this his exploit was presently brought to Saul: for this great
action was not shut up within the limits of the place where it was performed, but the
renown thereof was dispersed every where, and both the Action and the Author there-
of were highly commended. Saul was very joyful to hear that David was in Ceila,
imagining that God had delivered him into his hands, by leading him to shut up himself
in a City inclosed with Walls, Gates, and Barrs: whereupon he suddenly gave com-
mandment to his Soldiers to march against Ceila, and besiege the same, and not to raise
the Siege till David were either taken or slain.

But David having intelligence hereof, and adverted by God, that if he stayed among
the Ceilans, they would deliver him into the hands of Saul, took with him his four
hundred men, and withdrew himself from the City into the Desert, and encamped on
a hill called Engaddi. Whereof the King being advertized, forbore to fend out an
Army against him. From thence David departed into the territories of Ziph, where
Jonathan, Saul's Son, met him, and after embraces, exhorted him to be of good courage
and to conceive assured hope of future good fortune, and not to give place to his present
miseries, because he should one day obtain the Kingdom, and have the whole State
of the Hebrews subject to him; but that such things were not wont to happen, till
after suffering great Travels: and after they had once more renewed the oath of mutual
Amity and Faith between them, for all the time of their lives, calling God to witness
with imprecations against him, that should fail therein; Jonathan left David somewhat
eased in heart, and disburthened of his fears; and returned to his own home. But the
Ziphians to gratify Saul told him, that David was amongst them, and promised to de-
liver him prisoner into his hands, if so be he would come out against him: for if he
would seize all the straits of the Country, it should be impossible for him to find out
D any other place. The King praised their fidelity, and promised them to requite it, and
to remunerate them shortly for their good affection; and withal sent out certain
men to seek out David, and to break over the Forest, promising them that shortly he
would follow after them. Thus did the Governours and Princes of the Ziphians offer
themselves to the King to search out and apprehend him, expressing their affection
therein, not only in outward shew, but also with their whole power, labouring what they
might, that surprising him, they might deliver him into the Kings hands. But their
unjust desire had as unfortunate success; (wicked people as they were) who being to incur
no peril by concealing him from pursuit, promised to betray him into the Kings hands,
through adulation and avarice, a man that was both virtuous, and wrongfully per-
fected to death by his Enemies. For David being informed of their malice, and of the
Kings approach, quitted those narrow straits wherein he then encamped and escaped
E to a certain Rock situate in the Desert of Simon. Saul continued to pursue him; and
knowing by the way that he had overcome the straits, he came to the other side of
the Rock, where David had surely been taken, had not the King been revoked by tidings,
which assured him that the Philistines had forcibly entered and spoiled his Kingdom.
For he thought it more convenient to revenge himself on those his publick and open
Enemies, and to give succor to his Country and people, being ready to be spoiled and
wasted; than out of desire to lay hands on a private Enemy, to betray both his Country
and Subjects to their Swords: and thus David saved beyond all expectation, and
F he retired himself to the straits of Engaddi. But after Saul had repelled the Philis-
tines, certain news was brought him that David was in the straits of Engaddi: where-
upon, presently taking with him three thousand of the choicest men in all his Army, he
led them speedily to the forenamed place and being not far from thence, he perceived near
the high way a deep and large Cave, where David with his four hundred men were hid,
and he descended alone into the Cave to disburthen the necessities of nature: This was
presently discovered by one of David's followers, who told him, that God had presented
him a fit opportunity to revenge him on his Enemy, and counselled him to cut off Saul's
head, and to discharge himself thereby of further trouble. But David arising and finding
him out, only cut off the lap of the vesture wherewith Saul was attired, and presently
G thereupon repented himself, saying, that it were a wicked deed in him to kill his Lord,
whom God by Election had raised to the estate of Majesty and Empire. For (said he)
although he be unjust toward me, yet ought I not to be injurious towards him who is
my Lord.

But

The year of the
World, 2883;
before Christ's
Nativity,
1081.

David upbraid-
eth Saul for
his subtilties
to seek his
death who was
innocent.

v. 10, ad 17.
Saul acknow-
ledged his
guilt, and
David's inno-
cency, and re-
quested him
that when he
hath obtained
the Kingdom,
he would be
favourable to
his Family.

Saul's death
and burial.
1 Sam. 31.

Nabal's flocks
saved by Da-
vid v. 6.

v. 9, ad 11.
David's Em-
bassage to Na-
bal to require
relief, and
his cur-
t' answer.

v. 13, ad 17.
David's fallich-
ous gainst
Nabal with
400 Armed
men.

But when Saul was gone out of the Cave, David followed him, and cried with a loud voice, beseeching Saul to give him audience. Saul turning back to him, David call him- self prostrate at his feet according to the custome, and (pake after this manner; How unworthy is it for thee, O King, that opening thy ears to scandalous backbiters, and giving trust and credit to vain and loose men, thou susceste thy most faithfull friends, whom thou rather oughtest to judge by their sincere and upright actions; for words may be either false or true, but the mind can be deceived by no more apparent arguments than by mens actions: as at this present thou mayest judge, whether thou hast rashly believed them, that make me guilty before thy Majesty, of that crime that was never yet so much as in my thought, and who have so much exasperated thee against me, that day and night thou thinkest on nothing more than my destruction: Seest thou not now how vain thy opinion is, whereby they persuade thee, that I am an Enemy of thy house, and earnestly desirous of thy death? Or with what eyes thinkest thou dost God behold thy cruelty, who seekest the death of him, who having an opportunity offered him to be revenged on thee, spareth thy life; whose life were it in thy hands, were assuredly lost? For as easily might I have cut off thy head as this lap of thy garment (and therewithall, in confirmation of his words, he shewed it him) yet did I forbear this just revenge. But God shall bear witness hereof, and shall condemn him of us two that shall be found the most culpable. Saul amazed to see how strangely his life had been preserved, and to consider the vertue and generosity of David, began to weep, and David wept also: but Saul said that he had greater cause to lament than he. For, said he, by thy means have I received many benefits, and thou at my hands hast been repayed with infinite injuries. This day hast thou testified that thou retainest the ancient justice of our an- cestors, who instead of taking away the lives of their Enemies when they found them at advantage, accounted it glorious to spare them. Now I no longer doubt that God hath returned the Kingdom for thee, and that the Empire of all the Hebrews attendeth thee. Assure thou me therefore by an oath, that thou wilt not exterminate my Race, or remember those injuries that I have done unto thee, but that (paring my posterity, thou wilt keep them under thy protection. David sware to him according as he had required, and suffered him to return into his Realm, and both he and his companies re- tired themselves to the straits of Maspha. About the same time died Samuel the Prophet, a man who for his merit was in great estimation amongst the Hebrews; the testimony of whose vertue, and the peoples observance towards him, was expressed in this, that they celebrated his funeral, with great pomp: and when they had performed his rites, they buried him in Ramath his Countrey, and lamented his death many dayes, not only as a com- mon loss, but as if each one of them had in particular been allied to him. For he was a man naturally framed to all justice and Goodness, and for these his vertues most ac- ceptable to God. He governed the people after the death of Eli the High Priest, first in his own person, for the space of twelve years, and afterwards during the Reign of Saul eighteen years. But in those places where David at that time remained, there was a certain Ziphian in a Town called Emma, a man very rich, and owner of much cattel: named Nabal, for he had a Troop of three thousand Sheep, and a Herd of a thousand Goats. David forbid his people to meddle with any of his goods for any necessity, or pretext whatsoever, because that to violate and take another mans goods, was a wicked thing, and contrary to Gods commandment. He instructed them in this sort, imagining with himself, that he gratified a good man, and such an one as deserved to be in like sort favoured: but Nabal was a rude and churlish person and very mischievous; yet had he a Wife that was good, wife and fair.

To this Nabal did David send ten of his Servants about the time of his Sheep-shear- ing, both to salute him, and to wish him all sort of prosperity for many years, and also to desire him, that he would impart to him something for the sustenance of his company, since his Shepherds could inform him, that having long remained in the desert, they had been so far from doing his flocks any harm, that they had rather seemed their Shep- herds and keepers. He added, that whatsoever courtesie he should shew to David, he should bestow it on a mindful and thankful personage. Thus spake the Messengers to Nabal: but he answered them very discourteously, and rudely, demanding of them what that David was? and being informed that he was the Son of Jesse: what (said he) a fugitive, who hids himself, for fear of falling into his Masters hands, is become audacious and impertuous?

David, was grievously displeased at these words, and commanded four hundred of his men to take their Weapons and follow him, and two hundred to keep the Baggage (for at that time he had six hundred) and in this equipage he marched forward against Nabal, swearing that, that very night he would utterly exterminate and root out all his Race, and destroy his riches. Neither was he only displeased that Nabal was ingrateful

towards

A towards them, without respect of that humanity which they had shewed towards him and his: but also, that without any cause of injury offered, he had injured and out- raged him in words.

In the mean while, certain Shepherds that tended Nabal's Cattel, told their Mistress, that David having sent to her Husband to desire some small courtesie, had not only re- tained nothing, but also received insupportable injuries, whereas till that day, he had suf- fered his flocks to be untouched: telling her, that that insoleny of their Lord, might breed them all much mischief. Which when Abigail heard, (for so was the Woman cal- led) she loaded divers Ases with all sorts of Presents, (without giving any notice to her Husband, who was so drunk, that he was insensible) and went towards David; accompanied with 400 Men, met her. As soon as Abigail perceived him, she leaped from her Horse, and falling on her face, prostrated herself before him, beseeching him to pass by Nabal's words, knowing that Nabal's nature was answerable to his name; for in the Hebrew tongue, Nabal signifieth Folly: she excused her self likewise, saying, That she saw none of them that were sent to her Husband. For which cause, (said she) I beseech thee to pardon thee, and to consider what cause thou hast to give God thanks, that by my means be hath hindered thee from polluting thy hands; in innocent blood: for if thou remain pure and innocent from bloodshed, thou wilt engage him to punish thy enemies, and to bring upon their heads that destruc- tion which was ready to fall upon that of Nabal. I confess that thy anger against him is just, but be pleas'd to moderate it for my sake, who have no share in his faults; since Goodness and Clemency are vertues worthy of a Man whom God designs one day for a Kingdom, accept of these small Presents which I offer thee. David accepting her Presents, gave her an answer after this manner: Woman, said he, God of his goodness hath this day brought thee hither, otherwise thou hadst not liv'd, or seen the next morning: For I have sworn, that this night I would overthrow thy house, and leave none alive of that ungrateful Mans family, who hath so continually abused both me and mine: but now God hath put thee in mind wisely to prevent and pacify my wrath.

As for Nabal, although at this present he be exempted by thy means from punishment, yet shall he not escape, but he shall perish some other way. This said, he dismissed Abigail: who returning to her house, and finding her Husband amidst his Companions, laden with Wine, told him nothing at that time of that which had hapned: but the next day, re- counting to him what was pass'd, he was so much terrified by the greatness of the dan- ger, that he dyed within ten dayes. Which when David understood, he said that he was deservedly punished by God, because his own wickedness was the cause of his pu- nishment, giving thanks unto God, that he had not dipped his hands in blood: and by this example he learnt, that no wicked Man can escape Gods judgment; and that hu- mane affairs depend not on Chance, as if neglected by God, but that the good are re- warded, and the wicked punished, according to their wickedness. He afterwards sent Messengers to Nabal's Wife, and caused her to come unto him, to the intent he might marry her. She answered the Messengers, That she thought herself unworthy to lie at his feet; notwithstanding, she repaired to him with a good equipage, and was married to David, having obtained that degree of honour by her modesty and beauty. Now Da- vid had a Wife before named Abinadab, whom he had married out of the City of Acher.

As touching Michol the Daughter of Saul, and other-wives his Wife, Saul gave her to Wife at Liza, to the Son of Phalti of the City of Gethla. After this, certain Ziphians coming to Saul, told him, that David was returned again into their Countrey, and that if it pleased him to assist them, they might easily apprehend him. Whereupon Saul took the Field with 3000 Men; and being surprized by Night, he encamped in a certain place cal- led Siceleg.

When David was certified that Saul was come forth against him, he sent out certain Spies, to whom he gave charge to bring him intelligence into what place at that time Saul was retired, who ascertained him that he was at Siceleg: he watched all that Night, with- out the knowledge of any of his Followers, and went into Saul's Camp, attended only by Abisai his sister, serva's Son, and Abimelech the Hittite.

Now whilst Saul was asleep, and his General Abner with all his Soldiers, David entered into the Kings Camp: and although he knew the Kings Pavilion, by his Javelin that stood at the door thereof, yet slew he him not; neither permitted he Abisai, who was very forward to execute the slaughter. But this he said, that although the King were wicked, yet since he was appointed by God himself, he could not attempt any thing against his life, and be innocent: for that it was Gods right to take vengeance on him, to whom he had given the Kingdom: and thus restrained he the others fury. Yet to the intent he might certify the King, that having the opportunity to slay him, he spared

his

The year of the
World, 2883;
before Christ's
Nativity,
1091.

A ver. 18, ad
25.
Abigail, Na-
bail's wife, ap-
peared David
with Presents.

Ver. 31.
Nabal signifi-
eth a Fool.

Ver. 35, 37, 38.
David Pro-
ceeds of Na-
bal.

Ver. 38, 39.
Nabal conceiv-
eth too much
sorrow and
fear for his
immediatly a-
gainst David,

that he death
Apoplecticke.
An example of
Gods Provi-
dence, that no
sin can escape
unpunished.

V. 39, ad 40.
David mar-
ries Abigail,

Nabal's wife,
Saul marries
his daughter
Michol to an-
other husband.

1 Sam. 26, v. 1,
ad 9.

The Ziphians
once more la-
bour to betray
David into their
Countrey.

V. 9, 8, ad 13.
David once
more enter-
ed into Sauls
Camp, stole
away his Davi
and his Pitcher
of water.

his life; he bare away with him his Javelin, and the Pitcher of water that stood by him. Saul whilst he slept, without the knowledge of any of the Camp: so much were they devoured and overwhelmed with sleep. He therefore departed thence in all assurance, having executed all that which either the time or his courage would permit him to do. But after he had passed the River, and had attained the top of a Mountain, from whence he might be easily heard, he cried out to Saul's Soldiers, and their General Abner so loud, that he awaked them from their sleep; and calling unto Abner, as well as the common sort of Soldiers, the General asked, Who it was that called him? to whom David answered, It is I, the Son of Jesse your Fugitive: but, said he, How cometh it to pass, that thou who art so great, and in chiefest authority about the King, hast so small respect and guard of thy person? Thy sleep is more pleasant unto thee, than to watch for his conservation. Assuredly this act of thine deserveth a capital punishment, because thou neither hast discovered me, nor any of others before we entered the Camp, or approached the King. Behold here the Kings Javelin, and his Pitcher of water, by which you may perceive in what great danger he hath been, even in the midst of you, without any notice or discovery of yours.

Saul perceiving that it was David's voice, and seeing that through the negligence of his Guards, it had been easie for him to have slain him, which (after so many provocations) would not have seem'd strange to any man, he acknowledged himself indebted to him for his life, exhorting him to be assured, and without suspecting any evil, to return home unto his house, because he was persuaded, that he loved not himself so much, as he was beloved by David; notwithstanding that he had pursued him, and for a long time had chased him like a Fugitive, constraining him by divers persecutions, to forsake his dearest Friends: and instead of rewarding his services, had reduced him to the utmost extremities. Hereupon David willed him to fend some one of his Servants to bring back his Javelin and Pitcher of water: protesting that God should be Judge of both their natures, manners, and actions, who knew that that day also he had spared his Enemy, whom if he had thought good, he might have destroyed.

David having thus the second time spared Saul's life, and not willing to continue any longer in a Country, where he might be in danger of falling at length into the hands of his Enemies, he thought good to retire into the Country of the Philistines, and to journey there. So that accompanied with 600 Men which he had with him, he went to Achish King of Gath, one of their five Cities; who received him kindly, and gave him a place to dwell in: so that he abode in Gath, having with him his two Wives, Atchimach and Abigail. Which when Saul understood, he troubled him no more, because he had twice been in danger of his life, whilst he pursued him. David held it not convenient to remain in the City of Gath, and therefore requested the King of the Philistines, that he would assign him some part of his Country, where he might make his habitation, because he feared to be chargeable to him, if he remained in the City. Achish assigned to him a Village called Siceleg, which David, after he obtained the Kingdom, loved so well, that he purchased the perpetual inheritance of it, after he came to the Crown. But hereof will we speak in another place. The time that David lived amongst the Philistines, and in the Town of Siceleg, were four months and twenty days; during which time, by several excursions against the bordering Sarrites and Amalekites, he spoiled their Country, and returned back again with a great booty of Oxen and Camels: yet brought he thence no Bondmen, lest Achish by their means should thereby have intelligence into what Country he had made his inroad. He sent likewise a part of the prey unto the King, and when he demanded from whom he had taken it? he answer'd, That he had taken it from the Jews that dwelt Southward and in the Plain: so that Achish conceived an opinion, that since David warred against his own Nation all the time of his abode with him, he would be a faithful Servant to him. About the same time, the Philistines having determined to lead forth their Army against the Israelites, sent to their Allies, requiring them to assist them in that War, and to make their Rendezvous at Renga, to the intent that being there assembled, they might dislodge and assail the Israelites. Amongst the other their Auxiliary Companies, Achish had requested David to assist him with his 600 Soldiers: which he promised readily, telling him, That the time was now come wherein he might requite his kindness, and the hospitality he had shewen him. Achish promised him, that after the Victory, when all things should have succeeded according as he desired, he would prefer David to be Captain of his Guard; thinking by the promise of this honour and trust, he might augment David's forwardness and affection toward him.

CHAP.

CHAP. XV.

The Philistines renew their War against the Hebrews, and obtain the Victory; Saul with his Sons, are slain in the Battel.

And having advice, that the Philistines were advanced as far as Sennam, drew out his Forces, and encamped over against them; but when he perceived their Army to be much more numerous than his, his heart failed him, and desiring the Prophets to enquire of God, what should be the event of this War? and receiving no answer, his fear was doubled, since he had reason to believe that God had forsaken him. Hereupon his courage abated, and in this perplexity he resolved to have recourse to Magic; but having lately banished the Enchanters, Magicians, and such as pretended to tell Fortunes, it could hardly be expected that one of them should be found: but yet he commanded that they should enquire for one of those that could raise the spirits of the dead, and by their information learn what should come to pass hereafter. And being advertised that there was such an one at Endor, without the knowledge of his Army, laying aside his Royal Habits, and attended onely by two of his most faithful servants, he repaired to Endor to this Woman, requiring her to divine and raise up the spirit of him whom he should name. The Woman denied, and said, That she ought not to offend against the Kings Edict, who had driven out of his Realm all such sort of Soothsayers, telling him, that he did not well, who having received no wrong at her hands, should endeavor to lay a snare to bring her into a Crime which might cost her her life. But Saul swore unto her, That no man should know thereof, and that he would not discover her divination to others: and that she should incur no danger thereby.

After that by his Oaths and Protestations he had persuaded her, that the should have no cause to fear, he commanded her to raise the spirit of Samuel. She not knowing what Samuel was, called him, and he suddenly appeared. But when the perceived somewhat divine, or more than ordinary in his countenance, she was troubled; and turning to the King, she asked him, If he were Saul? for Samuel had certified her no less. Saul confessed that it was he, and asked her, For what cause she seemed to be so much troubled? She answered, That she saw a Man ascend, that resembled God. Saul commanded her to declare unto him his shape, habit, and age: she told him, That he was a reverend old Man, attired in the vestment of an High Priest. By these marks Saul knew that it was Samuel: whereupon, prostrating himself on the earth, he adored him. The spirit of Samuel asked him, For what cause he had troubled him? To whom he complained, That he was informed thence by necessity: for that a mighty Host of his Enemies were at hand, and that he was forsaken by God, having from him no answer, either by Prophecy or Dream: wherefore, said he, I apply myself unto thee, who hast always expressed great kindness towards me. But Samuel cried to Saul, foretelling that the Kings end drew nigh, answer'd him, It was in vain for thee to enquire concerning those things that shall happen, since thou knowest that thou art forsaken of God. Know therefore, said he, that David shall possess the Kingdom, and that it is he that shall establish the State by Arms: but thou shalt lose both thy Kingdom and thy life, because thou hast disobeyed God in thy War against the Amalekites, and hast not observed his Commandments, according as I foretold thee when I was alive. Know therefore that thy People and Host shall be discomfited by the Enemy, and that both thou and thy sons shall be to morrow slain in the Battel, and be with me. When Saul understood these things, he became speechless, through sorrow, and fell down on the ground, either because his strength failed him through sudden grief, or for want of food; because he had eaten nothing that night, nor the day before.

At length, hardly recovering himself out of his swoon, the Woman importuned him to receive some sustenance, telling him, that the desired no other reward for the hazard which she had run of forfeiting her life, before the knew that he was the King himself, by whose Commands those Divinations had been lately prohibited: wherefore the pray'd him that he would sit down at the Table, and refresh himself, that he might be the more able to return unto his Army. And although he refused to eat, because he had no appetite, and was utterly desperate; yet she so effectually importuned him, that at length he persuaded him to receive some little nourishment. And whereas she had but one Calf, (for he was but a poor Woman, and had no other riches) yet spared the not to kill it, and dress it for Saul and his Retinue. After which, Saul returned to his Camp. The courtesie of this Woman deserveth to be praised: for, although she knew that the King had prohibited the exercise of her Art, whereby both she and her Family were well maintained, and although before that time she had never seen Saul; yet without

The year of the
World, 2800.
before Christ's
Nativity,
1076.

remembering that it was he by whom her Art had been condemned, she entertained him not as a stranger, or like the man she had never seen before; but had compassion on him, and comforted him, exhorting him to eat, although he refused it, and presented him willingly with that little which he had in her poverty. Which he did not upon any hope of recompence, or preferment (knowing well that *Saul* should shortly lose his life) nor according to the ordinary course of men, that naturally honour those that have bestowed some dignity upon them, and become servicable to those from whom they expect to receive some profit hereafter. She therefore ought to be imitated, and in her appeareth an excellent example of bounty, approving that there is nothing more worthy of praise, than to relieve those that are in necessity, without expecting any recompence, since it is a piece of Generosity to agreeable to the nature of the Deity, that in all probability nothing will more induce him than this, to treat us also with the like favour. I may add hereunto another Reflection, which may be useful unto all Men, but more especially to Kings, Princes, and Magistrates, which may kindle in them a desire and affection to addict themselves to Noble actions, and to encourage them to embrace dangers, yes, death it self; and teach them to endure all difficulties whatsoever, for their Countries cause; which we may see in this History of *Saul*. For, although he knew that which should befall him, and that his death was at hand, (according as it had been foretold him) yet resolved he not to avoid the same; neither lo loved he his life, that for the conservation thereof, he would deliver up his People into the hands of their Enemies, nor dishonour his Royal dignity: but himself, with his children, and all his household, exposed themselves to danger; thinking it more honourable to die in fighting for his Subjects, and far more expedient, that his children should die like valiant Men, than live in dishonour; supposing that he should have sufficient Successors of his Race, if he left behind him a perpetual memory and praise both of him and his. For which cause (in my opinion) he was both just, valiant, and prudent, and if any one either is or hath been like unto him, I suppose that it becometh all Men to give testimony of such a Mans virtue. For I think that the Historians and ancient Writers, have not worthily intitled them with the stile of valiant Men, who attaining some worthy actions, attempted War under assured hope of victory and safety; but they only, that imitate *Saul*, may deservedly be called just, praise-worthy, courageous, hardy, and contempters of all dangers. For what great thing is there in undertaking of the common hazard of War, and tosted, 'twixt hope and fear, to use Fortunes favor if she fawn upon us? But on the other side, it is an assured sign of a valiant Man, when without hope of any success, and knowing his death at hand, he is not afraid nor dismayed with such apprehensions, but seeketh out with an invincible courage his most assured hazard.

This is the praise of *Saul*, who is an example to all that desire to eternize their memory, that should upon the like opportunity propose the same resolution to themselves: but especially to Kings, who, by reason of the excellency of their Function, ought not only to forbear to be evil, but also strive to be eminently virtuous. I could say more of this generous argument of *Saul's* Valor, but lest I should seem too affectionate, I will return to our former purpose.

After that the *Philistines* were thus encamped, and had nimbred their Forces according to their Nations, Kingdoms, and Governors, King *Achish* came at last with his company, whom *David* followed, accompanied with 600 Soldiers: whom when the Chieftains of the *Philistines* beheld, they asked the King, Whence those Hebrews came, and what their Leaders name was? Who answered, That it was *David*, who fled from *Saul* his Master, and how he had entertained him again; how *David*, in recompence of the kindness he had received, and to avenge himself on *Saul*, was ready to fight for them against him. But the Chieftains blamed him, because he had chosen an Enemy for his Associate, advising him to dismiss him, lest he should (as he might find occasion) turn his Arms against them, because (said they) he hath now a fit opportunity to reconcile himself to his Master. They therefore advised him to send *David* back with his 600 Soldiers unto the place which he had given him to inhabit, because it was the same *David* of whom the Damsels made Songs, singing in praise of him, that he had slain many thousand *Philistines*. When the King of *Geth* understood these things, he approved their counsel: for which cause, calling *David* unto him, he said unto him, The knowledge which I have had of your Valor and Fidelity, hath made me desirous to employ you in this War; but our Captains will not allow of it: wherefore retire thy self to the place which I have given thee, without conceiving any evil suspicion of me. There shalt thou be in Garrison, to prevent the Enemy from foraging our Country: and in so doing, thou shalt partly assist me in the War. Hereupon, *David* departed unto *Sieleg*, according as the King had commanded him.

But

A But during the time that *David* was in the Camp, and attended on the *Philistines* War, the *Amalekites* made an Incurſion, and took *Sieleg* by force, and burnt the City: and after they had gathered a great booty both in that place, and in other villages of the *Philistines* Country, they retired back again. Now when *David* arrived at *Sieleg*, and found it wholly spoiled, and seeing likewise that his two Wives, and the Wives of his Companions were Prisoners, together with their Children: he presently rent his Garments, and abandoned himself to grief: beside this, his Companions were so much enraged with the Captivity of their Wives and Children, that they were ready to stone him to death; accusing him, that he was the cause of all which had happened. But when his grief was abated, and he returned to himself, he lifted up his heart unto God; and commanded the High-Priest *Abiathar* to put on the Ephod, and ask counsel of God; and that done, to declare unto him how he might overtake the *Amalekites*, if he should pursue them; and whether he should recover his Wives and Children that they had led away, and revenge himself of his Enemies. As soon as the High-Priest had certified him that he might pursue them, he sallied out, he sallied out with 600 Soldiers, and pursued the Enemy: and drawing near unto the River, he found a certain frailer, an Egyptian by Nation, very faint and feeble, through want and famine, having for three dayes space wandered in the Desert without any sustenance; whom, after he had refreshed with meat and drink, he asked, to whom he belonged, and what he was? The Egyptian told him his Country, and how he had been left in that place by his Master, because that through his weakness it was impossible for him to follow them. He confessed likewise, that his Master was one of the number of those that had burned and sacked, not only other quarters of *Judea*, but *Sieleg* also. *David* taking this Man for his Guide, overtook them, finding some of them lying on the ground, others banquetting and debauching, and almost senseless by overmuch drink: wherefore being not in a condition to defend themselves, he fell upon them, and slew to great a number, that scarce 400 Men escaped; for the slaughter continued from Noon until the Evening: So recovered he all that which the Enemy had ranſacked, and released both his own Wives, and those of his Companions. Whereupon they returned to the place where they had left the other 200, which could not follow them, because they were appointed to guard the Baggage: To these, the 400 would not grant a part of the Booty, because they had not (as they said) followed the Enemy with them, but shewed themselves slack in the pursuit; alleging, that they ought to content themselves with the recovery of their Wives. But *David* thought the sentence pronounced against them to be unjust, for since they had defeated their Enemies, all of them deserved to partake of profit, which ought equally to be divided, both amongst those that fought, and amongst those that stayed behind to guard the Baggage. And from that day forward, this Law hath been firmly observed amongst them, that they that guard the Baggage should have an equal part of the prey with those that go out to Battle. But when *David* was returned to *Sieleg*, he sent unto his Friends of the Tribe of *Juda*, apart of the spoil. In this manner was *Sieleg* sacked and burned, and thus were the *Amalekites* discomfited. E But the *Philistines* fought a bloody Battle with *Saul*, wherein they got the Victory, and slew a great number of their Enemies. *Saul*, King of *Israel*, with his Sons, fought valiantly, and seeing that there was no hopes of conquering, they endeavoured to die as honourably as they could. For since the *Philistines* bent all their Forces against them, they could not make good their Retreat, so that, incompanied by them, they died in the midst of them, and yet before their death, slew a great number of their Enemies. There were there present *Saul's* three sons, *Jonathan*, *Aminadab*, and *Melchi*: who being defeated, the Hebrew Army turned their backs: so that being closely pursued by the Enemy, there was a great slaughter made: *Saul*, with those about him, retreated in good order. And although the *Philistines* drew out against him a multitude of Archers that shot many Darts and Arrows at him, yet were they all but a very few repulſed: and although he had fought very bravely, having received divers wounds, yet being unable any longer to support himself, he commanded his Equire to draw his Sword, and to thrust it through his Body, before he should be taken alive by his Enemies: which he refused, not daring to lay hands upon his Master. Whereupon *Saul* drew his own Sword, and setting it to his Breast, cast himself thereon; but unable to force it home enough, he looked back, and saw a young man behind him, whom he asked, What he was? and hearing that he was an *Amalekite*, he requested him, that he would kill him, that he might not fall alive into the hands of his Enemies: which he did; and having taken from him the Gold which he had about his arms, and the Royal Crown, he fled. The Equire seeing *Saul* dead, presently slew himself: Not one of all the Kings Guard escaped, but they were all slain near unto the Mountain *Gilboa*. When they that inhabited the Valley on the other side of *Jordan*, and in the Plain, had intelligence that *Saul* and his sons were dead,

and

The year of the
World, 2800.
before Christ's
Nativity,
1076.

Ver. 1. 2. 3. 4. 5. The Amalekites in David's absence, spoil and burn Sieleg, and carry away the prey. Ver. 8. 9. David taketh counsel of God, whether he will assist him to recover his Wives and Children out of the hands of the Amalekites.

Ver. 11. 12. 13. David guided by an Egyptian slave, overtakes the Amalekites, makes a great slaughter of them, and recovers the whole prey.

Ver. 14. 15. David commands the part of the spoil, and promises the duty betwixt those that pursue the chiefe, and those that keep the Baggage touching the pillage.

1 Sam. 31. 1. 2. 3. Saul and his sons, seeing their Army overcome by the Philistines, are desperately dismayed and slain.

1 Sam. 31. 4. Saul striketh to kill himself, and being unable, uses the assistance of a young man.

Ver. 10. 11. David dismisseth David.

and with them a great number of their Nation was slain, they abandoned their Cities, and fled to others that were better fortified. The *Philistines* finding these Cities destitute of Inhabitants, seized on them. The next day whilst the *Philistines* spoiled the dead, they found the bodies of *Saul* and his sons, which they spoiled and beheaded, sending their Heads round about the Country, to make it known that their Enemies were defeated. They offered up their Arms also in the Temple of *Astarte*, and their Bodies they hung on the Walls of the City of *Bethsan*, at this day called *Seythopolis*. When they of *Jabes*, a City of *Galaad*, understood how the *Philistines* had cut off the Heads of *Saul* and his sons, they were enraged, and thought it became them not to be unconcerned: whereupon the most valiant amongst them, went out and marched all night, till they came to *Bethsan*, and approaching near the Walls, they took down the Bodies of *Saul* and his sons, and carried them unto *Jabes*, without any opposition of the Enemy. These men of *Jabes* lamented over the dead Bodies, and buried them in the best part of their Country, called *Arar*. Thus they mourned, both Men, Women, and Children, nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, because he disobeyed God in his War against the *Amalekites*, and because he had slain *Abimelech*, and all the Sacerdotal Race, and destroyed the City of the Priests. He Reigned, during the life of *Samuel*, the space of 18 years, and 22 years after his death.

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A The Seventh Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Seventh Book.

1. David is created King of one Tribe in Hebron: over the rest, Saul's Son obtaineth the Sovereignty.
2. Ishbosheth is slain by the treachery of his servants, and the whole Kingdom cometh unto David.
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4. David assailed by the Philistines, obtaineth a famous victory against them near unto Jerusalem.
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8. How through the intestine Wars of his family, David was driven out of his Kingdom by his Son.
9. Abiſon marching out with his Army against his Father, is overthrown.
10. The happy estate of David restored again unto his Kingdom.
11. David, in his life-time, anointeth his Son Solomon King.
12. The death of David, and what he left his Son towards the building of the Temple.

CHAP. I.

David is created King of one Tribe in Hebron: over the rest, Saul's Son obtaineth the Sovereignty.

THis Battel was fought on the same day that David returned Conqueror to *Siceleg*, after he had subdued the *Amalekites*. But about three days after his return, he that slew *Saul*, and had escaped from the Battel, having his garment rent, and ashes upon his head, came and cast himself prostrate before David: and being asked from whence he came? he answered, from the Battel of the *Israelites*; and certified David of the unhappy event: telling him, that many thousands of the *Hebrews* were slain, and that *Saul* himself and his Sons were fallen in the conflict. He likewise related, how he himself retreated amongst the *Hebrews*, when the King fled: confessing that he had slain him, that he might not fall alive into the hands of his enemy: For (said he) *Saul* having cast himself upon the point of his sword, was so weak, by reason of the agony of his wounds, that he could not dispatch himself. Thereupon he produced the bracelets, and the Royal Crown which he took from him. David perceiving no cause whereby he should doubt of his death, whereof he had most evident and infallible testimonies, rent his garments, and spent the day in weeping and lamenting with his companions: but he was the more grieved for the loss of his dear friend *Jonathan*, whom he acknowledged to be the preserver of his life: And so affectionate shewed he himself towards *Saul*, that although he had oftentimes been in danger to have been slain by him, yet was he much troubled at his death; and not only so, but he likewise put to death him that slew him; telling him, that he himself had accused himself for slaying the King, and shewn himself by that paricide to be a true *Amalekite*. He composed likewise Lamentations and Epitaphs in the praise of *Saul* and *Jonathan*, which are yet extant. After that he had thus honoured the King, and performed his Lamentations and Obsequies, he asked counsel of God by the Prophet: What City of the Tribe of *Juda* he would give him to inhabit in? who answered him, That he would give him Hebron. For which cause he forthwith took *Siceleg*, and came and dwelt in Hebron, and brought thither his Wives and his Army. All the people of the Tribe resorted thither unto him, and proclaimed him King: where understanding how the *Jabesites* had buried *Saul* and his Sons, he sent Ambassadors unto them, both to praise and approve their actions, assuring them, that he allowed their act, and would recompense that kindness which they had shewed to the dead: giving them likewise to understand, that the Tribe of *Juda* had chosen him for their King. But Abner the Son of *Ner*, General of *Saul's* Army, a man of great courage, and a noble disposition, understanding that *Saul* and *Jonathan*, and his two other Brothers were dead, came into the Sons.

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2 Sam. 1. v. 12; ad 12.

An Amalekite certified David of Saul's death, and in testimony thereof presented his brace-lets and Crown.

David lamented Saul and Jonathan's death.

v. 13, 14, 15. David commanded the Amalekite to be slain that killed Saul.

2 Sam. 2. 12.

David by God's commandment cometh and dwelleth in Hebron, and is declared King of the Tribe of Juda. David praises the *Jabesites* for burying Saul and his Sons.

the Camp, and bringing with him the only Son of Saul that was left, whose name was Ishboeth, he passed to the other side of Jordan and proclaimed him King. He appointed likewise for his Royal seat and place of residence, a certain Country called in Hebrew *Machare*, that is to say, the Camp. From thence he went with a select band of soldiers, with a resolution to encounter those of the Tribe of *Juda*, because they had chosen David for their Kings. Against him marched out *Joab* the Son of *Suri* and of *Sarvia*, *David's* Sister, General of his Army, to encounter him, accompanied with his Brothers *Abisai* and *Azazel*, and all *David's* soldiers: and arriving near a Fountain in *Gabaa* he drew up his Army in that place. *Ahner* proposing that before they joynt Battel they should try some of the soldiers of each party, it was agreed between them, that twelve of either side should be chosen out to decide the quarrell; These men marched out into a certain place betwixt both Armies, and having darted their Javelins the one against the other, came at last to their Swords; and one taking his enemy by the hair, they all of them flew on another, upon the place Hereupon the Armies met, and after a cruel Battel, *Ahner* with his followers were discombed; and flying in great haste were pursued by *Joab*, who encouraged his soldiers to follow them close without suffering any of them to escape. But amongst the rest, *Joab's* Brothers were hot upon the Chase, and the youngest of them called *Azazel*, gave special testimony of his forwardness, for he ran not only more swift than other men, but outstripped horses also in their race. Whilst thus he pursued *Ahner* with great vehemence, without turning either to the one side or the other; *Ahner* seeing himself closely pressed after, advised him to forbear his pursuit, and promised him a complete suit of Armor for a present: but seeing him still advance he desired him that he would not constrain him to kill him, and thereby render his brother *Joab* implacable. But *Azazel* not regarding him, *Ahner* struck him through with a Javelin so that he presently died. But they that pursued *Ahner*, likewise arriving in the place where *Azazel's* body lay dead, stood round about him, and forbore to pursue the Enemy any further. But *Joab* and his Brother *Abisai* passing by, and conceiving a more mortal hatred against *Ahner*, because he had slain their Brother, they pursued him till Sun-set unto a place called *Ammon* that is the aqueduct. There mounting upon a hillock, he saw *Ahner* with the Tribe of *Benjamin* flying from him; who began to cry out to him that men of the same Tribe ought not to be so incensed the one against the other: that their Brother *Azazel* was in the fault, because that although he had exhorted him to cease from pursuing him, yet could he not persuade him, and that therefore he had slain him. *Joab* considering these his sayings, he commanded the Trumpet to sound a Retreat, and forbore to pursue them any more, and incamped for that night in the same place: during which time, *Ahner* travelled without ceasing, and having past over *Jordan*, returned to his camp to *Ishboeth Saul's* Son. The next day *Joab* surveyed the dead, and caused them to be buried. Those that were found dead on *Ahner's* side, were about three hundred and sixty men; and on *David's* nineteen, besides *Azazel*, whose body *Joab* and *Abisai* took with them, and carried it to *Bethlehem*, and after they had interred it in the Tomb of their Ancestors, they repaired to *Hebron* unto *David*. From that time forward there arose a civil War amongst the Hebrews, and endured a long time, in which *David's* followers had always the upper-hand, and never adventured the hazard of the field without some gaining advantage; whereas the Son of *Saul* and his partakers were daily weakened. *David* at that time had six Sons, as many Wives; the eldest of them was called *Amnon*, the Son of *Achimaaz*; the second was *Daniel*, the Son of *Abigail*; the third was called *Abylon*, the Son of *Maachab*; the daughter of *Tolmar* King of *Geffure*; the fourth was *Adonias*, the Son of his Wife called *Aggite*; the fifth was *Spacia* the Son of *Abithal*; the sixth *Jethraam* the Son of *Embulidoro*. But after this civil War was begun, and that the Kings on both sides had oftentimes encountered and fought together; *Ahner* the General of the Army of King *Saul's* Son, a prudent man, and one that was beloved by the people, endeavored all that in him lay, that the whole Country might be commanded by *Ishboeth*, and in effect they all submitted unto him for a certain time: but when afterwards fell out that *Ahner* was charged to have kept company with *Rispa*, *Saul's* Concubine, the Daughter of *Sibath*, and that *Ishboeth* reproved him for it, he was much incensed, as thinking himself very ill rewarded for his services; whereupon he threatened to establish the Kingdom of *David*, and to make *Ishboeth* know, that it was neither his own valour nor conduct that made him Sovereign over the Tribes on that side *Jordan*, but that his fidelity and experience was the cause thereof. Whereupon he sent unto *Hebron* to *David*, requiring him, by an oath to accept of him as his confederate and friend, promising him to persuade the people to forsake *Saul's* Son, and to proclaim him King of the whole Country. *David* swore unto him, as he had required, and very joyfully received his offices, and, the more to confirm this league betwixt them, he sent back *Michol David's* wife whom he had purchased

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v. 8, ad 22. *Ahner* the Son of *Ner* crowned *Ishboeth Saul's* Son, *Ahner* led out his Army against the Tribe of *Gad*.

v. 13. *Joab* with all *David's* Army followed out to meet him.

v. 15. Twelve soldiers fought, and kill one another, and *Ahner's* side are overthrown.

v. 17, ad 23. *Azazel's* Brother pursued *Ahner*, *Ahner* in his flight kills him.

v. 18, ad 30. *Joab* and *Abisai* pursued *Ahner*.

v. 31. *Joab* found a secret way to his Camp.

v. 32. Many on each side died in the Battel.

v. 33, m. 1, 2. The beginning of civil war amongst the Hebrews.

v. 34, ad 5. *David* had six Sons born in *Hebron*.

v. 6, ad 11. *Ahner* bridled and governed the multitude.

v. 12, ad 17. *Ahner* kindeth *Embulidoro* to *David's* Hebron, to make a covenant with him.

David requirereth his Wife *Michol* *Ahner's* hands.

A of her Father *Saul* with the heads of 600 *Philistines* which *Michol*, *Ahner* had taken from *Phalti*, who had since that time espoused her: whereunto *Ishboeth* also consented, to whom *David* had written. *Ahner* therefore assembled all the Elders and Governors of the people, and told them, that at such time as heretofore they were ready to forsake *Ishboeth*, and to submit themselves to *David*, he dissuaded them from that intent; but that he was now willing to comply with them, because he was assured that God had chosen *David* (by the mouth of *Sannul* the Prophet) to be King over all *Israell*; and had foretold that he should subdue the *Philistines*, and bring them under his subjection. Which when the Elders and Governors understood, they all of them agreed to submit themselves to *David*. *Ahner* seeing them thus resolved, did afterwards assemble all the Tribe of *Benjamin* (out of which the Archers of *Ishboeth's* guard were chosen) and told them the like, and perceiving that they complied with him and submitted themselves unto his pleasure, he gathered about twenty of his familiar friends, and came to *David* to receive him in his own person, in confirmation of what *David* had promised. *David* received and entertained him very kindly, and magnificently feasted him for many days; after which, *Ahner* desired him that he might return, and bring the people with him, to the end that in their presence and sight, he might deliver him up the government. When *David* had dismissed *Ahner*, some little time after his departure, *Joab* the General of *David's* Army came to *Hebron*, and knowing that *Ahner* had been with *David*, and was lately departed from him, and considering the merit of *Ahner* whom he knew to be a great Captain, and the eminent service which he was now likely to do for *David*, he began to fear some diminution of his own greatness, and that the Army was not like to continue under his command, whereupon he endeavoured to persuade *David* to give no credit to the promises of *Ahner*; since he was very well assured, that he had no other design than to settle the Crown upon *Ishboeth*, that this whole treaty was nothing else but a meer trick to cheat him of his Kingdom; and that *Ahner* was returned with a great deal of joy, because his designs were like to succeed so well. But perceiving that these his subtilities took little effect with *David*, he attempted a more perilous exploit than the former. For resolving with himself to kill *Ahner*, he sent out certain men after him, whom he appointed, that as soon as they should overtake him, they should desire him in *David's* name to return with speed, because he had forgot to speak to him about some affairs of great importance.

When *Ahner* heard the words of these messengers (whoever took him in a place called *Besra*, some twenty Furlongs off of *Hebron*) he struck out of the way without suspecting any treachery; and *Joab* going before him, embraced him with great kindness, and like an affectionate friend, and singling him from his other company, and making as if he would inform him of certain secrets, and having drawn him into a by-way beside the wall, accompanied only with his Brother *Abisai*, he drew his sword, and thrust it into his short ribs; of which wound *Ahner* died, surprised by the Treason of *Joab*, who coloured that act of his, with the revenge and death of his Brother *Azazel*, whom *Ahner* had slain whilst he was pursued by him in the first war at *Hebron*; but in truth it was but the suspicion of his greatness and honour, fearing lest he should be deprived of his place, and *Ahner* obtain the next degree of honour unto *David*. Hereby may a man perceive how many and how mighty things men attempt and hazard for their avarice and ambition sake, and to the end they may not be inferior unto any others. For when they desire to attain riches and honours, they achieve it by ten thousand mischiefs; and at such time as they fear to be dispossessed, they strive to continue their estates by means more pernicious, because they think it to be the less sin; and that the unhappiness is less, rather not to have obtained any greatness and power, than after the possession thereof, to fall from it. Thence it cometh, that all of them intend and practise many hazards and difficulty through the fear they have to forfeit their Grandeur. But it sufficeth to have briefly touched this point. *David* having notice of the murder of *Ahner*, conceived a great grief in his heart, and called all his friends to witness, lifting up his hands unto God, and protesting that he was no partaker of the murder, and that *Ahner* had been slain without his knowledge. He likewise uttered most grievous curses against the murderer, his house and accomplices, praying that they might be overtaken by that vengeance which useth to pursue the murderer: for he greatly suspected lest he should be thought to be a party in that which had happened unto *Ahner*, contrary to his Faith, and promise, which he had past unto him. Moreover, he commanded that all the people should weep and lament for him, and that his Funerals should be honoured, according to the accustomed manner, in renting of Garments and putting on Sackcloth; and that the same should be done, the Coffin being carried before, which both he and the chiefest Governours of the *Israellites* followed, beating on their Breasts, and shedding tears,

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David requirereth his Wife *Michol* at *Ahner's* hands. *Ahner* confedereth with the Elders and Governours of the Army to revolt to *David*.

v. 18, ad 23. The Elders Captain purchased by *Ahner's* hands.

David. The *Benjaminites* accord with *Ahner*, he reforeth to *David* and crucifieth him there.

Ahner being kindly entertained by *David*, is friendly dismissed.

v. 24, &c. *Joab* follows.

v. 26. *Joab* follows.

v. 27. Men inclined to ambition and avarice dare all things.

v. 31. *David* kindeth *Abisai* to the whole people bewail *Ahner*, and honour his funerals.

and with them a great number of their Nation was slain, they abandoned their Cities, and fled to others that were better fortified. The Philistines finding these Cities destitute of Inhabitants, seized on them. The next day whilst the Philistines spoiled the dead, they found the bodies of *Saul* and his sons, which they spoiled and beheaded, sending their Heads round about the Country, to make it known that their Enemies were defeated. They offered up their Arms also in the Temple of *Astarte*, and their Bodies they hung on the Walls of the City of *Bethsan*, at this day called *Scythopolis*. When they of *Faber*, a City of *Galaad*, understood how the Philistines had cut off the Heads of *Saul* and his sons, they were enraged, and thought it became them not to be unconcerned: whereupon the most valiant amongst them, went out and marched all night, till they came to *Bethsan*, and approaching near the Walls, they took down the Bodies of *Saul* and his sons, and carried them unto *Jabes*, without any opposition of the Enemy. These men of *Jabes* lamented over the dead Bodies, and buried them in the best part of their Country, called *Arar*. Thus they mourned, both Men, Women, and Children, beating their Breasts, and lamenting for the King and his sons, and tasting neither meat nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, because he disobeyed God in his War against the *Amalekites*, and because he had slain *Abimelech*, and all the Sacerdotal Race, and destroyed the City of the Priests. He Reigned, during the life of *Samuel*, the space of 18 years, and 22 years after his death.

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A Per. 7, ad 10.
The Hebrews that inhabit the Valley beyond Jordan, leaving their towns, flee to defended cities.
Ver. 9.
The Philistines hang up the bodies of *Saul* and his sons.
Ver. 11, 12, 13.
The Citizens of *Jabes* rescue the bodies of *Saul* and his sons, and both bury and lament them.

The Seventh Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Seventh Book.

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CHAP. I.

David is created King of one Tribe in Hebron: over the rest, Saul's Son obtaineth the Sovereignty.

THis Battel was fought on the same day that David returned Conqueror to *Siceleg*, after he had subdued the *Amalekites*. But about three days after his return, he that slew *Saul*, and had escaped from the Battel, having his garment rent, and ashes upon his head, came and cast himself prostrate before David: and being asked from whence he came? he answered, from the Battel of the *Israelites*: and certified David of the unhappy event: telling him, that many thousands of the Hebrews were slain, and that *Saul* himself and his Sons were fallen in the conflict. He likewise related, how he himself retreated amongst the Hebrews, when the King fled: confessing that he had slain him, that he might not fall alive into the hands of his enemy: For (said he) *Saul* having cast himself upon the point of his sword, was so weak, by reason of the agony of his wounds, that he could not dispatch himself. Thereupon he produced the bracelets, and the Royal Crown which he took from him. David perceiving no cause whereby he should doubt of his death, whereof he had most evident and infallible testimonies, rent his garments, and spent the day in weeping and lamenting with his companions: but he was the more grieved for the loss of his dear friend *Jonathan*, whom he acknowledged to be the preserver of his life: And so affectionate shewed he himself towards *Saul*, that although he had oftentimes been in danger to have been slain by him, yet was he much troubled at his death; and not only so, but he likewise put to death him that slew him: telling him, that he himself had accused himself for slaying the King, and thrown himself by that parricide to be a true *Amalekite*. He composed likewise Lamentations and Epitaphs in the praise of *Saul* and *Jonathan*, which are yet extant. After that he had thus honoured the King, and performed his Lamentations and Obsequies, he asked counsel of God by the Prophet: What City of the Tribe of *Juda* he would give him to inhabit in? who answered him, That he would give him *Hebron*. For which cause he forsok *Siceleg*, and came and dwelt in *Hebron*, and brought thither his Wives and his Army. All the people of the Tribe returned thither unto him, and proclaimed him King: where understanding how the *Jabesites* had buried *Saul* and his Sons, he sent Ambassadors unto them, both to praise and approve their actions, assuring them, that he allowed their act, and would recompense that kindness which they had shewed to the dead: giving them likewise to understand, that the Tribe of *Juda* had chosen him for their King. But *Abner* the Son of *Ner*, General of *Saul's* Army, a man of great courage, and a noble disposition, understanding that *Saul* and *Jonathan*, and his two other Brothers were dead, came into the Sons,

The year of the World, 2891, before Christ's Nativity, 1073.

2 Sam. 1, v. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

David lamenteth *Saul* and *Jonathan*.

David commandeth the *Amalekites* to be slain that killed *Saul*.

2 Sam. 2, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

David by God's commandment cometh and dwelleth in *Hebron*, and is declared King of the Tribe of *Juda*.

David praiseth the *Jabesites* for burying *Saul* and his Sons.

The year of the
World, 3891.
before Christ's
Nativity,
1873.

9. 8. ad 12.
Abner the Son
of Ner, crown-
ed Jesse's Son
Saul's Son.
Abner leadeth
out his Army
against the
Tribe of Judah.

9. 13.
Joab with all
David's Army
issueth out to
meet him.

9. 15.
Twelve fold-
ers fight, and
kill one ano-
ther; and Ab-
ner dies.

9. 17. ad 23.
Abner's Sons
Brother-pur-
sue Abner.

Abner in his
High-killesh
Axe.

9. 24. ad 30.
Joab and Abi-
sai, unfledg-
ed Sons.

9. 30. ad 36.
Joab's found-
ing a Retreat, re-
fusing his
Soldiers.

How many on
each side died
in the Batle,
2 S. m. 3, 1, 2.

The beginning
of civil war
amongst the
Hebrews.

27. 1. ad 6.
David had fix
Sons born in
Hebron.

27. 6. ad 11.
Abner killed
and govern-
ed the multi-
tude, so that a long
time they were
subject to
Ishboeth.

27. 11. ad 17.
Abner's death.
Embassadors
to David in He-
bron, to make
a covenant
with him.

David requir-
eth his Wife
Michol, Ab-
ner's hand.

27. 17. ad 23.
David's death.
The whole
people bewail
Abner, and
honour his fu-
neral.

the Camp, and bringing with him the only Son of Saul that was left, whose name was Ishboeth, he passed to the other side of Jordan and proclaimed him King. He appointed likewise for his Royal seat and place of residence, a certain Country called in Hebrew *Michol*, that is to say, the Camp. From thence he went with a select band of soldiers, with a resolution to encounter those of the Tribe of Judah, because they had chosen David for their Kings. Against him marched out Joab the Son of Neri and of Sarvia, David's Sister, General of his Army, to encounter him, accompanied with his Brothers Abisai and Azael, and all David's Soldiers: and arriving near a Fountain in Gabaah he drew up his Army in that place. Abner proposing that before they joyned Battel they should try some of the soldiers of each party, it was agreed between them, that twelve of either side should be chosen out to decide the quarrell; These men marched out into a certain place betwixt both Armies, and having darter their Javelins the one against the other, came at last to their Swords; and one taking his enemy by the hair, they all of them flew on another upon the place Hereupon the Armies met, and after a cruel Battel, Abner with his followers were discomfited; and flying in great haste were pursued by Joab, who encouraged his soldiers to follow them close without suffering any of them to escape. But amongst the rest, Joab's Brothers were hot upon the Chafe, and the youngest of them called Azael, gave special testimony of his forwardness, for he ran not only more swift than other men, but outstripped horses also in their race. Whilst thus he pursued Abner with great vehemence, without turning either to the one side or the other; Abner seeing himself closely pressed after, advised him to forbear his pursuit, and promised him a complete fute of Armor for a present: but seeing him still advance he desired him that he would not constrain him to kill him, and thereby render his brother Joab implacable, But Azael not regarding him, Abner struck him through with a Javelin so that he presently died. But they that pursued Abner, likewise arriving in the place where Azael's body lay dead, stood round about him, and forbore to pursue the Enemy any further. But Joab and his Brother Abisai passing by, and conceiving a more mortal hatred against Abner, because he had slain their Brother, they pursued him till Sun-set unto a place called *Amon* that is the aqueduct. There mounting upon a hillock, he saw Abner with the Tribe of Benjamin flying from him; who began to cry out to him that men of the same Tribe ought not to be so incensed the one against the other: that their Brother Azael was in the fault, because that although he had exhorted him to cease from pursuing him, yet could he not persuade him, and that therefore he had slain him. Joab considering these his sayings, he commanded the Trumpet to sound a Retreat, and forbore to pursue them any more, and encamped for that night in the same place: during which time, Abner travelled without ceasing, and having past over Jordan, returned to his camp to Ishboeth Saul's Son. The next day Joab surveyed the dead, and caused them to be buried. Those that were found dead on Abner's side, were about three hundred and sixty men; and on David's nineteen, besides Azael, whose body Joab and Abisai took with them, and carried it to Bethlehem, and after they had interred it in the Tomb of their Ancestors, they repaired to Hebron unto David. From that time forward there arose a civil War amongst the Hebrews, and endured a long time, in which David's followers had always the upper-hand, and never adventured the hazard of the field without some gaining advantage; whereas the Son of Saul and his partakers were daily weakened. David at that time had fix Sons and as many Wives; the eldest of them was called *Ammen*, the Son of *Abimaas*; the second was *Daniel*, the Son of *Abigal*; the third was called *Abislon*, the Son of *Maachah*, the daughter of *Tolmar* King of *Gessure*; the fourth was *Adonias*, the Son of his Wife called *Aggie*; the fifth was *Sphacia* the Son of *Abithal*; the sixth *Jehraam* the Son of *Egla*. But after this civil War was begun, and that the Kings on both sides had oftentimes encountered and fought together; Abner the General of the Army of King Saul's Son, a prudent man, and one that was beloved by the people, endeavored all in that in him lay, that the whole Country might be commanded by Ishboeth, and in effect they all submitted unto him for a certain time: but when it afterwards fell out that Abner was charged to have kept company with *Rispa*, Saul's Concubine, the Daughter of *Sibath*, and that Ishboeth reproved him for it, he was much incensed, as thinking himself very ill rewarded for his services; whereupon he threatened to establish the Kingdom of David, and to make Ishboeth know, that it was neither his own valour nor conduct that made him Sovereign over the Tribes on that side Jordan, but that his fidelity and experience was the cause thereof. Whereupon he sent unto Hebron to David, requiring him, by an oath, to accept of him as his confederate and friend, promising him to persuade the people to forsake Saul's Son, and to proclaim him King of the whole Country. David swore unto him, as he had required, and very joyfully received his offices, and the more to confirm this league betwixt them, he sent back *Michol* David's wife whom he had purchased

The year of the
World, 3891.
before Christ's
Nativity,
1873.

David requir-
eth his Wife
Michol, Ab-
ner's hand.

Abner consul-
teth with the
Elders and
Governours of
the Army to
revolt to Da-
vid.

2 S. m. 30. ad 32.
The Elders
Captain pur-
sued by Ab-
ner follow
David.

The Benja-
minites accord
with Abner,
he reforeth to
David, and
certifies him
thereof.

Abner being
kindly enter-
tained by Da-
vid, is friendly
dismissed.

9. 24. &c.

9. 26.

9. 27.

Men inclined
to David,
and avowing
dare all things.

9. 21.

David with
the whole
people bewail
Abner, and
honour his fu-
neral.

A of her Father Saul with the heads of 600 *Philistines* which *Michol*, Abner had taken from *Phalti*, who had since that time espoused her: whereunto *Ishboeth* also consented, to whom David had written. Abner therefore assembled all the Elders and Governours of the people, and told them, that at such time as heretofore they were ready to forsake *Ishboeth*, and to submit themselves to David, he dissuaded them from that intent; but that he was now willing to comply with them, because he was assured that God had chosen David (by the mouth of *Samuel* the Prophet) to be King over all *Israel*; and had foretold that he should subdue the *Philistines*, and bring them under his subjection. Which when the Elders and Governours understood, they all of them agreed to submit themselves to David. Abner seeing them thus resolved, did afterwards assemble all the Tribe of Benjamin (out of which the Archers of *Ishboeth*'s guard were chosen) and told them the like, and perceiving that they complied with him and submitted themselves unto his pleasure, he gathered about twenty of his familiar friends, and came to David to receive him in his own person, in confirmation of what David had promised. David received and entertained him very kindly, and magnificently feasted him for many days; after which, Abner desired him that he might return, and bring the people with him, to the end that in their preference and fight, he might deliver him up the government. When David had dismissed Abner, some little time after his departure, Joab the General of David's Army came to Hebron, and knowing that Abner had been with David, and was lately departed from him, and considering the merit of Abner whom he knew to be a great Captain, and the eminent service which he was now likely to do for David, he began to fear some diminution of his own greatness, and that the Army was not like to continue under his command, whereupon he endeavoured to persuade David to give no credit to the promises of Abner; since he was very well assured, that he had no other design than to settle the Crown upon *Ishboeth*, that this whole treaty was nothing else but a meer trick to cheat him of his Kingdom; and that Abner was returned with a great deal of joy, because his designs were like to succeed so well. But perceiving that these his subtleties took little effect with David, he attempted a more perilous exploit than the former. For resolving with himself to kill Abner, he sent out certain men after him, whom he appointed, that as soon as they should overtake him, they should desire him in David's name to return with speed, because he had forgot to speak to him about some affairs of great importance.

When Abner heard the words of these messengers (whoover took him in a place called *Besra*, some twenty Furlongs off of Hebron) he struck out of the way without suspecting any treachery; and Joab going before him, embraced him with great kindness, and like an affectionate friend, and singling him from his other company, and making as if he would inform him of certain secrets, and having drawn him into a by-way beside the wall, accompanied only with his Brother *Abisai*, he drew his sword, and thrust it into his throat ribs: of which wound Abner died, surprised by the Treason of Joab, who coloured that act of his, with the revenge and death of his Brother *Azael*, whom Abner had slain whilst he was pursued by him in the first war at Hebron; but in truth it was but the suspicion of his greatness and honour, fearing lest he should be deprived of his place, and Abner obtain the next degree of honour unto David. Heterely may a man perceive how many and how mighty things men attempt and hazard for their avarice and ambition sake, and to the end they may not be inferior unto any others. For when they desire to attain riches and honours, they achieve it by ten thousand mischiefs; and at such time as they fear to be dispossessed, they strive to continue their estates by means more pernicious, because they think it to be the less sin; and that the unhapiness is less, rather not to have obtained to any greatness and power, than after the possession thereof, to fall from it. Thence it cometh, that all of them intend and practise many hazards and difficulty through the fear they have to forfeit their Grandeur. But it sufficeth to have briefly touched this point. David having notice of the murder of Abner, conceived a great grief in his heart, and called all his friends to witness, lifting up his hands unto God, and protesting that he was no partaker of the murder, and that Abner had been slain without his knowledge. He likewise uttered most grievous curses against the murderer, his house and accomplices, praying that they might be overtaken by should be thought to be a party in that which had happened unto Abner, contrary to his Faith, and promise, which he had past unto him. Moreover, he commanded that all the people should weep and lament for him, and that his Funerals should be honoured according to the accustomed manner, in rearing of Garments and putting on Sackcloth; and that the same should be done, the Coffin being carried before, which both he and the chiefest Governours of the *Israelites* followed, beating on their Breasts, and shedding

The year of the
World, 3899,
before Christ's
Nativity,
1065.

v. 33, ad 35.
David's death
his honour,
and avoideth
the suspicion
of Amner's
death.

tears, and testifying the love which they bare unto him during his life, and their sorrow for his death, who had been murdered contrary to their will and intention. He was Entombed in Hebron with great Magnificence, and Epitaphs composed in his praise by David himself, who setting himself on the Tomb first of all lamented, and gave others an example to follow him. And so much was he troubled at the death of Amner, that he forbore all kind of meat until the Sun-set, notwithstanding the instances of his friends, who urged him to take meat: which act of his purchased him much love amongst the people. For they that loved Amner, were very glad to be witnesses of that honour which he did him at his death, and that faith which he maintained in honouring him, as if he had been his Kinsman or friend, and not embasing him with a vile and contemptible Tomb, as if he had been his Enemy. And in general, all of them were so much possessed with the sweetness and Royal nature of King David, that they believed he would have the like kindness for them, as they saw him express for deceased Amner. And by this means David happily maintained his credit, and increased the peoples good opinion of him, escaping thereby the suspicion that he might in some sort have been accessory to his death. He protested also unto the people, that he conceived no small grief at the loss of so good a man, declaring that it was a great prejudice to the State to be deprived of him, maintained their peace by his good advice, and ratified the fame by his executions and Warlike valour: But God (said he) who hath care of all things, shall not suffer him to die unrevenged: And he it is that shall bear me witness, that it lieth not in my power to punish Joab and Abisai, who have greater credit in the Army than my self; yet shall they not escape Gods justice for this fault. Thus ended the life of Amner.

CHAP. II.

Ithobotheth is slain through the Treason of his followers: the whole Kingdom devolveth unto David.

stedia & Ruf.
fian, cap. 1,
2 Sam. 4, 1,
ad 6.

v. 6, ad 12.
Ithobotheth
head brought
to David.
David's sharp
indignity
against the
murderers of
Ithobotheth,
and their punish-
ment.

When Ithobotheth Sauls Son, had notice of Amners death, he was much troubled, not only that he was deprived of his near kinsman, but also of so great a personage as had settled the Crown on his head. Neither did he himself long time remain alive after him: but by the Sons of Jeremon, Banaoth and Than, he was Traitorously slain. These two being Benjaminites, and of the chiefest Nobility amongst them contrived to make away Ithobotheth, and thereby obtain a great reward from David; supposing that such an act would merit the chiefest place and dignity in the Army. For which cause, finding Ithobotheth alone in his house about mid-day, laid on his bed and asleep, and unattended by any of his Guard, and perceiving likewise that the Porter was asleep: they entered into the lodging where Ithobotheth was asleep, and slew him: and having cut off his head, they travelled all the night and day as if they fled from those whom they had offended, and sought for rescue. And when they came to Hebron, they presented David with Ithobotheths head, offering themselves to do him service, letting him know, that they had delivered him of an enemy, and made away his adversary. But David allowed not their act, but thus received them; O cursed men, (on whom I intend presently to execute justice) have you not heard how I punished him that murdered Saul, and brought his Royal Crown unto me? Yea, although he slew him at his own request, and to the intent the enemy should not surprise him alive? Did ye think that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your wickedness, or that I will countenance it, as if these acts of yours (who are murderers of your Master) were to be commended? Ungrateful Villains! have you no remorse for having murdered on his Couch, a Prince that never did an injury to any, and had showed so much kindness unto you? but I will certainly punish you with the loss of your lives, because ye have thought that Ithobotheths death would work my content: for you could not in any thing dishonour me more, than by conceiving such an opinion of me. Which said, he adjudged them to die by the most cruel torments that might be imagined: and with a great deal of solemnity, because Ithobotheths head to be interred in Amners Tomb.

2 Sam. 5, 1, 2,
3, &c.
The Nobles of
the Hebrews
repair to Da-
vids Hebron,
and declare
him King.

These murderers being thus put to death, the chief of the people repaired to David unto Hebron (both they that commanded over thousands, and such also as were governors) and submitted themselves unto him, they recounted the good offices they had done him, both during Sauls life-time, as also the honour which they had always shown him, since the first time that he was a Commander in that Army, especially that he had been chosen by God through the mediation of the Prophet Samuel, to be their King, and his children after him, declaring unto him, that God had given him the Country of the Hebrews, to defend the same, and discomfit the Philistines. David accepted their reas-

duels,

A readiness and affection, exhorting them to persist, assuring them that they should never repent themselves of their obedience: and after he had entertained them, he sent them to assemble the people.

Of the Tribe of Juda, there came together about six thousand and eight hundred men of War, bearing for their Arms a Buckler, and a Javelin; who before that time had followed Sauls Sons, and were not of those that had adhered unto David. Of the Tribe of Simcon, seven thousand, and one hundred; or somewhat more. Of that of Levi 4700, whose Captain was Jodan, with whom was Sadoc the High Priest, accompanied with twenty and two of the same lineage. Of the Tribe of Benjamin four thousand men of War; of this Tribe were as yet of that opinion, that some of the Heirs of Saul should reign. Of that of Ephraim 28000 strong and valiant men. Of that of Manasse, eight thousand. Of that of Issachar two hundred, who were skilful in divination, and 20000 men of War. Of that of Zabulon 30000 chosen fighting men: for only this intire Tribe was wholly at Davids command, who were armed in like manner as they of Gad were. Of the Tribe of Nephthaly there were a thousand Captains, famous for their valour, and armed with shield and Javelin, attended by an infinite number of their Tribe. Of the Tribe of Dan there were 37000 chosen men. Of that of Aser 40000. Of the two Tribes on the other side of Jordan, and of the half Tribe of Manasse, six score thousand armed men, with Buckler, Javelin, Helmet and Sword: The rest of the other Tribes also wore Swords. All this multitude was assembled together in Hebron before David, with great provision of victuals and wine, sufficient to sustain them all, who all of them with one consent, appointed David to be their King. Now when the people had mustered and feasted for three dayes space in Hebron, David dislodged from thence with his whole Host, and repaired to Jerusalem. But the Jebusites, who at that time inhabited the City, and were of the Race of the Canaanites, shutting up their Gates against his coming, and placing on their walls as many as were blind and lame, or maimed in any other sort, in contempt of him, scoffingly jested and said, That these were sufficient to keep out the Enemy: so much trusted they to their fortifications. Wherewith David being incensed, he prepared to besiege Jerusalem with all the vigor imaginable, that he might by making himself Master of that place strike a terror into all the rest that should dare to make any opposition. He took the lower Town; and because the higher Town as yet held out, the King resolved to encourage his men of War to shew themselves valiant, promising them honours and rewards, and that he would make him General over all the people, that should first of all Scale the Wall. Whilst they thus put themselves forward to mougt without refusing any danger (through the desire they had to obtain the Government that was promised) Joab the Son of Servia, was the forwardest; and having got upon the Wall, called from thence to the King to acquit himself of his promise.

Heils & Raf.
fian, cap. 3.

v. 6, 7, 8, 9, 10.
The Siege of
Jerusalem un-
derstand by
David.
David surpris-
eth the lower
Town.
David's great
the upper
Town.
The valour of
Davids Soldi-
ers, and in
espical of
Joab.

CHAP. III.

David having taken Jerusalem by force, turneth out all the Canaanites, and delivereth the City to be inhabited by the Jews.

After therefore he had cast out the Jebusites from the higher City, and repaired Jerusalem, he called it the City of David, and resided there all his Reign: so that the whole time that he ruled in Hebron, over the Tribe of Juda, was seven years, and six months. But after he had taken Jerusalem for his Royal City, his fortunes daily more and more increased, because God was with him. Hiram also King of Tyre, sent unto him, and made a league with him: he presented him likewise with Presents of Cedar, and Workmen and Masons, to build him a Royal house in Jerusalem. Now when the King had taken the City, he joynd the Cittadel unto it; and having walled them about, he gave the government thereof to Joab. This King was the first that drove the Jebusites out of Jerusalem, and called the fame by his name. For, from the time of Abraham our forefather, it was called Solyma: neither want there some that infer, that Homer under that name intendeth Jerusalem. For, in the Hebrew tongue Solyma is as much as to say, Security. All the time since the war made by Joab against the Canaanites, and since the division of the Country (during all which time, the Israelites could not drive the Canaanites out of Jerusalem) until David took the fame by force, were five hundred and fifteen years. But I must not forget one Orphan, a rich man amongst the Jebusites, who because he was well affected towards the Hebrews, was not put to death at the taking of Jerusalem: but was much honoured by the King. David espoused one of his Wives besides those which he had; and took many Concubines: by them he had eleven Sons, whose names are these which follow, Amnath, Seba, Nathan, Solomon, Jabez, Eliel, Jathma,

David expels
the Jebus
ites out of the
City of Jeru-
salem. The
League of
friendship be-
tween Hiram
and David.

How Jerusa-
lem was called
Solyma, and
what mean-
ing thereof.
The year since
Joab's con-
quest to this
time 515. Or
that a Jew
first, friend to
David.
Davids Sons
born in Jeru-
salem.

Phalma, Ennapba, Jenaah, Eliphal : and a Daughter called *Thamar*. Nine of these were H begotten of his Wives, and the two last were the Sons of Concubines. But *Thamar* before *Christ*'s Nativity, 1065.

CHAP. IV.

David assailed by the Philistines, obtaineth a great victory against them near Jerusalem.

NOW when the *Philistines* knew that the *Hebrews* had created *David* King, they led forth their Army against him towards *Jerusalem*, where, encamping themselves in the valley of the *Giant*s (which is a place not far from the City) they in that place expected the encounter. But the King of the *Hebrews*, who was wont to do nothing inconsiderately, commanded the High Priest to ask counsel of God what success the War should have; who after he had informed him that God favored their designs, he presently drew out his Army against the Enemy: and giving them battle, he suddenly assailed the *Enemies*, slaying many of them, he put the rest to flight. But let no man suspect, that the Army of the *Philistines* was either small in number, or weak in courage, which at that time assailed the *Hebrews*, because they were easily overcome, without their performing any memorable action. For all *Syria*, *Phenicia*, (and the other Warlike Nations beyond them) were confederates with them, in this War: which was the cause, that notwithstanding they were so many times overcome, and lost many thousands of men, that they defisted not to assail the *Hebrews* with greater force: having been defeated in the battle beforementioned, yet they reinforced their Army, and encamped in the same place. Whereupon *David* again required of God what the issue of this battle should be; and the High Priest told him, that he should encamp in the *Forrest* called *Tears*, because it was not far off from the *Enemies* Camp, and that he should not depart from thence, neither make any attempt upon them, before the trees should shake without any agitation of the wind. Whereupon, as soon as the trees shook, and the time which God had appointed was come; without any delay he marched out with an assurance of returning victorious. For the *Squadrons* of the Enemy were disordered, and incontinently betook themselves to flight, being pursued unto the City of *Gerar* (which is a frontier-town of their Country) their Camp was plundered, and in it were found great riches; and amongst other things, their gods, which were broken to pieces by the *Israelites*.

The battle being ended, it seemed good unto *David* (by the counsel of the Elders and Colonels over thousands) that all the flower of their youth should be assembled from all the parts of the Country, every one according to his Tribe. And that the Priests and Levites should repair to *Cariatiarim*, and bring from thence the Ark of God and convey it to *Jerusalem*; to the end that when it should be there, the service of God might for the future be celebrated in that place, and other sacrifices and honours, agreeable to the divine Majesty be performed. Which if *Saul* had religiously observed, he had not fallen into those misfortunes which at the same time deprived him of his Crown and his life. Now when all the people were assembled (according as it was appointed) the King himself also assisted at the removal of the Ark; which being carried by the Priests out of *Aminadab*'s house, they laid it upon a new Wain drawn by Oxen, and committed the conduct of it to their Brethren and their Children.

The King marched foremost, and after him all his people, praising God, and singing Psalms and Hymns to the sound of the Trumpets and Cymbals, and several sorts of Instruments: and in this manner conducted they the Ark into *Jerusalem*. But when they were come to the threshing floor of *Chidon*, *Oza* died, thrown by the wrath of God: for the Oxen stumbling that drew the Chariot, and the Ark tottering, he stretched out his hand to hold it up; but being no Priest, God struck him dead because he presumed to touch the Ark. The King and the people were much troubled at the death of *Oza*, and the place where he died is called to this day *Oza striking*. *David*, fearing lest if he should carry the Ark with him into the City, the like misfortune might attend him that had befallen *Oza*, (who died, because he only stretched out his hand) he carried it not with him into the City, but commanded that it should be left in the possession of one called *Obed*, by descent a *Levite*, a good and virtuous man: where it remained for three months space; during which time, his house was blessed with all worldly happiness. The King being informed of the success of *Obed*, (who of a poor man, was suddenly become very rich, so that all men had their eyes upon him, and some envied him) he assured himself that no inconvenience would befall him; if he should take the Ark to *Jerusalem*. It was carried by the Priests; and seven quires of singing men who were appointed by the King, went before it: The King himself likewise played upon the Harp, so that *Nichol*, *David*'s

Wife

A Wife and *Saul*'s Daughter, seeing him, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected by *David*, who offered sacrifices of all sorts, in such abundance that he feasted all the people, both men women, and children, distributing unto every one a Cake, and a portion of the sacrifice: and after he had thus feasted the people, he dismissed them, and retired unto his own house. But *Michol* his Wife, the Daughter of King *Saul*, drawing near unto him upon his return, besought God for him, that it might please him in all other things the might express unto her husband all that which became her intire and unequal'd love towards him: but in this she blamed him because that being so great and mighty a King he had dishonoured himself in dancing, and had thereby discovered that which became him not doing all this in company of his Servants and handmaids. To whom *David* answered, that he was not ashamed of performing a thing so acceptable unto God as that was, who preferred him before her Father, and placed him above all others, assuring her that he should oftentimes behave himself after that manner. This *Michol* had no children by *David*, but being married again to another (to whom her Father had betrothed her after he took her from *David*) she bear five Sons of whom we will speak hereafter. The King perceiving how by Gods assistance his affairs prospered daily more and more, thought that he could not without offence dwell in an house of Cedar, and suffer the Ark to remain in a Tabernacle: wherefore he designed to build a Temple unto God, according as *Moses* had foretold, and to this intent consulted with the Prophet *Nathan*, who willed him to perform all that which he was minded to accomplish, assuring him that God would be assistant unto him: which confirmed him in the resolutions he had taken. But the same night God appeared unto *Nathan*, commanding him to tell *David*, that he accepted his will, and commended his resolutions yet notwithstanding he permitted him not to proceed because he had embrewed his hands in the blood of many of his Enemies. But after his decease (which shall happen after he hath lived a long and prosperous life) his Son *Solomon* (to whom he shall leave the Kingdom after his death) shall cause a Temple to be built, promising him to assist the said *Solomon* (even as the Father doth his Son) and that he would continue the Kingdom in his Heirs: And that if they shall happen at any time to offend him, he will only punish them with sickness and famine. *David* hearing this was very joyful, because the Kingdom was assured to his heirs, and for that his house should be renowned; and presenting himself before the Ark, he prostrated himself, and gave God thanks for all the benefits he had bestowed on him; for that from a poor and humble shepherd, he had raised him to so great a height of Majesty and Glory, that he had promised to take care of his posterity; and that he would secure the liberty of his people which he had asserted in delivering them from bondage.

CHAP. V.

David overcoming the neighbouring Nations, imposeth tributes on them.

NOT long time after this, *David* made War upon the *Philistines*, partly, that he might avoid the suspicion of sloth and idleness; and partly, that having (according as God had foretold) discomfited his Enemies, he might leave a peaceable Kingdom to his posterity after him. He therefore assembled his Army, commanding them to be in a readiness to march, and departing out of *Jerusalem*, he made an inroad into the Country of the *Philistines*, whom he overcame in battle, and took a great part of the Country from them, by means whereof he enlarged the frontiers of the *Hebrews*. He made War also against the *Mosabites*: whose Army being divided into two parts, was by him defeated and overthrown, and many prisoners taken, and tributes were imposed on them. Afterwards he led out his Army against *Adarezer* Son of *Ara*, King of *Sophona*: and giving him battle near the River *Euphrates*, he slew about two thousand foot and five thousand Horse: he took also almost a thousand Chariots: the greater part whereof was wholly consumed, and one hundred of them only reserved to his own use.

CHAP. VI.

They of Damascus are overcome by David.

ADAD King of *Damascus* and of *Syria*, understanding that *David* had made War on *Adarezer* (who was his friend and confederate) raised great forces to assist him. But entering the field, and encountering with *David* near unto the River *Euphrates*, he was overcome and lost a great number of his Soldiers: for in that battle there fell on his side twenty thousand, and the rest fled. Of this King *Nicholas* the Historiographer makes mention in the fourth Book of his History, in these words: A long time after the

R

most David.

most puissant Prince of this Country called Adad governed in Damascus, and over the rest of Syria (except Phoenicia) who making War against David King of Judea, and having oftentimes fought with him; in his last encounter (wherein he was overcome near the River Euphrates) he signalized himself by such actions as were worthy of a great Captain and a great King. Moreover he speaketh of his Heir that reigned successfully after him. That he being deceased, his Son reigned for ten generations after him, each of them receiving from their father, the same name and the same Kingdom, after the manner of the Ptolomies of Egypt. The third of these being more mighty than the rest, and desirous to revenge himself of the injuries, which were offered unto his grandfather, led forth his Army against the Jews, and destroyed the Country called at this day *Samaria*. Wherein he varied not from the truth: for he of whom he speaketh, is that *Adad*, that made War in *Samaria*, during the Reign of *Achab* King of *Israel*, of whom we will speak hereafter. But when *David* had led forth his Army against *Damascus*, and against the rest of the Country of *Syria*, he reduced them all under his obedience placing garrisons in their Country and imposing tribute upon them. He dedicated also to God in the City of *Jerusalem*, the Golden quivers and Arms of *Adad*: guard: which afterward *Syffax* King of *Egypt* took when he vanquished *Roboham* his Nephew, and carried away great riches out of the temple of *Jerusalem*, as it shall be declared hereafter, when we come to treat of that matter. This King of the *Hebrews* being inspired by God (who made him prosperous in all his wars) encamped before the chiefest cities of *Adarazar*, that is to say, *Betha* and *Mazcon*, which he besieged, took, and spoiled: where there was found great store of Gold and Silver and of Brass, which was more precious than Gold, whereof *Solomon* made that great vessel called the Sea, and other fair lavers, as such times as he adorned and furnished the Temple of God. When *Thoy* King of *Amoth* understood all which had happened to *Adarazar*, and how his power and forces were destroyed, he grew afraid of his own estate, and resolved to enter into a league and confederacy with *David*, before he should come out against him: and to that intent he sent his Son *Adoram* unto him, to congratulate his success against *Adarazar* his Enemy, and to contract an amity with him. He sent him presents also, namely vessels of antique worke of Gold, of Silver, and of Brass: whereupon *David* made a league with him, and received the presents that were sent unto him; and afterwards honourably dismissed his Son, both for the one and the other: and consecrated that to God which he had presented him (together with the Gold and Silver, which he had taken from the Cities and Nations that were subject unto him.) For God did not only so far favour him, as to make him victorious and happy in his own Wars; but having also sent *Abisai* *Joab*'s Brother the Lieutenant of his Army against the *Idumeans*, he likewise granted him victory: for *Abisai* slew in the battel about eighteenthousand of them, and filled all *Idumea* with garrisons imposing a tribute throughout the Country by the *Pole*. This King loved justice of his own nature and the judgment which he gave was always most equitable. He had for his Lieutenant General of his Armies *Joab*, and appointed *Josaphat* the Son of *Achilles* chief over the Registers. After *Abisai* he established *Sadock* of the house of *Phinees* for High Priest, who was his friend. *Sifa* was his Secretary, *Banaia* the Son of *Joiada* was Captain over his guard, and all the Elders were ordinarily about him to guard and attend him. He remembering himself also of the covenants and oaths that past twixt him and *Jonathan* the Son of *Saul*, and of their amity and affection (for amongst his other excellent qualities he was always most eminent for his gratitude.) He caused inquiry to be made, if any one of the house and family of *Jonathan* were left alive, to the intent he might return the friendship he had received from *Jonathan*. Whereupon a certain man named *Ziba*, was brought unto him (who was enfranchised by *Saul*) that might inform him what one of his Race was alive: who asked him if he knew any of *Jonathan*'s Sons then living, to whom he might make some return of the kindness which he had formerly received from their Father. Who answered him, that he had one Son remaining, whose name was *Mephibosheth*, who was lame of his legges for when the child let him fall from her shoulders, and so hurt him. When he heard where he was brought up, he sent unto the City of *Labath* to *Michir*, with whom *Mephibosheth* was kept, and commanded him to be brought unto him. Now when he came to *David*'s presence, he cast himself on his face before him; but the King exhorted him to be of good courage, and to hope hereafter for better fortune, and gave him his Fathers house with all the possessions, that were purchased by *Saul* his grandfather, appointing him to eat with him daily at his own table. The young man did him reverence, thanking him for the Royal offers he had made him. At that time *David* called for *Siba*, and told him how he had given *Aethiopheth* his Fathers house and all *Saul*'s purchases, commanding

1 King. 14.
The prey that was made in the War.

2 Sam. 8, 6.
8c.
The King of the Amathites requires a league at David's hands.

David compelleth the Idumeans to pay tribute by the Pole.
The distribution of Offices.
2 King. 9.

2 Sam. 9, 1, 8c.
David maketh a enquiry if any of Jonathan's were left alive.

2 Sam. 9, 8.
David giveth Mephibosheth his father's house and Saul's inheritance.

A manding him to manure his possessions, and to have a care of all things, and to return the revenue to *Jerusalem*, because *Mephibosheth* was every day to sit at his table, charging both him and his fifteen Sons, and twenty Servants, to do him service. After the King had thus disposed of him, *Siba* did him reverence; and after he had promised to perform whatsoever he had given him in charge, he departed, and *Jonathan*'s Son remained in *Jerusalem*, where he lived at the Kings table, and was entertained and tended as carefully as if he had been his own Son: he had a Son also called *Mica*. These were the honours that those children which survived after *Jonathan* and *Saul*'s death, received at *David*'s hands. About the same day died *Nabab* King of the *Ammonites*, who during his lifetime was *David*'s friend, and his Son succeeded him in his Kingdom, to whom *David* sent Ambassadors to comfort him, exhorting him to bear his Fathers death with patience, assuring him that he would express no less love towards him, than he did unto his Father. But the Governours of the *Ammonites* entertained this Embassage very cruelly, and not according as *David* had intended it, and murmured against their King, telling him that they were but spies sent by *David* to inquire into their forces, and discover the strength of their Country, under a pretext of kindness; advising him to stand upon his guard, and not to give ear to his protestation, lest being deceived, he should fall into some remediless inconvenience. *Nabab* King of the *Ammonites*, supposing that his Governours spake nothing but truth, unworthily affronted the Ambassadors that were sent unto him: for causing the half of their Beards to be shaven close by the chin, and cutting away the half of their Vests, he sent them back again. When *David* law, he was much displeased, and protested that he would not suffer that injury so easily to be digested, but that he would make War on the *Ammonites*, and revenge those indignities that were offered to his Ambassadors. The Friends and Governours of *Nabab* considering how they had violated and broken the Peace, and how for that occasion they deserved to be punished; prepared for that War, and sent a thousand talents to *Syrus*, King of *Mesopotamia*, desiring him that he would be their confederate in that War, and receive their pay: they requested the like of *Sabab*: these Kings had 20000 footmen in pay. They hired also with their money the King of the Country called *Michar*, and the fourth called *Ishob*, which two brought with them twelve thousand Men.

CHAP. VII.

How David overcame the Mesopotamians.

BUT *David* being nothing discouraged, either with the confederacy, or force of the *Ammonites*; but trusting in God, since he was satisfied that his cause was just, persisted to the revenge of those outrages which he had received from them. Having therefore mustered under *Joab* the flower of his whole Army, he commanded him to depart and make War upon them: who came and incamped himself before their chief City called *Aramath*; which when the Enemies perceived, they came forth and ranged themselves in battel, not in one body, but two several parties. For their confederates and allies were incamped apart in the Plain, and the *Ammonites* stood in battle-array near unto their City gate, to make head against the *Hebrews*. *Joab* perceiving this, took this course, that he might meet them without any disadvantage: for he chose out the ablest and stoutest of his men to serve under him against *Syrus*, and the other Kings confederate with him, and gave the rest to his brother *Abisai*; commanding him to oppose himself against the *Ammonites* whilst he charged the rest; and appointing him, that if he perceived that the *Syrians* were stronger than he, and did put him to the world, that he should come to succour him: promising to do the like, if he perceived him to be oppressed by the *Ammonites*. When therefore he had exhorted his Brother to behave himself valiantly, he sent him before to charge the *Ammonites*; and he on the other side assailed the *Syrians*, who valiantly resisted him for a little space; but *Joab* having slain many of them, constrained them at length to turn their backs. Which when the *Ammonites* perceived (who were afraid of *Abisai* and his people) retreated likewise, and following the example of their allies, they took their flight into the City. By which means, *Joab* having defeated his Enemies, returned in triumph and with victory unto the King to *Jerusalem*.

Yet were not the *Ammonites* wholly weakened by this loss: for although they had by experience a certain knowledge that the *Hebrews* were stronger than themselves, yet would they by no means hearken to a Peace. They sent unto *Chabana* King of the *Syrians* on the other side of *Euphrates*, whose confederacy they attained by bribes and huge sums of money. This King had one called *Sobab* for his Lieutenant-General, and under him fourcore thousand

1st year of the World, 2210
before Christ's Nativity.

2 Sam. 10, 11.
David committeth the disposing of Mephibosheth's lands to Siba, and commandeth him to make the return of his revenues in Jerusalem.

David & Rufus, cap. 6.
2 Sam. 10, 12.
2 Sam. 10, 13.
David sendeth Ambassadors to comfort the Son of the King of the Ammonites, who are believably abused.

David is sore displeased with the injury offered to his Ambassadors, intending revenge.

The Ammonites hire their confederates, and prepare for the War against David.

David sendeth out Joab with the choicest Band of his Army against the Ammonites.

Joab and Abisai slay Ammonites.

2 Sam. 10, 11.
Joab's victory.

thousand foot, and ten thousand horse. David understanding that the Ammonites drew H to an head, and intended to assault him again, he surceased to send his Lieutenants, but went himself in Person, and meeting them, he overcame them and killed forty thousand of their Foot, and seven thousand Horse: he hurt Sobac also, Chalamas Lieutenant, so that he died of his wounds. Hereupon the Mesopotamians yielded themselves unto David, and gave him many great and magnificent Presents. He therefore, by reason of the Winter, retired to Jerusalem, but at the Spring he sent out his Lieutenant Joab once more to make War upon the Ammonites: who overrunning their Country, utterly spoiled it, and shut them up in Aramath their principal City, which he besieged and took. About this time it so fell out, that David (notwithstanding he were a just man, and one that feared God, and an exact observer of all the Laws and ordinances of his forefathers) I fell into a great sin, and offended God. For as he walked on the top of his Royal Palace, in the evening, he discovered a Woman of incomparable Beauty, (whose name was Bethshabe) bathing her self. His passion became forthwith so impetuous, that he could not resist it; whereupon he sent for her, and kept her with him till she conceived. She desired him to bethink himself of some means whereby her shame might be concealed, and her life (which was in hazard, by the Law, for her Adultery) might be preserved. And thereupon sent for Urias (Bethshabe's Husband, and one of Joab's Captains, who at that time was at the siege of Aramath) and enquired of him upon his arrival touching the state of the siege, and of the Army: who answering him that all things were fallen out according to his wish; David took a part of his own supper and gave it him, willing him K to repair unto his own house, and repose himself with his Wife. But Urias slept among his fellow-souldiers near unto the person of the King. Which when David understood, he asked him wherefore he repaired not to his own house, according to the custome of Husbands that had been long absent: and why he visited not his Wife from whom he had been so long parted? Urias replied, That it became him not either to repose or take pleasure with his Wife, whilst his companions and General lay upon the ground in the Enemies Country. Which said, David commanded him to sojourn there all the day long, to the end that on the next morrow, he might send him back again to Joab. That night the King invited him to supper, and although he were made drunk through the abundance of Wine he received, which the King had purposely caused to be given him, L (yet he slept at the Kings gate without, any desire to go home unto his Wife.) Here- with the King being much troubled wrote unto Joab, commanding him to punish Urias, because he had offended him: enjoying him to place him in the greatest danger, and in face of the Enemy, to the intent, that he might be abandoned and left alone, whilst they that fought next unto him, retired when they saw him charged. When he had thus written and sealed up the Letter with his own seal, he delivered it to Urias to carry to Joab: who receiving the same, and conceiving the Kings pleasure, placed Urias in that quarter where he knew the Enemies would fight most desperately: appointing him some of his best Souldiers to second him: he assured him, that if he could make any breach in the wall he would come up to him with all his power, that he might through that place force M his way into the City.

Urias (who was a good Soldier, and a man of much honour and reputation among those of his Tribe, and refused, no danger) valiantly accepted the charge: But Joab privately appointed those that were ranked next him, that when they should see the Enemy fall out with the greatest fury, they should abandon Urias. When therefore the Hebrews drew near unto the City, the Ammonites, fearing lest the Enemy should spee- N dily Scale and enter the City on that side where Urias was placed, they chose out a Squadron of the most resolute men amongst them, and setting open their gates they furiously as- saulted their Enemies. They that were near Urias seeing them draw near, retired back again according as Joab had before-hand commanded them: but Urias being ashamed N to forsake his rank, expected the Enemy, and valiantly encountering him, he slew divers of them; but at last being inclosed and shut in the midst of them, he was slain with some others of his companions. This done, Joab sent messengers unto the King, to let him know, that not enduring the delay of the siege, but attempting to carry the Town by Storm, he was compelled to return back into his Camp, with the loss of some of his men; but he commanded the messengers, that if they perceived the King to be dis- pleased with the news, they should let him know that Urias was dead also.

The King hearing this seemed displeased, saying, that it was a fault in him that he had so nerly approached the wall, alledging that he might have done far better, to have taken the town by Mine, or by battering it with his Engines; in the case of Abimelech slaying O Gideon's son, who intending to surprize by force a tower that was within the City of Thebes, was stricken with a stone that was cast at him by a woman: whereof he died. In remem- brance

A brance of whose disaster, they ought to have been more wary, and not to have approached the Wall of the Enemy so nearly. For it is the part of a Soldier to retain in his memory both fatal and fortunate successes, to the end that when he shall be in the like danger he may follow the one, and fly the other. Whilst he thus rebuked them, the messenger certified him of Urias death, which did somewhat appease him. So that he commanded them to tell Joab, that it was but an humane accident, and that such was the nature of War, that sometime the one had the better and sometime the other: To conclude, that he should provide for the siege, and take care lest hereafter they should receive any further loss; counselling him by Tren- ches and Engines to ruin the wall, and commanding that all those that were in the Town, should be put to the Sword. The messenger thus dismissed, reported all these things unto Joab, according to the kings commandment. But Urias Wife having notice of the death of her Husband, wept and mourned for him divers dayes: and when her mourning for the dead was ended, the King espoused her, and she bare him a man-child: Yet God beheld not this Marriage with a favourable eye, but was wroth with David, and appearing to the Prophet Nathan in a dream, he commanded him to reprove David. Now Nathan, who was a wise and experienced man, knew well that when Kings are dis- pleased, they suffer themselves rather to be guided by passion, than by reason: where- fore he thought fit to conceal the threatnings of God for that time; and to begin his discourse with something that should be less harsh to the King; wherefore he addressed himself after this manner. Two men (said he) dwelt in the same City: the one of them was rich, having much great and small cattell; the other was poor, and had but one only sheep, which he fed and loved like his children. It hapned that this rich man had a stranger came to his house, for whose entertainment he would not suffer any one of his own Beasts to be slain, but sent a messenger, who took away, by force, the poor mans sheep, and caused it to be dressed, to entertain his guest. This report of Nathans much displeased the King, inasmuch that he swore unto him, that he that had committed such an act, was a wicked man, and that he should restore him fourfold, and that afterward he should be put to death. Whereunto Nathan replied, saying, That it was he that deserved this punish- ment, who had given sentence against himself; in that he had presumed to commit so grievous a sin. Moreover, he certified him of Gods displeasure, who, notwithstanding he had made him D King over all the Hebrews, and Lord over all the Nations round about, which were many and great; and had protected him from the hands of Saul, and had given him Wives, whom he had espoused lawfully, was so dishonoured by him, that he had taken another mans Wife, and caused her Husband to be slain. For which sins he pronounced that he should be punished by God, and his Wives should be violated by one of his own Sons, who should likewise lay a snare for him so that he should suffer an open shame for the sin he had committed in secret. Moreover, (said he) the sin which thou shalt have by her, shall shortly die.

After the had King received this message, he was troubled, and wept, confessing that he had done wickedly: for before this time he had always feared God, and had never in his life offended him, but in the case of Urias: whereupon after his submission, God was E appeased, and took compassion of him, promising him to continue both his life and King- dom, and that he would be no more displeased with him, if he repented him of the sin he had committed. After Nathan had declared these things unto David he departed unto his own house. But God, according to the word of the Prophet, inflicted a grievous sickness on the infant that was born by Bethshabe: for which cause the King was troubled, and for seven dayes space would eat no meat, although he was earnestly pressed thereunto by his Servants. He put on likewise a mourning habit, and clothed himself with sackcloth, beseeching God that it would please him to grant him the child's life. But when the infant was deceased about the seventh day of his sickness, his servants durst not let him know it, sup- posing that if it should come unto his ear, he would the more obstinately abstain from eating, F and his health would be endangered by his inordinate grief, considering he had so vehement- ly been afflicted for his sickness. But the King perceiving that his Servants were troubled, and that they concealed something from him, and gathering thereby that his Son was dead: he called unto him one of his officers, who certifying him of the truth, he arose and washed himself, and changed his rayment, and presented himself before the Taber- nacle of God, and commanded that they should bring him meat that he might eat. Whereat his friends and Servants wondered, and besought him that they might know the cause, he answered, while the child was alive, and I had hope of his recovery, I omit- ted no means whereby I might move God to mercy; but now after he is dead, it were in vain for me to spend my self with unnecessary grief. Which when they heard they approved the wisdom of the King. After this Bethshabe his Wife brought him a second Son, G who was called Solomon: Mean while Joab closely besieged the Ammonites, and cut off their water and supplies of Provision; so that they were nigh famished for want of

Victuals: for they had only one little spring, so that they feared lest it would be suddenly dry. He therefore wrote unto the King, and certified him of the state of the City, and exhorted him to come in person, and be present at the taking of it, to the intent that he might have the honour of taking the Town.

The King, understanding what *Joab* had written, commended his affection and fidelity, and taking with him all the forces which he had, he came to the taking in of *Rabatha*, which being carried by force, and the plunder given to his Soldiers, he reserved for himself the Crown of the King of the *Ammonites*, weighing a talent of Gold, in the midst whereof was enshated a Sardonyx of great value, which *David* wore upon his head. He found likewise in that City divers spoils of great price: but the inhabitants he put to the Sword, and did the like in all the Cities of the *Ammonites* which he took by force. But after the King was returned unto *Jerusalem*, a great misfortune befell his family, upon this occasion. He had a Daughter which was a Virgin, fair and beautiful, and surpassed all other women in perfections, whose name was *Thamar*, born of the same Mother with *Abalom*. Of her, *Amnon* the eldest Son of *David* became enamoured: and because he could not enjoy her at his pleasure, he grew so melancholy, that his body dried up, and his colour changed through grief. A certain cousin and friend of his called *Jonathan*, perceiving his passion, and observing every day how *Amnon*'s beauty and strength decayed, came unto him, and asked him the cause thereof, alleging that that indisposition of his seemed to proceed from some amorous affection. Which when *Amnon* confessed, and how he was in love with his Sister by the Fathers side, *Jonathan* suggested to him the means how to compass his desires: for he persuaded him to counterfeit himself sick, and that if his Father came to visit him, he should desire him to send his sister to attend him, by which means he should easily be delivered of his sickness. This counsel of his was plausible in *Amnon*'s ears, who presently counterfeited a sickness, and laid him down on his Bed (as *Jonathan* had advised him) and when *David* came to visit him, he desired him to send his Sister unto him. When she came, he prayed her, that with her own hands, she would make some Cakes for him, because they would the more content him if they were of her own making: wherefore she in her Brothers presence tempered the flower, and made certain Cakes, and fried them in the Pan, and presented them unto him: but he tasted them not, but commanded all his Servants to retire out of his lodging, because he intended to take his rest without noise or trouble. As soon as this commandment of his was performed, he prayed his sister to bring the Meat into his inner Chamber: He followed her, and discovering his passion began to offer violence. But the Virgin crying out, endeavoured what she could, to disswade him from an action so sinful, and dishonourable to their family: or if he had not the power to resist the same, she advised him to require her at his Fathers hands, and not to take her honour from her by force. But he enraged with love, neglected all these sayings, and violated her, notwithstanding all her resistance. And as soon as he had satisfied his lustful desire, he hated her and commanded her to arise and depart. She answered, that this second outrage was more hateful than the former: for that having violated her, he would not suffer her to remain there until night, but thrust her out in the day time, to the end he might have her shame discovered: notwithstanding all these just reasons of hers, he commanded his Servant to drive her out. She being grieved at the outrage and violence that had been offered her, tore her Garment (which was such as the Noble and Princely Virgins were wont to wear) and strewed ashes on her head, running thorow the City with cries and lamentations, wherein she expressed what wrong had been done unto her. Her Brother *Abalom* met her and enquiring what evil had befallen her, she reported all the injury which her Brother *Amnon* had done her: whereupon he exhorted her to pacify her self, and to suffer moderately whatsoever had befallen her: and not to suppose herself to be dishonoured by any act of her Brother. Whereupon she was somewhat pacified and remained a long time with her Brother *Abalom* unmarried.

David having intelligence of that which had happened, was displeased, notwithstanding he loved *Amnon* very entirely, (because he was his eldest son) and would not disquiet him: but *Abalom* hated him extremely, expecting some fit opportunity, wherein he might revenge himself on the Ravisher. Now when two years were expired since his sister was deflowered, it chanced that *Abalom* intending a sheep-shearing in *Bethphogon*, a City of the Tribe of *Ephraim*, invited his Father and Brethren to come to his Entertainment. But when the King refused to go, lest he might be chargeable unto him, *Abalom* pressed and persuaded him to send his brothers thither; which he granted. Hereupon *Abalom* commanded his servants that when they should see *Amnon* charged with wine and sleep, they should suddenly (upon a sign given by him unto them) kill him, without fear or regard of any person.

C H A P.

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C H A P. VIII.

How through the Domestic discord of his Family, David was banished by his Son out of his Kingdom.

After that *Abalom*'s servants had thus executed his Commandment, a trouble and fear seized all the rest of his Brethren, inasmuch as they suspected their own persons: wherefore mounting themselves on Horsecback, they posted all in haste towards their Father. But a Messenger who arrived before them, reported unto *David*, that *Abalom* had slain all his sons. Who, surprized with the dreadful apprehension of so heinous a crime, B insupposing that such a number of his Children should be slain, and that by their own Brother, neither enquired the cause, nor had patience to expect the confirmation of the report, but gave himself over to extreme grief, and rent his garments, laid him down on the earth, bewailing all his children, both those that were slain, as him also that had slain them. But *Jonathan*, the son of *Sama* his Brother, exhorted him to moderate his passion, telling him, that he could not be persuaded that the rest of his children were slain, in that he could conceive no probable cause of conjecture. But as touching *Amnon*, there needed *David* no question, for that it was very like that *Abalom* (by reason of the injury which was offered unto his sister *Thamar*) would hazard himself to kill him. Mean while a great trampling all his sons, of Horses, and a confused Troop of Men break off their discourse. These were all upon Kings sons, who returned in Post from the Entertainment, the afflicted Father ran forth to embrace them, accompanying their tears with a heavy and sorrowful countenance: And seeing (beyond all hope) how they, whom a little before he supposed to be lost, returned in safety, they gave themselves over to tears and lamentations; the Brothers bewailed the loss of their Brother, and the King his murdered Son. But *Abalom* fled into *Geshur* (unto his Grandfather on the Mothers side, and Lord of that place) and sojourned with him three whole years: at the end whereof, *David* determined to send for his Son *Abalom*, not to punish him, but receive him into favor. (For the indignation he had conceived against him, was at that time abated.) *Joab* also furthered this resolution by all means possible: For he caused a certain old Woman, attired in mourning *Abalom*, by that lived in the Country, there hapned such a difference, that falling to brawling, they were so enraged one against the other, that not enduring to be parted, the one of them so wounded the other, that he died, and because her Relations were incensed against the Murderer, and sought without mercy, to deprive him of life, she humbly besought the King that he would give her her Sons life, and not deprive her of that only comfort of her old age; which he should bring to pass, if so be he prohibited those that would kill her son, from executing their intents: for except it were for fear of him, they would by no means be withdrawn from their fatal and bloody resolution. Now when the King had granted her Request, the Woman proceeded, I most humbly thank your Majesty, (said she) who have had compassion of mine age, and do so providently take care that I be not deprived of my Son; but that I may be the better assured of thy sincerity, I beseech thee (O King) first of all pacify thy displeasure conceived against thy Son, and be no more incensed against him: For how can I persuade my self that you will grant me this favor, if you your self continue your displeasure conceived, upon the like occasion, against your Son? For it is contrary to the Rules of Wisdom, to add to the irreparable loss of one Son, the voluntary deprivation of another. Upon these words, the King began to suspect that *Joab* had suborned this Woman; and understanding no less by the old Womans report, he sent for *Joab*, and told him, that he granted him that which he desired, commanding him to send for *Abalom*, assuring him that his displeasure was pacified, and choler asswaged. *Joab* cast himself down prostrate before the King, and returning him Thanks, he went unto *Geshur*, and brought *Abalom* from thence with him to *Jerusalem*. The King understanding that his Son was come, sent out a Messenger to meet him, commanding that as yet he should not presume to come into his presence, because he was not disposed to see him so suddenly. Whereupon he forbore to shew himself unto him, and went and dwelt amongst his own Friends, and Household Servants: Neither was his beauty any way decreased by the sorrow he had conceived, or for that his entertainment was far different from the quality of a Princes Son; but he rather exceeded, and grew more famous thereby: so that for beauty, and comeliness of person, he excelled all others; his Hair was so thick, that it could scarcely be polled in eight days, and weighed 200 shekels, which amount to five pound. He lived two years in *Jerusalem*, and was the Father of three Sons, and one Daughter, which *Roboam* the Son of *Salomon* afterwards took to Wife, of whom he begat a Son called *Abia*. In process of time, he sent Messengers unto *Joab*, to desire him that he would pacify his Father, and prevail with him to admit him

The year of the World, 3912.
before Christ's Nativity, 1051.

Per. 30. 31.
David is corrected that all his sons are slain by *Abalom*.

Per. 33. 33.
in *Jonathan* comforteth *David*, that he could conceive no probable cause of conjecture.

Per. 34. 1.
Abalom fleeth into *Geshur* unto his Grandfather.

Per. 34. 2.
2 Sam. 24. 15.
the subtilty of *Joab*, is revealed from banishment unto *Jerusalem*.

Per. 34. 2.
David sends messengers to meet his son.

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him to his presence, that he might see him, and submit himself unto him. But receiving no answer from Joab, he sent his servants, and commanded them to burn Joab's Corn-fields that joined unto his: who hearing what had happened unto him, he came unto Absalom, accusing him, and asking him, *For what cause he had done him this injury?* To whom Absalom answered, *I have (said he) invented this stratagem, to make thee come unto me, seeing thou took'st no notice of the Address which I made, to desire thee to reconcile my Father unto me. And now, I beseech thee, that thou wilt move my Father in my behalf; otherwise, I shall think my return more grievous than my banishment hath been, if my Father shall yet continue his displeasure.* Joab was persuaded through the compassion he conceived of the necessity where- in he saw him, and went and solicited the King, with whom he so effectually debated, as touching Absalom, that altering his disposition, he graciously sent and called for him. As soon as he came unto his presence, Absalom call himself prostrate on the ground, asking pardon for his offences: but David raised and lifted him up, and promised that from thenceforth he would no more hear him with those misdeeds. After these things had thus fallen out, Absalom within a little space, provided a great number of Horses and Chariots, and entertained fifty Men for his Guard, and every day early in the Morning presented himself before the Kings Palace, and talked with those that resorted thither about the trial of their differences: and whereas some of them lost their cause, he talked with them according as he found them affected, alledging, *That his Father had no good Counsellors, and that perhaps he himself had in some things judged amiss: and by these means endeavored he to get the good will of all men, telling them, That if he had the like authority, he would make them know by proof what his equity was.* Having by these plausible persuasions drawn the hearts of the common People unto him, he was persuaded they would serve him in whatsoever he intended.

Four years after his reconciliation, he came to his Father David, desiring that he might go to Hebron, and sacrifice unto God, according as he had vowed at such time as he fled from his presence. Which request when David had granted him, he went thither, being attended with a great concourse of People, (by reason he had appointed divers to meet him in that place, amongst whom was Achitophel the Gilonite, one of Davids Counsellors, and 200 others of Jerusalem, who altogether ignorant of his design, assembled themselves in that place to be assitant to his Sacrifice:) by all whom he was declared King, according as he himself had commanded. When the News hereof came unto Davids ears, and he was assured how his Son had behaved himself; he was much troubled for his impiety and arrogance: that he should so soon forget the pardon, which he had obtained for his enormous Crimes; and, contrary to all Law, plunge himself, and hazard his Reputation in more grievous offences, to pervert the state of the Kingdom which God had established, to deprive his own Father of his Crown and Dignity; wherefore he resolved to flee to the other side of Jordan, carrying with him his most trusty Friends, to whom he represented the unbridled fury of his Son, remitting all things unto God, who judgeth all things; and leaving the Government of his Royal House to the management of his six Concubines, he departed from Jerusalem. He was accompanied with a great number of People, besides those 600 Soldiers, who had followed him in his Banishment during Davids life-time. And although the High Priests, Abiathar and Sadoc, with all the Levites, had resolved to depart with him, yet persuaded he them to abide with the Ark, assuring them, that God would deliver them, although the Ark should continue in its place. He commanded Abiathar likewise to send him private intelligence of each occurrence that should happen, referring with him for most intimate and trusty Counsellors, Achimaas the son of Sadoc, and Jonathan the son of Abiathar.

But Ethiel the Gittite, by no persuasions of the King, could be induced to stay, but contrary to his Command, followed him, whereby he more manifestly exprest his affection towards him. But as he went on his bare Feet up the Mountain of Olivet, and all they of his Train followed him, (intermixing their travel with bitter tears) a certain Messenger came and certified him, that Achitophel was with Absalom. Which report aggravated and increased his grief: so that he besought God, that it might please him to alienate the affection of Absalom from Achitophel, that he might not give heed unto any of his counsels, because Achitophel was a Man of a ripe judgment, and ready execution in all that concerned him. As soon as he came unto the top of the Mountain, he beheld the City: and, as if he had utterly been banished from his Kingdom, he began, with abundance of tears, to call upon God. There met he with Chusai, his sincere and unfeigned Friend, whom, when he beheld with his Garments rent, with ashes on his Head, and lamenting the unhappy change which he beheld, David comforted him, and exhorted him not to be discouraged, and besought him to return unto Absalom, under colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himself against

A against Achitophels counsels, because he could not do him so considerable service in attending on him, as he might in staying with Absalom: Chusai being after this manner persuaded by David, returned back to Jerusalem, where presently after he met with Absalom, who repaired thither. In the mean time David marching onward a little further, chanced to meet with Siba, Mephiboseths Servant, and Purveyor of all those Goods which David had given him, (for he was Jonathan's Son, who was the Son of Saul.) This Man drove before him two Asses laden with Victuals, which he presented to David, and his company, to refresh themselves; and being demanded, *Where he had left Mephiboseth?* In Jerusalem (said he) where he expected to be chosen King, through the occasion of those troubles that have happened, and in memory of the benefits that Davids men had received at Davids hands. David displeased with this false report, gave Siba all those riches which he had conferred upon Mephiboseth in times past, judging him more worthy of the same than Mephiboseth. Wherewith Siba was very well contented.

When David drew near unto a place which is called Babor, a Kinsman of Davids, called Simei, the Son of Gera, came out against him, and cast stones at him, and reviled him; and the more Davids friends invironed and defended him, the more obstinately perlevered he in his reproofs and scandalous railings: calling him Murderer, and Captain of the wicked, charging him like an execrable Man, to get him out of the Kingdom; giving God thanks for that he had deprived him of his Kingdom, by the means of his own son, as a punishment for those Crimes which he had committed against his own Master. This his licentiousness, moved all Davids followers to displeasure, so that all of them were ready to revenge them on Simei; and amongst the rest, Abisai would have slain him: but David would not permit him, but commanded him to forbear: For fear, (said he) lest to our present miseries we annex a further and new occasion. Forasmuch as concerneth my self, I sit light by this mad Dog, and refer the matter to God, who hath permitted him to be thus abused by him, *but mine own son is so wicked, that he dares openly declare himself my mortal enemy; but God, through his goodness, will at length look upon us with an eye of mercy, and his justice will certainly confound all those that have conspired to my ruine.* He therefore walked onward on his way, not caring what Simei said, who ran on the other side of the Mountain, railing and reviling him. When David was arrived on the bank of Jordan, he mustered and refreshed his Army, who were wearied with their march: mean while Absalom entering Jerusalem with Achitophel his Counsellor, was saluted and applauded by the concourse of the people; and amongst the rest, Davids friend came unto him, who prostrated himself before Absalons feet, wishing him a long and happy Reign. Absalom asked, how it came to pass, that he who was reputed to be one of Davids most intimate friends, and esteemed always to be most loyal and faithful unto him, should at that time (when occasion served to exprest his loyalty) abandon him, and submit himself to his enemy? To whom Chusai answered readily, *That it became him to follow God, and the good will of the people.*

E Since therefore (said he, my Sovereign) that both these are on your side, it concerneth me to follow you, because you have received the Kingdom from God: If therefore you shall think fit to account me amongst your friends, I will approve unto you my loyalty and affection in like manner, as to your knowledge I have done unto your father, who ought not to be displeased at that which hath happened, since the Kingdom is not removed into another house, but remaineth in his own family, because he who was his son received the same. By these words he reconciled himself to Absalom, and removed all suspicion. Hereupon Achitophel was sent for to consult about their affairs in hand: who advised him to abuse all his fathers Concubines, and make them his own. For, (said he) from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear Arms, and oppose your father for your sake. For hitherto (said he) they have unwillingly professed themselves to be his Enemies, suspecting least a peace should be concluded betwixt the father and the son. Absalom giving heed to this advice, caused a Tent or Royal Pavilion to be pitched in the sight of all the people whereinto he entered, and enjoyed his fathers Concubines, And thus was accomplished what was foretold by Nathan the Prophet.

CHAP. IX.

Absalon's War against his Father: his death, and the discomfiture of his Army.

W hen Absalom had done that which Achitophel had advis'd him, he requested him once more to counsel him concerning that War which he had undertaken against his Father: who required 10000 chosen Men, by whose assistance he promised to kill David, and to bring all that were with him under his subjection: assuring him, that Absalom's

salon's Kingdom would be then established, when David's head was cut off from his shoulders. This counsel pleased Abshal, whereupon he sent for Chusai, who was the chiefest amongst David's friends, (for so David himself had termed him) to whom he discovered the advice which Achitophel had given him, and required him to give his opinion what he thought thereof: who knowing very well, that if Achitophel's counsel were followed, David would be in danger to be surprized and slain, enforced all his arguments and counsels to the contrary. For, (said he) Sir, you are sufficiently informed both what your Father's valor is, and their virtue that accompany him; who hath fought many Battles, and hath returned victorious over all his enemies. It is not to be doubted but that he is at this present encamped in the field. For he is well exercised in leading Armies, to prevent any stratagem, whereby the enemy may injure him; and about the evening, he hath perhaps left a party of his men in some straight, or placed them in ambush behind some Rock: and if our men shall assail him, his Soldiers will by little and little retire, and afterward recovering courage, by reason that the King shall be near unto them, they will charge us afresh; and during the encounter, your father will suddenly break out of his ambush, and encourage his own men, and discomfort yours: wisely therefore examine mine advice, and if you find that it be good, neglect that which Achitophel hath given you. Therefore in my opinion (without following the advice of Achitophel) your Majesty ought to gather together all your Forces, and to take the command of them your self, without committing them to the conduct of any other, and by this means you may assuredly expect to have an easy victory over him, if you assail him in the open field, because he is accompanied with a very few men, and your self are attended by many thousands, who will be very forward to express their affection towards you at the beginning of your Reign, whereby you may easily rid you of your enemy. And if so be your father shut himself up in any City, we may easily take the same by Mines and Engines. This advice of his seemed to be better than that of Achitophel, so that Abshal accepted it. For it was God that put this into his heart, to neglect Achitophel's, and respect Chusai's counsel.

Now when Chusai had thus prevailed, he presently went to the High Priests sadoe and Abiathar, acquainting them with Achitophel's designs, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to send private intelligence unto David thereof, and to inform him of his sons resolution; wishing him with all speed to pass over the River of Jordan, lest Abshal, being informed of his abode in that place, should make haste and pursue him, and overtake him, before he might recover a place of security.

The High Priests before-hand, had provided that their sons should lie hid without the City, on purpose, that they might be sent unto David, to inform him how affairs went. They therefore sent a trusty servant unto their sons, who brought them news of Abshal's intentions, with express commandment to inform the King thereof with all speed, who presently, upon this intelligence, like good and faithful ministers, posted away, to report their fathers message unto the King.

But scarcely had they travelled two furlongs, when certain Horsemen discover'd them, and brought news thereof unto Abshal, who presently sent out Scouts to apprehend them: which when the children of the High Priest perceived, they forsook the Highway, and retired into a certain Village near unto Jerusalem, which is called Bocochara, where they besought a certain Woman to hide them, and shut them in some place of security, who let them down into a Well, and covered the mouth thereof with bundles of Wooll. She being demanded by those that pursued them, Whether she saw them? denied the same, saying, That as soon as she had given them drink, they departed from her presently, assuring them, that if they presently pursued them, they might easily apprehend them: But after they had a long time followed, and could not find them, they returned from whence they came. The Woman perceiving that they were departed, and that there was no cause of fear, lest the young men should be surprized, she drew them out of the Pit, and let them on their way: who, with as great speed as was possible, repaired unto David, and declared unto him Abshal's designs. Hereupon David passed the River Jordan with all his men, and although it were night, he was not discouraged by the darkness.

But Achitophel seeing that his counsel was rejected, took his Horse, and went unto his Country of Gelmone: there calling together his household servants, he related unto them what advice he had given Abshal; which since he had not accepted, he told them that they should shortly find that he was a lost man, and that David would be victorious, and return into his Kingdom. It is better therefore, said he, for me, as it becomes a valiant man, to depart out of this life, than to submit my self to David's punishment, for having joined my self unto Abshal, and giving him counsel. This said, he went into the most private part of his House, and hung himself, being both his own Judge and Executioner; after which, his kinsmen cut him down, and buried him. But David having past Jordan, came and

A and encamped in a strong City, the best fortified in that Country: there was he kindly entertained by all the Noblemen of that Country, partly moved thereunto by the mans present necessity, partly through the reverence of his former felicity. The chief of these were Beraiahi the Galaadite, and Siphar the Governor of the Province of the Ammonites, and Machir the chief of the Country of Galaad, who supplied David and his Army with whatsoever they wanted: so that they lacked neither beds, nor bread, nor flesh, but were plentifully stored with all things. They that were sick and wearied also, wanted nothing that either might serve for their repose or refectation. In this state remained he. But Abshal assembled a great multitude of people to make War upon his father, and after he had passed Jordan, he pitched his Tents near unto his fathers, within the Country of Galaad, and made Amasa General of his Army, opposing him against Joab his cousin: for Amasa was the son of Jothar and Abigal, the sister of Sarvia, the mother of Joab, both of them sisters unto David. When David had mustered and numbered his Forces, and found that he had 40000 fighting men, it was thought fit to put it forthwith to a battle, and not to expect till Abshal should attack him.

He therefore appointed Colonels over thousands, and divided them into three squadrons; the one of which he gave to Joab, the second to Abisai his brother, and the third to Ethei his familiar friend (who was of the City of Geth.) In this battle his friends would not permit him to be present, (and that upon good consideration) for they said, That if they should be defeated in his company, they should utterly lose all hope: but if one squadron should be overcome, the rest might have recourse unto him, who might unite and reinforce the rather, for that the enemies would always think it likely, that he had some other recruits with him. This counsel pleased him, for which cause he remained within the City. But because of all the benefits and favors he had bestowed on them (that in remembrance themselves courageous in the fight, and that having obtained the victory, they would spare his son, for fear lest his death should increase and redouble his discontents. Thus praying God to give them victory, he dismissed them to the battle. But when Joab had placed his Army right over against the enemy, and had extended them on the Plain, having a Wood upon their backs; Abshal also drew out his Army against him; so that D encountering one another, they performed many notable actions on both parts: the one hazarding themselves in all dangers, and employing all their affections, to the intent that David might recover his Kingdom: the others neither refusing to do or endure anything, so that Abshal might not be deprived, or exposed to his fathers punishment and displeasure for his insolent attempt. Besides that, they held it an indignity for them, that being so great in number as they were, they should be overcome by such a handful of people as followed Joab: thinking it an utter disgrace unto them, that being so many thousands of them in Arms, they should be discomfited by David's followers.

But Joab and his men being more skilful and trained in feats of Arms than the rest, discomfited and brake Abshal's Army: so that they fled through Woods, and into strong places. David's Soldiers pursuing after them, took some, and slew others; so that both about 30000 Men. But all David's Troops freshly let upon Abshal, who was easily known by his beauty and stature: he fearing to be surprized by his enemies, mounted upon a swift Mule, and fled in great haste. But by the swift motion of his body, his locks being scattered abroad, his bush of Hair was entangled in a thick and branchy Tree, where he hung after a strange manner, and his Mule ran onward with great swiftness, as if the had as yet born her master on her back: but he hanging by the Hair amidst the branches, suddenly fell into his enemies hands. This when a certain Soldier perceived, he brought news thereof unto Joab, who promised him to give him 50 sicles, if he would kill him. The Soldier answered, That if he would give him 2000, he would not commit such a murder on the son of his Sovereign, the rather, for that in the presence of them all, David had requested them to spare him. Hereupon Joab commanded him to slew him the place where he had seen Abshal hang: who had no sooner discovered him, but thrusting a Javelin to his heart, he slew him. That done, Joab's Esquires surrounded the Tree, took him down, and cast him into a deep Pit, they overwhelmed him with stones: so that in appearance it seemed to be a Tomb or Monument. After this, when Joab had founded a retreat, he withdrew his Soldiers from pursuit, as thinking it unnatural for one Countryman to imbrue his hands in the blood of another. Abshal had erected in the Royal Valley, two furlongs distant from Jerusalem, a Marble Pillar, with an Inscription upon it, to the intent that if his Race should be extinct, his memory might be preserved by that Monument which he had erected. Now he had 3 sons, and a daughter called Thamar, who was married to Roboam, David's Nephew, and had by him a son called Abia, who succeeded his father in the Kingdom; of whom we shall speak more at large.

CHAP. X.

The happy state of David being restored unto his Kingdom.

H

11 year of the
Jewish, 1200.
before Christ's
Nativity,
1044.

Ver. 21, 22, 23.
David sent to
certify David
of the victory.

Ver. 33.
David leaving
of Abia and
death by Chu-
ai, grievously
bewailed him.

2 Sam. 19, 12, 13.
Joab and his
army enter the
city in mourn-
ful manner.

Ver. 4, 23, 24.
David is taken
for lamenting
his son and up-
on Joab's per-
suasion pro-
fesseth him-
self unto the pro-
ple.

After that Abfalon was slain, all the people returned privately to their own houses: but Achimaas, the son of the High Priest sadoe, drew near unto Joab, requiring his leave to repair unto David, and to certify him of the victory, and how by Gods help and providence he had vanquished his enemies. This did the General deny him, telling him, That it was not convenient that he, who heretofore was wont to bring joyful news, should now certify the King of his sons death. He therefore commanded him to stay, and calling Chufai to his presence, he gave him commission to certify the King of that which he had seen. Achimaas requested him the second time that he would suffer him to go, promising him that he would make no mention but of the victory; and that as touching Abfalon's death, he would not utter any thing: whereupon he dismissed him also, who choosing the shorter way, outstripped Chufai. Now as David sat in the gate of the City, (expecting some messenger that might certify him of the success of the battle) one of the Sentinels perceiving Achimaas, that came running hastily, and not being able to distinguish who it was, told David that he saw a messenger coming towards him: who answered, that it was some one that brought joyful news. Anon after, he told him that a certain other messenger followed: to whom David answered likewise, that it was one that brought glad tidings. And when the Watchman perceived that it was Achimaas, sadoe the High Priests son, and that he was near at hand, he ran first of all and certified David; who was very glad thereof, saying, That he brought some good and desirable news touching the event of the battle: and no sooner had the King spoken the word, but Achimaas entered, and fell down upon his face before David, to whom he reported that his Army had the victory. Being afterwards demanded what was become of Abfalon? He answered, That he incontinently departed from the Camp, as soon as the enemies were put to flight, but that a great number of Soldiers pursued Abfalon: and further then that he knew nothing, because by Joabs commandment he was speedily sent away to bring tidings of the victory. When Chufai was come, and had humbled himself before the King, and had declared unto him the success of the battle, the question was asked how Abfalon did? whereunto he answered: *The like fortune happen to all thine enemies (O King) as hath hapned to Abfalon.* These words quite extinguished the delight and joy that David conceived in the victory, and the excess thereof much troubled his servants; for the King ascending into the highest part of the City, bewailed his son, beating his breast, tearing his hair, and afflicting himself after such a sort as cannot be expressed, and crying out in a mournful manner: *My son, (said he) would God, my son, that I were dead with thee. For although of his own nature he was of a tender disposition, yet loved he Abfalon above all the rest of his children.*

When the Army and Joab were informed that David lamented his son in this sort, they had this respect unto him, that they would not enter the City after a triumphant and victorious manner: but they entered hanging down their heads, and weeping all of them most tenderly, as if they had returned from some defeat. But when the King, having his head covered, persevered to bewail his son, Joab entered in unto him, and said, *O King, you consider not that in this behaviour of yours, you dishonour your self: for it is to be thought that you hate those that love you, and expose themselves to all perils for your sake; yea, that you hate your self and your own succession: and that contrariwise, you love your most mortal enemies most entirely, since you bewail them, when they are justly deprived of their lives.* For if Abfalon had had the victory, and had possessed the Kingdom, there had not any one of us been left alive that love you, but had all suffered death; nay, and in the first rank, your self and your own children: neither would they, being our enemies, have lamented, but laughed at our death; yea, they would pursue them likewise, who should have any compassion of our miseries: yet are you not ashamed to lament after this manner, for a man that hated you, who, although he received his life from you, yet he shewed not that honour and respect which he was obliged to express towards a father. Desist therefore from thy unjust lamentation, and offer thy self in presence to thy well-deserving Soldiers, and give them thanks, that by their valor have obtained this victory: otherwise if thou continue as thou hast begun, this day will I translate the Kingdom from thee, and give thee a more just occasion to lament than hitherto thou hast had. By these words Joab allayed the Kings Lamentations, and drew him to the care of his Commonwealth; for cloathing himself in a Royal habit, whereby he might appear the more glorious unto his Soldiers, he sat in the gate: so that all the people hearing thereof, flock-
ed out to salute him,

Whilst

A Whilst these things past after this manner, they that remained alive of Abfalon's Army, returning home unto their houses, sent messengers to every Village, to remind them how many benefits they had received at Davids hands, and how after many and grievous Wars, he had brought them to a secure liberty, and how unjustly they had revolted from him, and translated the Kingdom unto another. For which cause it behooved them, since he was dead whom they had chosen, to make their submission unto David, that he might be reconciled to them, and receive the people into his favor, and that according as he heretofore, so now also, he would vouchsafe them his pardon and protection. David of these things, by express Letters, commanded sadoe and Abiathar the chief Priests, that they should certify the Princes of the Tribe of Juda; that it would be a great indignity for them, that other Tribes should prefer David to the Kingdom before them; especially since he was of their Tribe. In like manner he commanded them to speak with Amasa the General, and expostulate with him, why he, who was his Nephew by the sisters side, did not persuade the Army to recommend the Kingdom to his hands: willing them to assure him, that he was not only to hope for pardon for that which was past, but also for the government of the whole Army, according as Abfalon had granted it unto him. Hereupon the High Priest not only conferred with the Princes, but also informed Amasa what the King had promised in his behalf, whereby they drew him to their party. And first of all, those of his own Tribe recalled David into his Kingdom; the rest of the Israelites by their example, and Amasa's authority, did the like, and flocked from all parts, to congratulate his happy return to Jerusalem. But the Tribe of Juda signalized themselves above the rest, by going out as far as the bank of Jordan to meet him: with these came Simeel the son of Gera, with a thousand men, which he had brought with him of the Tribe of Benjamin; Siba likewise Sauls freeman came thither with his 15 sons, and 20 servants, who made a bridge over Jordan, that the King might the more easily pass over with his Army. As soon as he came unto Jordan, he was saluted by the Tribe of Juda: and Simeel marched forward on the bridge, and prostrating himself at the Kings feet, asked pardon for his offences, and besought him to be reconciled: and that in recovering his authority, he would not make him the first example of his justice, but that he should remember this also, that he had repented of his error, and did with the foremost march out to meet him upon his return. Whilst thus he besought the King, and lamented, Abisai, Joabs brother, spake after this manner: *Why should he not say that hath thus villainously reproached the King, whom God hath established? But David turned back unto him, and said, The sons of Servia, will you never cease to promote new troubles, and to add new divisions to your former contentions? Know ye not that this is the first day of my Reign? For which cause I swear an oath that I will pardon all them that have committed any crime against me, and that no one man shall depart from me without my pardon. For which cause be of good cheer Simeel, and fear then not that I will seek thy blood.* Whereupon he cast himself down before the King, and afterward marched on his way. After this, Mephibosheth, Sauls Grandchild, came out to meet him, clothed in mean apparel, having E his Hair hanging down in a neglected and sorrowful manner. For since the time that David fled and forsook the City, he had been so afflicted, that he neither had trimmed his Hair, nor changed or cleansed his garment, supposing this calamity to touch him as nearly as it did the King: and he was the rather grieved, that Siba his steward, had unjustly detracted from him, and accused him to the King. After he had prostrated himself, and adored the King, David asked him, *For what cause he forsook him in his trouble, and offered not himself to accompany him in his flight?* Who answered, That it was the wickedness of Siba, who was the cause thereof: for he, said he, being commanded to prepare my necessities for that journey, neglected the execution thereof, concerning both me and it, as if I had been some abject slave: otherwise, had I had the use of my feet, and the means to have waited on thee in thy journey, I had never endured to have forsaken thee. Neither was he contented to hinder me from performing my duty, and to give your Majesty a testimony of my affection and loyalty, but furthermore, he hath maliciously incensed your Majesty against me: yet know I well, that your wisdom will not give credit to his detractions, both for that you are just, as also for that GOD and Truth, which you only aspire to, are only beloved by you. For, whereas during my Grandfathers days, you were always conversant amongst the greatest dangers, and persecuted by him; and whereas all our posterity by that means deserved to be utterly extinguished, yet have you used moderation and meekness in forgetting these indignities, when it was in your power to revenge them. And notwithstanding all these things, you have entertained me like your Friends, feasted me at your Table, and dignified me with no less Honours, than if I had been one of your nearest Kinsmen. When David heard these things, he thought never good to punish Mephibosheth, nor to examine whether Siba had wrongfully accused him; but after he had certified him, that he had given Siba all his Goods, yet did he pardon him,

The year of the
World, 3930.
before Christ's
Nativity,
1044.
David par-
doneth Mephi-
bosheth, and re-
storeth him to
the half of
his possessions.
v. 31. 23 37.
Berzilai ex-
cuseth him-
self, and will not
revert to Jeru-
salem.

him, and promise him the restitution of half his possessions. Whereunto Mephibosheth replied, *Let Siba possess the whole, it is only justiceth me, that I see for my Majesty referred again to your Kingdom.* After this, David invited Berzilai the Galaadite (a virtuous man, and of great authority, and by whose bounty, during the time of his War, he was assisted, and who had attended him as far as Jordan) to accompany him unto Jerusalem, promising him to make no less account of him than of his Father, and assuring him that he would allow him all things that were fuitable to his age and quality. But he being desirous to live in private, besought his Majesty to dismiss him from the Court, because (as he said) his age was so great as it made him unfit for pleasures, considering that he had attained to the age of fourscore years: alledging, that it better became him to think of death, and his departure out of this World. For which cause he besought David to favour him so much, as that he might govern himself according to his own desire, because that by reason of his age he neither knew how to favour meat nor drink; besides, for that his hearing was lost, so that he could not distinguish or discern the sound of instruments, wherein they who converse in Kings Courts do most usually take such delight.

To this David replied, *since (said he) thou dost so earnestly request me to give thee leave to depart from me, I dismiss thee: but leave thou thy Son Achimaas with me, that I may express that kindness unto him which thou hast deserved.* Hereupon Berzilai left his Son with him, and taking leave of the King (with prayer that God would grant him the fulness of his desires) he returned to his own house. But David went unto Gilgal (having already the half of the people with him, and the whole Tribe of Juda.) Thither resorted then unto him the chief governors of that country, attended by a great multitude of people, complaining unto the Tribe of Juda, for that unwitting to the rest they had referred to him, when as by a mutual consent they should all of them have met him together. But the Princes of the Tribe of Juda requested them in no sort to misinterpret their prevention of them. For that by reason of their alliance, and being of the same Tribe with the King, they were obliged to shew him a more particular respect, neither for that diligence of theirs received they any reward, whereby they that came after should think themselves prejudiced. This answer of theirs the Princes of the Tribes took not in good part, but spake thus unto their brethren: *We wonder (said they) that you only challenge the King to be your kinsman, as if he were not to be accounted an Ally unto us all, whom God hath equally placed to be Governours over us all; when as therefore the whole people consisteth of eleven parts, you only are but one; besides, we are your elders: so that you have not dealt uprightly, in that you have secretly sought out the King, without giving us notice of your design.* Whilst the Governours after this manner debated the matter, a certain wicked seditious person called Siba, the Son of Bochri, of the Tribe of Benjamin, standing up in the midst of the people, began to cry out with a loud voice, and exclaim after this manner: *We have no part with David, nor inheritance with the Son of Jesse.* This said, he sounded a Trumpet, and proclaimed War against the King, so that all men followed him, and forsook David. Only the tribe of Juda remained with him, and established him in the Royal Throne in Jerusalem: upon his first coming thither he removed his Concubines (which his Son Absalon had known) out of his Palace, and never after that time had any company with them. After this he declared Amasa General of the Army, and placed him in the same degree which Joab had, near unto the Person of the King; commanding him that he should assemble what forces he could out of the Tribe of Juda; and that within three dayes he should return unto him, to the end that having delivered him both the Army and the place of General, he might send him to make War upon the Son of Bochri. After that Amasa was departed, and had employed his time in gathering up his Army; the King seeing that he failed to return upon the third day, told Joab that it was dangerous to permit Siba to gather a greater heed by delay, and thereby breed more trouble and molestation than Absalon had done. For which cause (said he) *I say thou dost not take unto thee those forces which thou hast in readiness, and my six hundred men, with thy brother Abisai, and pursue thou the Enemy, and in what place soever thou meetest him, by all means endeavour to give him the Battel. Haste therefore, and overtake him, lest he seize some of our strongest Cities, and thereby create us a greater trouble.*

Joab with all expedition obeyed his commandment, and took with him the six hundred, with his Brother Abisai, and commanded all the forces that were in Jerusalem to follow after him, and marched in good order after Siba. When he came unto Gabaon (a Village about forty furlongs distant from Jerusalem) Amasa met him, with great forces. Joab having his Sword girt by his side, whilst Amasa came onward to salute him, he on purpose let his Sword slip out of his sheath, and taking it up from the ground with one hand, drew near unto Amasa, under pretence to salute him, and taking him by the beard, he thrust

He thrust the Sword that was in his other hand into his belly, and slew him: Which action of his was heinous and detestable, proceeding from a jealousy he had conceived against a virtuous young man, one of great merit, and of great hopes, being his near Relation; who had in no sort offended him; but only by accepting the place of General which the King had conferred on him; and because David had equalled him in honour with him, for which very cause heretofore he had slain Abner. Notwithstanding that act of his seemed in some sort more excusable, by reason of the wrong which he had pretended to be done unto his Brother Azab, yet was not this a sufficient colour to excuse the murder of Amasa. When this was done, he pursued Siba, and left a certain man to wait upon the body of Amasa, who had commandment given him to proclaim, with a loud voice, I throw the whole army, that he was justly and deservedly slain; commanding those that favoured the Kings title, to follow their General Joab, and his Brother Abisai; whilst his body lay thus in the way, and all the multitude (as it is usual in such like accidents) flocked round about it, he that had charge of the body took it up, and bore it into a certain place out of the way, and covered it with a Garment: which done, all the people followed Joab.

Now whilst he pursued Siba, he threw all the Region of the Israelites, he told him that he had retired himself into a certain strong City called Abelmachab; where he no sooner arrived, but that he begirt the City, and entrenched it round about, commanding his Soldiers to undermine and overthrow the walls: for he was much incensed because they had thus the gates against him. But a certain prudent woman, seeing her country in extreme peril, she went up to the top of the walls and called unto Joab; who coming forth unto her, she spake after this manner, *God hath ordained Kings and Generals of Armies, to the end they might destroy the Enemies of the Hebrews, and plant among them an universal and perpetual peace: but you enforce your selves to destroy one of the chief Cities of Israel, that you hath in no sort offended you.* Joab declared, that far from any such design, he wished them all happiness and prosperity, and said, that for his own part it was not his meaning that any one of the City should die, neither his pretence to raze and despoil so famous a City; his intent only was that if Siba the Son of Bochri and the Kings adultery were discovered into his hands, to do justice on him, he would raise the siege, and cause his Army to retire from thence. When the woman heard what Joab had said, she prayed him to stay a little while, promising him very speedily to cast his head over unto him. Whereupon she came down amongst the assembly of the Citizens, to whom she spake after this manner: *Wretched men that you are, will you miserably suffer your Wives and Children to be slain for a wicked mans cause, and a stranger whom ye know not? will you admit him in the place of David your King, from whose hands you have received so many benefits? think you that one only City can resist Joab's Army? After this manner persuaded the them to cut off Siba's head, and to cast it into Joab's camp: which done, Joab commanded the retreat to be founded, and raised the siege; and returning back unto Jerusalem, was once more declared General of all the people. The King also appointed Benaja Captain of his Guards, and of six hundred Soldiers.*

Adoram was made Treasurer to gather in the Tributes; Sabath and Achibaz had the charge of Registers; Sufa was made Secretary; Sadoc and Abiathar were made the High-Priests. After this, it hapned that the Countrey was afflicted with a famine: For which cause David besought God that he would have compassion on his people, and that it might please him to manifest not only the cause, but also the remedy of the malady. The Prophets answered him, that God would be revenged of the wrong done to the Gibeonites, whom King Saul had deceived and traitorously slain, without respect of the oath, which the Governour Joabab and the Elders made unto them. If therefore he would suffer the Gibeonites to revenge the death of their slaughtered friends according to their desire, God had promised to be appeased, and to deliver the people from their imminent and present evils. As soon as he understood by the Prophets what God required, he sent for the Gibeonites, and asked them what it was which they required? who wished him to deliver into their hands seven of Sauls Sons to take their revenge on them: whereupon the King made search after them, only sparing and protecting Mephibosheth the Son of Jonathan. When the Gibeonites had laid hold of these seven, they executed them according to their pleasures: and thereupon God incontinently sent down Rain, and disposed the earth to bear fruit; allaying the drought, so that the Land of the Hebrews recovered again its former fruitfulness. Not long after, the King made War upon the Philistines, and vanquished them in a great Battel; but it so fell out, that the King hotly pursuing the chase, was left alone, and discovered in his weariness by one of the Enemies called Acmon, the Son of Araph of the race of the Giants, who beside his Sword had a Javelin,

at the point whereof weighed three hundred scies, and a coat of Mail: this man running back charged David very violently, with an intent to kill the King of his enemies, by reason that he saw him spent with travel. But about the same instant, Abisai, Joabs Brother, arrived

The year of the
World, 3930.
before Christ's
Nativity,
1044.

v. 9. 12.
Joab killeth
Amasa.

Joab besiegeth
and shureth
up Siba within
in Abelma-
chab.
v. 16. at 21.
A woman re-
buketh Joab
for seeking the
subversion of
the City, which
he rather
ought to pro-
tect.

Joab's condi-
tions of peace
proposed to
the besieged.

The punish-
ment of Siba.
v. 23. at 21.
Officers calli-
ng David.

Heber & Raf-
sim, 2 Sam. 21.
A famine in-
duced on the
Israelites for
breach of oath.

v. 7. 9.
Seven men of
Sauls kindred
delivered to
the Gibeon-
ites to be
punished.

v. 16. 17.
David in ha-
zard of his
life is deliver-
ed by Abisai.

v. 41. 42. 43.
The Tribe of
Judah accus-
ation, and
excuse, for
that without
the knowl-
edge of the
other Tribes
they had gone
out to meet
the King.
2 Sam. 30. 1.
at 8.
Siba a sediti-
ous person in-
cited the
people to re-
bel against the
King.
David's con-
cubines, whom
Absalon had
delivered are
rescued from
him.

Joab by reason
of Amasas
delay is sent
out against
Siba by
David.

v. 9. 10.
Joab killeth
Amasa.

The year of the
World, 3934,
before Christ's
Nativity,
1400.

David per-
fected to ab-
solute from
War.

v. 18, 19, 20.
David's val-
ant Captains
subd.

Nephtali.

Jonathan.

2 Sam. 22.
David's Poet.
David's instru-
ment of
Musick.

2 Sam. 23, 8, 9.
David thirty
eight champi-
ons.

Iffem.

El-eazar.

gaba.
v. 13, 14, 16.
Three Chan-
pions pille
thorow the
Enemies camp
and drew wa-
ter in Beth-
lehem, and
brought it un-
to David.

arrived in the place, who slept between them, and preserved the King, and slew his A. Enemy. The whole Army, for a while, was very much concerned for the danger where- in the King had been, and the chief Captains obliged him to promise with an oath, that he would never, for the future, engage himself in person lest he might fall into some disaster, by reason of his forwardness, and by that means should deprive the people of a most excellent Prince whose wife conduct was the chief security of their happiness. The King having intelligence that the Philistines were assembled in the City of Gaza, sent out an Army against them, in which the Hittite, Sobach one of David's chief Captains behaved himself very valiantly, and got great reputation: for he slew divers of them that vaunted themselves to be of the Race of the Giants, and that were very proud and puffed up with presumption of their valour, and was the chief author of that victory which the Hebrews obtained.

After this last defeat, the Philistines once more hazarded their fortunes, against whom when David sent out an Army, Nephtali his kinsman shewed himself very valiant. For fighting hand to hand against him that was accounted the most valiant Champion amongst all the Philistines, he slew him, and put the rest to flight, very many of them dying in the Battel. In process of time they re-incamped near unto a City not far from the Frontiers of the Countrey of the Hebrews: In this Army there was a man six Cubits high, who had on either foot six toes, and on either hand six fingers. Against whom Jonathan the Son of Sama (one of those that were sent by David in this Army) fought hand to hand, and slew him: so that approving himself to be the means of that victory, C he bare away the honour of the Battel, and praise of his valour; for this Philistine boasted likewise that he was defended of the Race of the Giants. After this Battel, they warred no more on the Israelites. Hereupon David, delivered from War and danger, and ever after enjoying a perfect peace, composed Odes and Hymnes in praise of God, in divers kinds of verse: for some were Trimeters, other were Pentameters. He made Instruments also, and taught the Levites to praise God upon them, on the Sabbath days and other Feasts. The form of these Instruments was after this manner. The Vaial was Composed of ten strings, and played upon with a bow. The Nable containeth twelve sounds of cords and is stricken with the fingers. The Cymbals were large and made of Brass, of which it sufficeth, in this fort, to make some mention, lest the nature of those Instruments should wholly be unknown. Now all those that were about the King were valiant men; but amongst all the rest, there were eight most notable and heroic men. The noble actions of five of which I will declare, which will give some specimen of that extraordinary and heroic courage by which they were able to conquer whole Nations. The first of them was Iffem the Son of Achem, who having thrust himself into the midst of his disordered Enemies, never gave over fighting till he had slain nine hundred of them. After him was Eleazar the Son of Dodeias, who had accompanied the King in Sarphat: He, in a certain Battel (wherein through the multitude of the Enemies, the Israelites were affrighted and put to flight) kept his place, and faced the Enemy, and rushing in among them, made a great slaughter of them, so that thorow the E great quantity of blood which he shed, his Sword stuck fast to his hand; and the Israelites seeing the Philistines put to flight, by him, came down and ran upon them, and obtained a great victory over them. For Eleazar slaughtered those that fled, and the rest of the Army followed and spoiled those that were slain. The third was the Son of Iffem called Sebat, who fighting against the Philistines, in a place called the Jam, (and seeing the Hebrews to be afraid of their power, and almost out of heart) resisted them alone, as if he had been an Army, and slew some of them, and pursued and put the rest to flight, in that they were unable to sustain his force and violence. These three performed, with their own hands, these great achievements. About that time that the King lived in Jerusalem, the Army of the Philistines came out to make War upon him; F and David (as we have declared heretofore) was gone up into the higher City to ask counsel of God, what the event of that War should be; and the Enemies being encamped in that Valley (that extendeth itself as far as Bethleem, a City some twenty Furlongs distant from Jerusalem,) David said to his companions: There is very good water in the place where I was borne, and especially that which is in the pit, which is near unto the gate: if any one will bring me of that water to drink, I shall esteem it more than if he gave me great riches. These three men hearing these words, instantly ran out, and past thorow the Enemies Camp, and went to Bethleem, where having drawn water, they returned back unto the King, forcing their way through the midst of their Enemies, declaring that the Philistines being afraid of their hardihood, and great courage, kept themselves upon their guard, and dared not charge them; notwithstanding their small number. But the King tasted not of this water which they brought him, saying, that it was bought with

A with the danger of mens lives, and therefore that it was no reason that he should drink there- of, but he poured it out as an oblation unto God, giving him thanks because he had delivered his Servants. After these three followed Abijai Joab's Brother, who slew six hundred of the Enemy in one day. The fifth was Banaias of the race of the Levites, who being defied by certain Brothers, famous amongst the Moabites for their valour, overcame them: Moreover a certain Egyptian of a wonderful stature, having defied him (notwithstanding the said Banaias was naked and the other Armed) yet charged he him, and took away his Javelin and slew him. To these fore said acts of his, a man may annex this as the most valiant, or very nearly equalling the rest. For it came to pass, that after a certain Snow, a Lyon fell into a pit (whose mouth was so narrow, that a man could not discern where it was, especially since it was at the same time covered with Snow) where being inclosed, and seeing no means to escape, he roared out: which when Banaias who passed that way heard, he followed the voyce, and drew near unto the place; and afterwards went down into the pit, where with a staffe he bare in his hand, he fought with, overcame and slew the Lyon. The thirty three other were of like valour and courage. But King David being desirous to know how many thousand men he could number amongst the people, and forgetting the commandment ordained by Moses (who had given order that if the people should be numbered, there should be payed unto God for every head half a sicle) he commanded Joab to go and number all the people: and although Joab represented it unto him as a thing no wayes necessary; yet could he not persuade him, but that he enjoyed him with all expedition, to set forward on his way, and muster the people of the Hebrews.

Hereupon Joab took with him the principals of the Tribes and the Scribes, and went about the Countrey of the Hebrews, to know how many there were; and at the end of nine moneths and twenty days, he returned to Jerusalem to the King, and presented him with the list of the people, the Tribe of Benjamin only excepted (for he neither numbered that Tribe, nor the Tribe of Levi.) The King when it was now too late, perceiving that he had displeased God, was very froward and pensive. The number of the other Israelites was of 900 thousand men, able to bear Arms, and to follow the War, besides that the only Tribe of Juda contained 400 thousand men. When the Prophets had certified David how God was displeased with him, he began to pray and beseech him, that it might please him to appease his wrath, and to pardon his offence. Hereupon God sent the Prophet Gad unto him, who brought him the choice of three things, willing him to make choice which of the three he would endure: either that Famine for seven years space should reign in his Countrey; or that War for three moneths space should afflict the same, wherein he should always have the worst; or that the Plague and pestilence should rage for three days amongst the Hebrews. Being thus troubled by reason of his difficult choice, amongst these imminent miseries; and the Prophet urging him to return a short answer, whereby God might be satisfied: the King be- thinking him that if he should ask Famine, he should rather seem to respect his own security, than the Common-Wealth, in that no danger might by that means touch him, for that he had great store of Corn in his Barn, and they were unfurnished; and if for three months he should make choise to be overcome by the Enemy, in that case also if he might seem to have care of himself in that he had many strong Castles, and a valiant Guard of men, to attend his person; he therefore made choice of a Plague, that was both as incident to the Prince, as the Subjects; wherein each man is equally concerned in the danger: saying, That it was better to fall into the hands of God, then into the hands of his Enemies. When the Prophet had received this answer from him, he reported it un- to God; who sent a Plague and mortality amongst the Hebrews, which afflicted them so variously, so that it was very hard to discern the malady; which being but one kind, yet notwithstanding it discovered it self by great variety of symptoms. For one of them died after another, and the sickness, seizing them unawares, brought a sudden dissolution of the spirits, and swooning upon them; so that some of them gave up the ghost with grievous torments, and strange dolours. Others were presently parched up through the burning agonies they endured, and (irrecoverable by any counsel or remedy) departed in the midst of their tortures. Others died strangled, having their eyes suddenly darkened and blinded. Others giving order for the burial of their household Servants, died before they were thorowly interred; and from the day-break (at which time the pestilential mortality began to rage) until dinner time, there died seventy thousand persons. And now had the Angel of God stretched out his hand over Jerusa- lem, ready to inflict punishment thereon, when the King put on sackcloth, and prostrated himself on the ground; beseeching God that it would please him to appease his anger, and be content with the number of those that were already consumed with the pesti- lence.

lence. Whilest thus he prayed, lifting up his eyes, he beheld the Angel of God hovering in the air over Jerusalem, with his naked sword: whereupon he besought God and said, *That it was he that was the shepherd, who had deserved to be punished, and not his flock, who ought to be spared, in that they had not any ways offended, praying him to satisfy his displeasure upon him and his posterity, and to spare the people.*

Hereupon God giving ear unto his prayer, ceased the Plague, and sent the Prophet Gad unto him, commanding him that he should presently repair to the threshing-floor of Oronna the Jebusite, and there build an Altar, on which he should offer sacrifice unto God. Which when David understood, he neglected not this command, but went presently to the appointed place. When Oronna (as he was threshing his Corn) saw the King accompanied by his Sons coming towards him, he ran out to meet him, and humbled himself before him. This man was by Nation a Jebusite, and one of the greatest friends that David had (by means whereof he plundred him not at such time as the fortress of the Jebusites was taken, as we have heretofore declared.) Oronna asked him for what cause his Lord came thus unto him, who was his Servant? David answered, that it was to purchase his threshing-floor, to the intent that he might build an Altar in that place, and offer sacrifice unto God. Oronna replied, that both his Floor, his Ploughs, and Oxen were the Kings to offer up for a burnt-sacrifice, beseeching God that he would graciously accept that offering. To this the King answered, that he commended his liberality and beneficence, and that he accepted the offer he had made him, yet that it was his pleasure that he should receive the price of the same, because he ought not to offer sacrifice unto God upon other mens charges. To this Oronna answered, that his Majesty might do as best pleased him. Hereupon he bought the foresaid Floor of him for fifty lictes. Then erected he an Altar in this place, and offered sacrifice thereon, as well burnt-offerings as peace-offerings: and by this means the Divine Majesty was appeased, and ever after showed himself favourable. (Now this place was the very fame, whereto Abraham in times past had brought his Son Isaac to offer up for a burnt-sacrifice unto God; and as he was about to sacrifice him, a Wether upon the instant presented it self unto the Altar, which Abraham offered up in stead of his Son, as we have heretofore related.) David seeing that God had heard his prayer, and favourably accepted his sacrifice, decreed that in that place the general Altar of the people should stand, and that on the very same Floor he would build a Temple unto God: which words of his, God afterwards ratified. For sending his Prophet unto him, he assured him that his Son that should succeed him, should build a Temple. After this Propheticall declaration, the King commanded to number the Inhabitants of Jerusalem, and it was found that there were one hundred and fourscore thousand men: of which number he appointed eighty thousand to intend the hewing of stones: and ordered that the rest of the common people should bear Stones unto them: and he appointed three thousand and five hundred, who should govern them, and have the overseeing of the works. He gathered also a great quantity of Iron and Brass, to work upon, with store of huge Cedar-trees, which they of Tyre and Sidon sent him, whom he had put in trust to furnish him therewith, telling his friends that he made that preparation at that time, to the intent that when his Son should govern after him, he might have materials in a readiness for the building of the Temple: and to the intent that he being as yet young and unexperienced, should not be troubled with the gathering thereof, but having all things in a readiness might forthwith the building of the Temple.

CHAP. XI.

DAVID during his life time, surrenders the Kingdom to SOLOMON.

THEN calling unto him his Son Solomon, he charged him that after his decease, and his own satisfaction in the Kingdom, he should build a Temple unto God: telling him that though he had both a will and intent to perform the same; yet that he was not permitted by God, because he had been a man of blood, and brought up in War. Adding further, that it was fore-prophecied unto him, that the finishing of that Edifice was by Gods appointment reserved to his younger Son that should be called Solomon, whom God should not less tender and care for, than the Father doth his Son: and how the whole Land of the Hebrews should be made happy under this Prince; and among other benefits, that they should have peace (which is an especial blessing) and not only be freed from foreign Wars, but also from civil dissensions. For which cause (said he) since by God thou wert appointed King before thou wast born, take care to make thyself worthy of so great an honour by thy piety, justice and fortitude, and keeping the same Ordinances which David; which he gave us by Moyses; and not permitting others to transgress the

A the same. And as touching the Temple (which he will that thou shalt build when thou shalt obtain the Kingdom) take care to discharge that duty towards God: neither be thou dismayed or afraid at the greatness of the work. For before I shall depart out of this world, I will before Christ's Nativity, set all things in a readiness for thee. Know therefore that I have already gathered ten thousand talents of Gold, and an hundred thousand talents of Silver; and an incredible quantity of Brass and Iron, of Stone and of Wood. Moreover thou shalt have many thousands of Masons and Carpenters, and if after this anything else shall be wanting, thou shalt thyself make provision thereof: thou shalt hereby perform that which is most agreeable in the sight of God, and he shall be thy sovereign and safe conductor. He exhorted also the Governors of the people to set to their helping hand, and yield their assistance to his Son in finishing this Work. B and in furthering the service of God without suspicion of any inconvenience; assuring them that they should enjoy a firm peace, and flourishing estate (such blessing as God bestoweth upon those that study after piety and justice.) Moreover he charged him to place the Ark within the Temple at such time as it should be finished, with all other sacred utensils, for the reception whereof the Temple should long since have been builded, had not their fore-fathers neglected Gods command, who had enjoyed them, that at such time as they should possess their Enemies Land, they should build him a Temple. These were Davids exhortations, not only unto his Son, but also to the other Princes.

Now when David was very old, so that by reason of his years his body was cold and benumbed; that notwithstanding the many coverings and clothes they laid upon him, yet could he not be warmed: it was the advice of his Physicians, that one of the fairest Virgins that was in the Country should be chosen to lie with the King: because by this means the might warm his chill limbs, and comfort his decaying heat. Whereupon after search made, they found out a Damfel called Abisag, which surpassed all other in beauty, who slept with him and warmed him: for by reason of his age, he was unable to have the use of a woman, but of this Virgin hereafter we shall make further mention.

The fourth Son of David was a goodly tall young man, called Adonias, the Son of Achishba, who (resembling Absalom in complexion and ambition) designed to make himself King: and amongst his ordinary discourses which he used to his friends, he said that the succession to the Crown belonged of right unto him. To this intent he D prepared many Chariots and Horses, and fifty men to attend him for his Guard. His Father certified of these his proceedings, reprooved him not, nor crossed his designs, nor demanded any account of his actions. Joab the General, and the High Priest Abiathar, were engaged on his side, and stood firm to his interest; but they that opposed him, were the High Priest Sadoc, and the Prophet Nathan, and Benasia the Captain of the Guard, with Simi, Davids friend; besides all other the Valiant men at Arms. Whereas therefore Adonias made a banquet without the City, and in the Suburbs near unto the Fountain of the Park-Royal, he invited all his Brethren unto the same, except Solomon; and took with him Joab and Abiathar, with the Governors of the Tribe of Juda: but as touching Sadoc, the Prophet Nathan, Benasia, and the rest of the contrary party, he called them not E unto the banquet. This did the Prophet Nathan tell to Bethsabe, Solomons mother, certifying her that Adonias was made King, without the knowledge of David, advising her both to have care of her own security, and the state and Majesty of her Son (who by reason of Adonias usurpation was like to be supplanted) willing her in person to certify the King thereof: and further promising, that while the debated these things with the King, he would come in the mean while and confirm that which he had said. Bethsabe being thus perswaded by Nathan, came unto the King, and humbling herself before him (and afterwards desiring leave to speak unto him) she informed him of all those things that had happened, according as he had been advised by the Prophet: particularly giving him an account of the banquet which Adonias had made, and what guests he had F invited (namely Abiathar and Joab, with the rest of his Sons, except Solomon and his particular friends) urging this furthermore, that the people expected who it should be whom David would nominate to succeed him: for which cause the earnestly besought David that he would provide, that he who should succeed him in the Government, should neither seek her blood, nor the death of her Son Solomon. Whilest Bethsabe discoursed after this manner, the King had notice that Nathan attended to speak with him. Whereupon, David commanded that he should be called in, and as soon as he was entered, he asked the King if that day he had appointed Adonias to govern and succeed in the Kingdom after him? for that (said he) he had made a sumptuous feast, wherunto he had invited all his Sons, but Solomon, whither also hath he called Joab; where after the great cheer and banquet, they have proclaimed and cryed, Long live the King Adonias; Furthermore, (said he) he had neither invited me, nor the High Priest Sadoc, nor the Captain of the Guard Benasia: It therefore behooveth me to let us know, if this be done by thy approbation and allowance.

As soon as Nathan had made an end of his speech, David commanded that Bethsabe should be called in (who had retired out of the Kings chamber, at such time as the Prophet entered in.) As soon as Bethsabe re-entered the chamber, David said unto her, I swear unto thee by the great God, that thy Son Solomon shall reign after me, according as before this time I have already sworn unto thee, and he it is that shall sit upon my throne, yea even this present day. Upon these words Bethsabe humbled herself, and besought God to grant the King long life. Whereupon he called for Sadoe, the high Priest, and Banaia the Captain of the Guard, and appointed them to take the Prophet Nathan with them, and all the men at Arms that attended him in Court; charging them to mount his Son Solomon upon his Royal Mule, upon which only the King was wont to ride, and to conduct him out of the City, near unto the Fountain of Ghebon: in which place (after they had anointed him with holy oyle) he willed them to proclaim Solomon King; commanding the High Priest Sadoe, and the Prophet Nathan to see his will performed: charging those that followed him throw the City, with found of Trumpet, and a loud voyce, to cry out, that Solomon was set for ever in his fathers throne, to the intent that all the people might understand that by his Fathers consent he was declared King. And calling Solomon unto him, he gave him instructions by which he might, with justice and integrity, govern the Tribe of Juda and the rest of the Israelites. After this, Banaia besought God that it would please him to be favourable unto Solomon; and with all expedition Solomon was mounted upon the Kings Mule, and conducted out of the City near unto the fountain; where (after he had been anointed with oyle) they brought him back again into the City with great joy and applause, wishing him a long and prosperous government: then reconducting him to the Kings Palace, they placed him on his Throne; and the people generally gave themselves over to feasting and mirth and to sport, and joyce with dances and instruments of musick; so that by reason of the multitude of instruments, not only the air resounded, but the earth also seemed in a manner to be moved therewith. So that Adonias and they that banqueted with him, hearing the noise, were all of them troubled and Joab in particular, said that those tunes and trumpetings did no wayes please him.

Whilest thus they sat at the banquet, and every man thorow pensiveness forbore to eat (being distracted thorow variety of thoughts) Jonathan the Son of Abiathar came hastily in amongst them. This young man did Adonias most willingly behold, and said that he was a messenger of some glad tidings; but contrariwise he recited unto them all that had befallen Solomon, or had been decreed by David. Whereupon Adonias, and all his guests forsook the banquet, and suddenly fled every man unto his own house. But Adonias fearing the Kings displeasure (by reason of his ambition and arrogance) ran unto the Altar, and laying hold of it after the manner of a suppliant, hung thereon, according as he in reason had cause to do.

Now when these tydings were brought unto Solomon, and what he had done, and how he required that Solomon would assure him, that he would never more call to memory that which had hapned, but pardon his offence: Solomon answered him graciously and moderately, and pardoned that fault; notwithstanding with this caution, that if hereafter it should appear that he intended or acted any rebellion, it should be Adonias himself, who should be the author of his mischief: with this answer he sent him to deliver him from the Altar.

When as therefore he came into Solomons presence, and had saluted him, he was commanded to repair home unto his house, without fearing any mischief that might befall him: yet by the way was he admonished to behave himself uprightly for the time to come, if he respected his credit or profit.

But David willing that his Son should be accepted for their known and anointed King amongst the people, assembled the Governors in Jerusalem, with the Priests and Levites; and first of all taking the number of them, he found thirty three thousand men that were above thirty three years old; 23000 of which, he appointed to take charge of building of the Temple; six thousand to be Judges and Scribes, with the like number of Musicians to play upon instruments, who were furnished therewith by David (as we have heretofore declared); and distributed by him according to their families. So that separating the Priests from the rest of their Tribe, he found four and twenty families of them; sixteen of the house of Eleazar, and eight of the house of Ithamar, giving order that one only family should officiate for the space of eight days. And thus were all the families distributed by lot in the presence of David, of the High Priests Sadoe and Abiathar, and of all the Governors. The first family that went up to the Temple was enrolled first, the second next, and so successively the rest, to the number of 24. (and this order remaineth even unto this day.) He made also 24 divisions of the Tribe of Levi, (who attended according as they were chosen by lot, in the same manner as the Priests,

Every eighth day.) He honoured in particular those of Moses posterity; for he appointed them to be keepers of Gods treasury, and of those presents which the Kings should offer. He appointed also, that all (as well Levites as Priests) should serve God day and night, according as they were commanded by Moses. That done, he distributed his whole Army into twelve companies, with their Governors, Centurions, and other field Officers: every squadron contained four and twenty thousand men, whom he appointed to guard and attend King Solomon; for the space of thirty days (continuing from the first to the last, with their Captains over Thousands, and Centurions.) He likewise established those men in Office and Authority over every squadron, whom he knew to be most resolute and courageous. He appointed also Surveyors, who should have the charge of the treasure, of the burroughs and fields, and of the Cattel (whose names in mine opinion it were unnecessary to declare.) After that every one of these things were in this manner disposed, he summoned all the civil Magistrates of the Hebrews (and in general all those that had any commission over the affairs or domains of the Kings) to a general assembly, and placing himself on a high Throne, he spake after this manner: My brethren and countrymen, I am desirous that you should know, that having determined with my self to build a Temple unto God, I have made provision of a great quantity of Gold and Silver, the summe whereof amounteth to an hundred thousand talents: but God, by the Prophet Nathan, hath forbidden me to build the same, by reason of your Wars; and because my hands have been stained with the slaughter of the Enemies, which I have conquered in so many Wars in which I have been engaged for the publick good and the interest of the State; but he hath commanded that my Son (who shall succeed me in my Kingdom) shall erect a Temple unto him. Now therefore, since you are satisfied that amongst the twelve sons of Jacob, Juda, by the general consent of them all, obtained the principality; and that I amongst my six brethren have been preferred and placed by God in the Kingdom, and notwithstanding no one of them supposeth himself to be injured: so do I also request that Solomon having obtained the Empire, my other sons, should neither in respect of him nor amongst themselves nourish any unnatural hatreds and seditions, but knowing that he is chosen by God, they may willingly submit themselves to his dominion. For whereas if God shall think meet you ought patiently to submit your selves to the yoke of a foreign Prince, how much greater reason have you to rejoice that God hath conferred this honour on one of your Brethren, whereof you also by your Proximity of blood may seem in some measure to partake. I desire nothing more than that Gods promises may be accomplished, and that the felicity which attendeth this Nation (under the Government of Solomon) may be durable. Which without doubt will so fall out, and all things shall happily succeed, if thou my Son be a maintainer of piety and justice, and the ancient Laws and ordinances of thy progenitors: otherwise, if these be neglected, there is no other thing to be expected, but misery and destruction. After he had finished these sayings, he gave his Son the model of the building of the Temple, with all the foundations both of the houses and chambers, together with the number, height and breadth of the same. He also limited the weight of those vessels that were to be fashioned either of Gold or of Silver, M exhorting him to employ all his care and diligence in performing the same. He encouraged likewise the governors and the Tribe of Levi to assist him, both because his years were not yet come to maturity, as also because by Gods divine providence he was elected King, and appointed to build the Temple, assuring them that the building would be very easie, and no wayes laborious; considering that he had prepared a great number of talents of Gold, and far more of Silver, and Wood, besides a great multitude of Carpenters, and hewers of Stone, a great quantity likewise of Emeraulds, and other sort of precious Stones. Lastly, he told them, that now also for the present he would bestow on them, to that use, other three thousand talents of pure Gold, out of his own treasury to adorn the holy place, and the chariot of God, and the Cherubims, that should stand upon the Ark, and cover it with their wings.

N This speech of the Kings was received with great joy by all the Governors, Priests and Levites who hewed a greater readiness, and voluntarily proffered to contribute towards the carrying on of this holy work five thousand talents of Gold, and ten thousand staters, of Silver an hundred thousand, and of Iron many thousand talents; and if any one of them had a precious Stone, he brought it and delivered it into the Treasurers custody, who was called Jalm, being one of Moses posterity. This thing pleased all the people, and David (seeing the affection and readiness of the Governors and Priests, and in general of all the rest) began to bless God with a loud voyce, calling him the Creator and Father of this whole World, the fashioner both of divine and humane things, and the President and Governour of the Hebrew whole Kingdom he had committed into his hands. After this, he prayed for all the people, that God would be pleased to continue his favors unto them and to enrich the heart of his Son Solomon with all Princely virtues. He commanded the people likewise to sing praises unto God; which they

they performed, and prostrated themselves upon the earth, and afterwards gave thanks A unto David for all those benefits they had received, during the time of his Government. The next day as a sacrifice to God they offered up a thousand Calves, a thousand Rams, and a thousand Lambs, for a burnt-offering; and for peace-offerings they slew many thousand and other Beasts. The King celebrated a feast all that day with the whole people, and Solomon was anointed with Oyl the second time, and proclaimed King. Sadoc also was established High Priest of all the people, and Solomon was conducted into the Kings house, and placed in his Fathers Throne, and from that day forward they obeyed him.

C H A P. XII.

The last instructions of David to Solomon: his death, and the magnificence of his funeral.

NOT long after this, David failing through age, and knowing that he should depart out of this world, he called for Solomon his Son, and spake unto him after this manner; *My Son, I must now depart and sleep with my Fathers, and enter the common way which both they that now live, and those which come after shall tread; from whence we shall not return, nor behold and revisit those things that are done in this life. For which cause, whilst I yet live and draw onward to my death, I earnestly exhort thee (as therefore I have counselled thee) that thou behave thyself justly towards thy Subjects, and piously towards God, that hath honoured thee with this kingdom; charging thee to keep his precepts and laws, which he hath given us by Moses, and to take heed, lest either surprized by flattery, or misled by favour, or seduced by covetousness, or any other sinister affection, thou be drawn to neglect and forsake the same: for thou canst by no means continue in Gods favour, except thou keep his laws, for otherwise he will withdraw his providence from thee. But if according to the obligation which lieth on you, you shall follow my counsel, and diligently perform your duty, thou shalt establish the Kingdom in our family; and no other house at any time but our own, shall obtain the dominion over the Hebrews. Remember likewise the iniquity of Joab, who, through emulation, slew two good and just Generals, Abner the Son of Ner, and Amasa the Son of Jethram; punish him as thou thinkest meet, for he hath escaped punishment, because he was stronger and more powerful than my self. I commend also unto thee the Sons of Berzillai the Galaadite, whom for my sake advance to honour, and dignity: Nor would I have thee esteem the kindness which thou shalt shew them to be any courtesy, but only a recompence and requital of the obligations which I have received from their Father in the time of my banishment, and for which he made us indebted to him. As touching Simei the Son of Gera, of the Tribe of Benjamin, who during the time of my flight, and at such time as I retired my self into my Camp, injured and reviled me, and afterwards came out to me near unto Jordan, and took assurance of me, that for that time I should not punish him: I leave him to you to be punished according as you shall find an opportunity.*

After he had thus exhorted his Son, and had communicated with him all his affairs, both touching his friends, and those whom he thought worthy of punishment, he gave up the ghost (after he had lived seventy years, and Reigned in Hebron a City of Juda for the space of seven years and an half, and thirty three in Jerusalem over the whole Nation.) He was a just man, adorned with all virtue, requisite in a King that should govern so many Nations. For he was valiant beyond comparison, and in those battels which he fought for his Subjects, he was the first that thrust himself into danger, and exhorted his Souldiers to behave themselves valiantly, not commanding them like their Governour, but fighting with them as their fellow-soldier. He was very well qualified by his knowledge and experience to make the best use of the present, and to manage his future occasions: he was moderate and just, courteous and favourable to those that were afflicted; which are those ornaments which are worthy of a great Prince, and in this great authority wherein he was placed, he kept not any ways awry, but in the case of Urias Wife. He left as much or rather more riches behind him, than any other King of the Hebrews, or other Nations had done. His Son Solomon buried him most Royally in Jerusalem, with all those ceremonies which were accustomed in Royal obsequies, and amongst other things, he buried a great quantity of riches with him; the incredible estimate whereof may be conjectured by that which followeth. For one thousand three hundred years after, the High Priest Hircanus being besieged by Antiochus furnished the Religious (who was Demetrius's Son) and willing to gratify him with some summe of money (to the intent he might raise the siege, and remove his Army) and unable to levy money by any other means, he opened the Sepulchre of David, from whence he took three thousand talents, which he delivered to Antiochus, and by this means delivered the City from the siege (as we have declared in another place.) And again a long time after, this Herod also opened it, and took from thence a great summe. Nevertheless no man violated that part of the monument where the body of the King was laid, for it was so artificially hidden under ground, that it would be very difficult to discover it.

The

A The Eighth Book of the Antiquities of the JEWS

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eighth Book.

1. How Solomon obtaining the Kingdom, expelled his enemies.
2. Of the riches, prudence and wisdom of Solomon; and how first of all he builded the Temple in Jerusalem.
3. How Solomon being dead, the people revolted from Rehoboam his son, and made Jeroboam King of the ten Tribes.
4. How Sufac King of Egypt sacking Jerusalem, carried away the riches of that City into Egypt.
5. The War of Jeroboam against Abias, Rehobohams son, and the slaughter of his Army; and how Basanes extirpated Jeroboams posterity, and possessed the Kingdom.
6. The Invasion of the Ethiopians under Asa, and the overthrow of their Army.
7. The Race of Basanes being rooted out, Zamri ruled in Israel with his son Ahab.
8. Adad King of Damascus and Syria, is twice overthrown by Ahab.
9. Of Jehoshaphat King of Jerusalem.
10. Ahab being provoked to War by the Syrians, is overcome and slain in battell.

C H A P. I.

How Solomon obtaining the Kingdom, expelled his enemies.

WE have declared in the former Book what David was, how great his virtue hath been, what profits and benefits those of his Nation received by him, what Wars he undertook, what Victories he obtained, and how happily at last (through extremity of age) he departed out of this life. But after that Solomon his son (being at that time very young) had obtained the Kingdom, and was placed in his fathers Throne (according as David had determined, and the divine power had decreed) the whole people (according to the common course in the election of new Princes) with many acclamations wished him a long and prosperous Reign. But Adonias, who during his fathers life-time, thought to possess and seize himself of the Royal estate, came unto the Kings mother, and with all humility and reverence saluted her. To whom Bethsabe said, That if there were any thing wherein she might serve him, he should let her know it, and that she would willingly apply her self unto it. Whereupon he began to say, That it was a thing very well known, that the Kingdom appertained unto him, both in regard of his age, as also in respect of the favor and good liking of the people: but since that it had been transferred unto Solomon, ver. 17 ad 24 of the fortunate success of his Affairs. He therefore besought her, that she would sollicite Solomon in his behalf, and persuade him to give him Abisag to Wife, who had slept with David, for that he had not any carnal company with her by reason of his age, and that as yet she was fully possessed of her virginity.

Bethsabe promised him to further his suit to the uttermost of her power, and willingly to employ herself toward the accomplishment of the Marriage, since she knew the King was willing to gratify her in whatsoever he should desire, as also for that she would instantly intreat him: so that he departed from her with assured hope of good success in his designed Marriage. Hereupon Bethsabe presently addressed herself to the King, intending to certify him both what Adonias had requested, and what she had granted. When Solomon heard that his Mother came to visit him, he went out to meet her, and embraced her, and afterwards conducting her into his Presence-chamber, he sat him down, and commanded his servants to place a seat on his right hand, for his Mother; who being seated by him, spake unto him after this manner: *My son, vouchsafe me one favor that I shall request at thy hands, and send me not hence discontented, and dissatisfied, through thy refusal.* Solomon answered her, That she should command him, by reason that duty lay him to the satisfaction and favor of his Mothers suit; reproving her for that insinuation he had used, by reason that thereby he evidently expressed that he was not thoroughly assured to obtain her demand, but that she feared a refusal and repulse: he therefore required him to give the Daniel Abisag for Wife to Adonias his Brother. The King displeased at this her suit, dismissed his Mother, alleging that Adonias had ill designs,

Helio & Ref. firm. cap. 10. 1 King. 2. 1. 4. David's counsel to Solomon.

v. 5. Will. Solomon to punish Jerob. v. 7. David commends Berzillai's Sons to Solomon. v. 8. How Simei should be punished.

v. 10. 11. The years of the age and Reign, together with the virtues of David.

The sumptuous sepulchre of David. Hircanus reaches a huge sum of money out of David's Tomb. Herod spoils David's Sepulchre.

The year of the World, 3931, before Christ's Nativity, 1031.

1 Kings 2. Solomon King of Israel after David's death.

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The year of the World, 3531, before Christ's Nativity, 1033.

Per. 35. Adonias is slain.

Per. 36. 27. Abiathar is deposed of the Priesthood.

Per. 36. The genealogy of the High Priest Salu.

Per. 36. 33. The death of Benaia is finished in this place.

Per. 35. Salu obtains Adonias place in the Priesthood. Simeon's punishment and death.

Per. 36. 33. Salu obtains Adonias place in the Priesthood.

Per. 36. 33. Salu obtains Adonias place in the Priesthood.

signs, and that he wondered that in requiring *Abiathar* to Wife, he had not requested *Solomon* likewise to give him place in the Kingdom: for *Adonias* was elder than he, and had more mighty friends than he had; namely, the General *Joab*, and the High Priest *Abiathar*. For which cause he forthwith sent *Benaia*, Captain of his Guard, to kill *Adonias* his Brother. Then calling unto him the High Priest *Abiathar*, The pains (said he) that thou hast endured by accompanying my father *David*, and attending and bearing the Ark with him, make thee escape from death; yet notwithstanding, for that thou hast been assistant to *Adonias*, and followed his faction, I banish thee from my presence, charging thee not to see my face any more, but to retire thy self to thine own house, and there to live in thy Country, until thou hast ended thy days: since you have made your self unworthy of that charge where-with you are entrusted. For this cause was the House of *Ithamar* deprived of the Priestly dignity (according as God had foretold *Eli*, one of the Ancestors of *Abiathar*) and translated to the Race of *Phinees*, and established in *Sadoc*. Those of the Race of *Phinees*, who led a private life all that time that the Priesthood remained in the family of *Ithamar* (whereof *Eli* was the first) were these: *Boccias*, the son of *Joseph*; *Joathan*, the son of *Boccias*; *Maroth*, the son of *Joathan*; *Aropha*, the son of *Maroth*; *Achitob*, the son of *Aropha*; *Sadoc*, the son of *Achitob*, who was the first High Priest under King *David*.

Joab having heard of the death of *Adonias*, was very much surprized; for he loved him more than King *Solomon*: and by reason of that friendship which he bare unto him, he, upon good grounds, apprehended his own danger, and in this respect he fled unto the Altar, hoping in that place to be secured, in regard of that reverence which the King bare unto God. But when *Joab* resolution was made known unto the King, he sent *Benaia* unto him, with Commission to bring him from the Altar, and to conduct him to the Judgment-seat, that he might in that place justify his actions: but *Joab* said, That he would never abandon the Temple, but that he had rather dye in that place than in another. When *Benaia* had certified the King of this his answer, he commanded him to cut off his Head in the same place, as he required, and that in that fort he should be punished, by reason of the two murders which he had curiously committed upon the persons of *Aner* and *Amasai*: commanding that his body should be buried in the same place, to the end that his sins should never depart from his Race, and that both *David* and *Solomon* might be held guiltless of the death of those Men that had been murder'd by *Joab*. This command of his *Benaia* executed, and was afterward made General of the Men of War. Moreover, the King established *Sadoc* solely in the place of *Abiathar* whom he had deposed. He commanded *Simeon* also to build him an House in *Jerusalem*, to keep himself therein, without passing the brook of *Esdraon*: for if he should break that commandment, the penalty which he should incur, should be no less than death; and to the more serious performance of this his injunction, he eyed him by a solemn oath. *Simeon* thanked *Solomon* for the charge he had imposed on him, and swore that he would fulfill the same: so that forsaking his own Country, he came and dwelt in *Jerusalem*, where after he had sojourned for the space of three years, it hapned that he had news that two of his slaves had fled, and betaken themselves into *Gath*: whereupon he went to find them out, and no sooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and which is more, that he had broken that oath which he made unto God: which incensed him very much. Wherefore calling unto him, he spake after this manner: Hast thou not sworn (said he) that thou wilt not go out of this City to another? And dost thou think it a small matter, to add Perjury to that other villainy which thou hast been guilty of in so scandalously reproaching my father of blessed memory, when the rebellion of *Abiathar* compelled him to forsake the capital City of his Realm? Prepare thyself therefore to suffer the punishment which thou deservest, which shall be such as shall suffice to convince the World, that though the punishments of the wicked are oftentimes late, yet they are abundantly recompensed by their severity and severity. Whereupon *Benaia* slew *Simeon*, according as he was commanded. From that day forward, *Solomon* had his Royal estate secured; and after that his enemies had received condign punishment, he took to wife the daughter of *Pharaoh* King of *Egypt*, and afterwards builded the walls of *Jerusalem*, far larger and stronger than they were before: and all the rest of his life, he governed his Commonwealth in peace; so that his youthful years hindred him not from the observation of justice, and the maintenance of laws, neither excluded the remembrance of that which his father had charged him at the hour of his death: but behaving himself in all things exactly, he executed the affairs of his kingdom with that circumspection, that such as excelled him in years, could not surpass him.

CHAP. II.

Of the wisdom, prudence and riches of Solomon, and how first of all he builded the Temple in Jerusalem.

AS soon as he came to *Hebron*, he determined to pay his vows unto God, on that brazen Altar which was erected by *Moses*, and sacrificed thereon in burnt-offerings a thousand head of Cattel; which honourable devotion of his was most acceptable unto God. For the very fame night he had appeared unto him in a dream, and commanded him to ask whatsoever blessing he thought fit, as a recompence of this his piety. But *Solomon* required a most excellent thing, which God doth liberally bestow, and Men very happily receive. For he demanded neither gold nor silver, nor any other kind of riches (such as a youthful Man would require) for these are only affected by the common sort, when the other are only worthy of the divine magnificence: But give me (said he) O Lord, a ripe judgment, and a good understanding, to the intent that by these means I may administer justice to this people with truth and equity. With this demand of his, God was well pleased, and promised him to give him all other things whereof he had made no mention, namely, riches and glory; and above all these, such an understanding and wisdom, as no King or private Man hath had before him. Moreover, that he would continue the Kingdom in his family for many ages, if he continued in the ways of justice, and obeyed God in all things, and walked in his fathers ways, and imitated his virtues.

After that *Solomon* had received these blessings from God, and was made happy by these promises, he forsook his bed, and worshipping God, returned unto *Jerusalem*, where he offered great Sacrifices before the Tabernacle, and magnificently feasted all those of his Household. About the same time a very difficult case was brought him to decide, the resolution whereof was very hard to be discovered. And I have thought it necessary to declare the occasions whereon at that present the debate was grounded, to the end that the Readers may understand the difficulty of the thing in question, and that if they happen at any time to be concerned in such affairs, they might by his example learn to discover the truth. Two Women of loose life and conversation came unto him, one of the which (who seemed to have suffered the injury) began after this manner:

I, O King, (said she) and this Woman, dwell together in one Chamber; but so it fortuneth, that both of us on one day, and at the same hour, bare each of us a son: some three days after we were delivered, this Woman lying by her Infant, had in sleep overlaid it, and sified it, and hath taken my Child from between my knees, and laid it by her, and put the dead Child, whilst I slept, into my bosom. Now on the morrow, when I thought to give mine Infant suck, I found not mine own, but perceived that her Child lay dead by me: for I knew it, because I had exactly marked it. This my Child I have demanded at her bonds; and because I could not recover it, I have made my Address unto your Majesty: for in that we were alone, and she is obstinate, and feareth not to be convicted by any, she persisteth in her denial of the same.

After the King had heard her request, he enquired of the other if she had any thing to answer to this accusation. But she denying the act, and averring that the Child which remained alive was hers, and that the dead one appertaineth to the other; and besides that, since no Man appeared that might determine the controversy, but all that flood by were amazed at the obscurity and difficulty of the debate; the King at last found out this expedient of discovering the truth: He commanded that both the Children should be brought before him, as well the living as the dead; and calling one of his Guard unto him, he commanded him with his naked Sword, to cut both the Children into two parts, to the intent that both of them might take the half of the living, and the other half of the dead Child. This sentence of his at first seemed so ridiculous, that it was exploded by all that flood by. In the mean time the true Mother began to cry out, and desire that

F the matter might not pass so far, but rather that they should give the whole Child that was alive, unto the other: for that it sufficed her, so the might see him alive, though he might be supposed to be another. The other willingly consented to the division of the Infant; and moreover, required that the true Mother should be punished. But the King conjecturing by the discourse both of the one, and of the other, which was the true Parent, adjudged the Infant unto her that opposed his death, (for that in equity he was the true Mother) and condemned the wickedness of the other, who had murdered her own Child, and laboured as much as in her lay, to procure the death of her companions innocent Infant. All the people took this judgment for an assured proof and sign of the Kings prudence and wisdom, and from that time forwards, they respected and honoured him, as one that was endowed with a divine spirit. The Chieftains and Governors under him thorow all the Kingdom, were these: *Uri* governed the Countrey of *Ephraim*, wherein was comprised the rule of *Bethlehem*; *Aminadab* commanded over the quarter of *Dura*, and

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the Sea-coast, and had espoused the daughter of *Solomon*. The great Plain was subjected to *Benaia* the son of *Achiba*, who governed likewise all the Country that extended towards *Jordan*. *Gaber* commanded the *Galadites* and *Gaulonites*, as far as the Mountain *Libanus*, and had under him sixty great Cities and Forts. *Achinadab* governed all *Galilee* as far as *Sadon*, and had espoused also one of *Solomon's* daughters called *Bafma*. *Banacat* presided over the Maritime Country near to the City of *Arce*: *Saphat* commanded the Mountains *Itabyr* and *Carmel*, and the Land of *Galilee* as far as *Jordan*: *Son-baia* governed the whole Land of the *Benjamites*: *Tabar* had all the government on the other side of *Jordan*, and was elected Governor-general over them all. Thus about this time did the *Hebrews* wonderfully increase in riches, and particularly the Tribe of *Juda*, by reason that the people addicted themselves wholly to the tilling and manuring of the Lands. For they were assured of their peace, and not distracted by any warlike tumults, and besides that fruitfully enjoying a most desired liberty, they especially intended this thing onely, to increase their private estates. The King also had other Governors who ruled the *Syrians*, and commanded other strange Nations, which are extended from *Euphrates* as far as *Egypt*, who gathered the Tribute of those Nations for the King. These *Barbarians* every day furnished the King for his own Table, and the maintenance of his Household, with thirty measures of fine Flour, and sixty of the courser: ten fat Oxen, and twenty grals Beeves, with an hundred fat Lambs. All which things, besides Venison and Buffaloes taken in chase, Birds and Fish were furnished daily by the *Barbarians* to serve the Kings Household. He had likewise a great number of Chariots, so that he had forty thousand Mangers wherein his Horses fed; and besides these, he had twelve thousand Horsemen, half whereof kept always about the King in *Jerusalem*, the rest were billeted in divers Villages belonging to the King, and remained there. And they that had the charge to furnish the Kings expences, provided likewise necessary provender for the Horses, conveying it to what place soever the King took his progress. But so great was the wisdom and prudence which God had bestowed upon *Solomon*, that he surpassed all his Progenitors, and the *Egyptians* likewise, who are esteemed the wisest of all Men, were far behind him. For he excelled all those that in that time were in the greatest account amongst the *Hebrews*, whose names I will not omit; these were *Ethan*, *Eman*, *Chan*, and *Oodan*, all four the sons of *Machol*. He composed also 5000 Books of Odes and Songs, and 3000 Books of Parables and Similitudes; beginning from the Hyffop, unto the Cedar. The like did he of all living creatures that feed on the earth, swim in the waters, or live in the air; for none of their natures was he ignorant of: neither had he omitted to search after their qualities in particular, and discoursed of them all, and had knowledge of their several and secret properties. He obtained also the knowledge of the Art of Magick, for the profit and health of Men, and the exorcising and casting out of Devils; for he devised certain incantations, whereby the diseased are cured, and left the method of conjuration in writing, whereby the Devils are enchanted and expelled; so that never more they dare return: And this kind of healing to this day, is very usual amongst those of our Nation. For I saw a certain private man amongst the *Hebrews*, by name *Elezazar*, in the presence of *Vespasian*, his Sons, Tribunes, and other Soldiers, that cured divers that were possessed. And the manner of his Cure was this: He applied to the Nose of the Demoniack a Ring, under the Seal whereof was a root of those things that *Solomon* had declared, which drew the Devil out of the Nostrils of the Sick, as soon as he smelled the root: and as soon as the Man was fallen, he adjured him never more to return, intermixing some mention of *Solomon*, and rehearsing those Incantations that were invented by him.

After this, the said *Elezazar* being desirous to shew unto them that were present, the efficacy of his Art, he set a Pot or Pitcher of water not far from the place where the possessed stood, and commanded the Devil, at such time as he forsook the Man, to overturn the Pot, and thereby to give a sign unto those that stood by, that he had forsaken the possessed: which act of his, manifestly declared how great the science and wisdom of *Solomon* was. For which cause I thought good in this place to make mention thereof, that the worthy endowments of this King might be known unto all Men; and how beloved of God he was, and how surpassing in all kinds of virtue. When *Hiram* King of *Tyre* understood that *Solomon* succeeded his father in the Kingdom, he was glad thereof, (for he was *David's* friend) for which cause he sent Messengers unto him to salute him, and to congratulate his succession to the Crown; by whom *Solomon* returned an answer in these terms:

Solomon to *Hiram* the King: Know thou that my father having a great desire to build a Temple unto God, hath been hindered from performing it, by the continual Wars and Troubles he hath had: for he never took rest, before he either had defeated his enemies, or made them tributaries

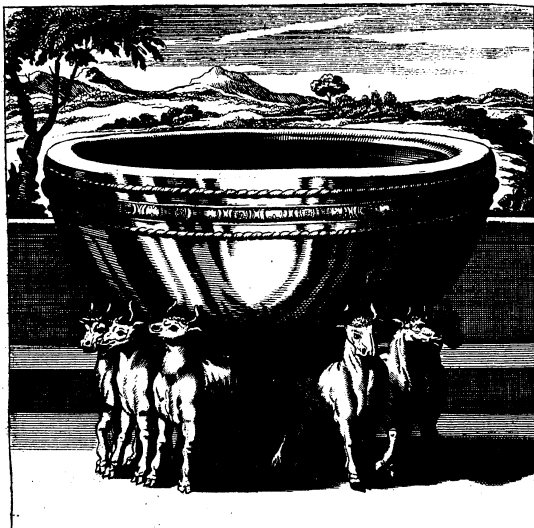
A butaries unto him. For mine own part, I thank God for the peace which I possess, and that by the means thereof, I have opportunity (according to mine own desire) to build a Temple unto God: for he it is that foretold my father, that his house should be builded during my reign. For which cause I pray you send some one of your skilfullest men with my servants to the mountain *Libanus*, to hew down trees in that place: for the *Sidonians* are more skilful in hewing and preparing timber, than our people are, and I will pay the Workmen according to your direction. When *Hiram* had read this Letter, he was very glad to peruse the Contents of the same, and wrote back again unto him to this effect:

The King *Hiram* unto King *Solomon*: Thou hast cause to thank God, that he had delivered me from thy fathers Kingdom (who was a wise and virtuous Prince) into thy hands. For which cause, since no news can come unto me more acceptable, I will accomplish all that thou requestest: for after I have caused a great quantity of Cedar and Cyprus wood to be cut down, I will send it thee by Sea by my servants, whom I will command, (and furnish with convenient vessels of burthen) to the end they may deliver the same, in what place of thy Kingdom it shall best please thee, that afterwards thy Subjects may transport them to *Jerusalem*. And I desire that by way of exchange, you would furnish us with Corn, whereof we stand in need, because we inhabit an Island.

The Copies are yet at this day kept, not only by those of our Nation, but also by the *Tyrians*: so that if any man desire exactly to know what they be, let him search the publick Records of the *Tyrians*, and he shall find in them matters agreeing to that we have said. All which I say, to the end the Readers might be assured, that I go not beyond the truth in any sort, and that I infer not in this History matters that are merely apparent and deceitful, and only fashioned for delight; neither fear I that any man shall examine my Writings, nor desire I likewise that every Man give credit at the first sight to the same, or that he be held blameless in suffering my self any wayes to vary, or improperly dilate ought in this History: but contrariwise, if I cannot approve the truth by sufficient testimonies, I desire not to be allowed. As soon as *Solomon* had received these Letters from the King of the *Tyrians*, he praised his facility and benevolence, and presently sent him that which he demanded: every year therefore he sent him two thousand measures of Wheat, and two thousand Baths of Oyl, and two thousand Baths of Wine (each Bath containing about 72 Quarts.) From that time forward, the friendship betwixt *Hiram* and *Solomon* increased more and more, so that both of them protested that it should continue for ever. The King ordered that thirty thousand Workmen should be provided, whom he gave in charge to work continually, allotting to each man his part. He ordained that ten thousand of them should cut wood in *Libanus* for the space of one Month; and that then they should rest two Months, returning every man unto his own dwelling place, until such time as the twenty thousand had in their turn accomplished the task in the time that was prefixed unto them, and then the first ten thousand renewed their work, and followed the same in the fourth month, *Adoram* was constituted Superintendent over them. Besides these, there were Seventy thousand Men appointed to carry stones and wood, who were strangers in that Country, according to the commandment of *David*. There were fourscore thousand Hewers of stone, over which were 3200 Commissaries; these had the King commanded to cut the greatest stones, to make the foundation of the Temple: which after they had hewed and prepared in the Mountain, he commanded should be drawn and brought into the City, which was observed not only by his Countrey men, but by those Workmen also that were sent him by *Hiram*.

Solomon began this Building in the fourth year of his Reign, in the second Month, which the *Macedonians* call *Artemisium*, and the *Hebrews* *Tar*, (which is the Month of April) Five hundred ninety and two years after the departure of the *Israelites* out of *Egypt*. One thousand and twenty years since the arrival of *Abraham* in *Mesopotamia*: One thousand four hundred and forty years after the Deluge. And since *Adam*, the first Man until *Solomon* (who builded the Temple) all the years that are passed, have been Three thousand one hundred and two. But the beginning of the building of the Temple happened in the eleventh year of the Reign of *Hiram*, who governed in *Tyre*: and since the first time that *Tyre* began to be inhabited, until the said building of the Temple, there passed Two hundred and forty years. The King therefore laid the foundation of the Temple, and made a deep Trench, and fortified it with most strong stones, which might be able to resist all the injuries of time. These stones were closely joined the one unto the other, that by the strength of the foundation, they might make the base and ground to sustain that which should be builded thereupon, which foundation was as much to be admired, as that Fabrick which it was designed to support: neither could the foundations be of less strength and hugeness, which were to sustain a sumptuous pile of that height,

The Year of the
World, 3931,
before Christ's
Nativity,
1033.



Per. 3, 4, 5.
The height
length and
breadth of the
Temple.
The porch be-
fore the Tem-
ple.
The Cells
which were
built in the
circuit of the
Temple.

Per. 12, 13, 14.
The beams and
walls beauti-
fied with gold.

height, greatness, magnificence and ornament. The walls were made of white stone, and continued of the same matter even until the roof. The height of the Temple was sixty cubits, and the length as much, and the breadth twenty. Over that was another edifice, having the like dimensions, so that the whole height of the Temple was sixscore cubits, and the entry thereof was Eastward. The porch thereof had twenty cubits in length, (which was the breadth of the Temple) and in breadth ten cubits: and the height thereof was sixscore cubits. About the Temple was built thirty Cells, which invironed the same on the outside, and served to sustain all the Edifices: for that they were of that number, and they passed out of the one into the other. The entries were made after the same manner, from whence a man might easily pass from the one to the other. Every one of these Cells had 25 Cubits in breadth, and as many in length, and 20 in height: and above them there were others built: and others likewise above these of like number and dimension: so that they were almost as high as the other buildings: they were all covered with Cedar: every Cell had his cover apart, and had no dependence on the other roofs. The rest of the building of the Temple was covered with long beams, mortized the one within the other, which sustained the whole: so that the walls being in this manner fastened the one unto the other, were the stronger. To these beams was fastened wainfoot of the same stuff, which was curiously polished, carved and gilded. The walls on the inside were covered with Cedar plants, intermixed with gold: so that all the Temple shined, and the burnish gold dazzled their eyes that entered into it. All the whole building of the Temple was most artificially made of stones most exactly carved, and most closely and cunningly joined together: so that they that curiously pryed into the same, could not any way observe the stroke of any Hammer, nor other Workmans tool, but all the whole mass seemed to be a natural and no artificial

Hial frame; and rather growing in that place of itself, than garnished by the hands of cunning workmen. Touching the ascent into the highest part of the Temple, the King so contrived it, that in the thickness of the wall he included a pair of winding stairs to that purpose. This part had not a great gate towards the East as the lower had, but in the sides there were little doors made: All the whole Temple both within and without was covered with Cedar-planks fastened together with strong chains to strengthen the same. The Temple within was divided into two parts, the one whereof contained the *Sanctum Sanctorum*, of twenty Cubits, (which was unaccessible) the rest of the space of forty Cubits was consecrated to the use of the Priests. And in the midst of the wall made he two gates of Cedar, enriched with store of Gold, and divers curious carved works, and hung them with Tapistrie: wherein were imbroided divers Flowers of Hyacinth, Purple, and Scarlet intermingled with pure white and delicate Linen. He placed also upon the Holy of Holies (which was twenty Cubits broad, and as many long) two Cherubins of massie Gold, each one five Cubits high, and each of them had two wings that were spread five Cubits broad, by which means they were not far distant the one from the other, but that the one of their wings touched the Southern wall of the sacred place, and the other the Northern wall: the other wings that touched one another served for a cover for the Ark, which was placed between them both. But what the figure of the Cherubins was it is impossible to express: he made the pavement of the Temple also, of plates of beaten Gold. To the gate of the Temple he also fastened convenient doors twenty cubits high, answerable in height to the wall, and covered with plates of Gold. In a word, he left not one place either within or without the Temple, that was not garnished with Gold: he likewise adorned the outside of the gates as he had done the inside. But the gate of the Porch had no such ornament. After this Solomon sent unto Hiram King of Tyre, for one who was a cunning workman, called Uram, the Son of a woman of the line of Nephtali, and of Uria the *Israhelites*; this man had great knowledge in all kind of works, but his especial excellency was in working gold, Silver and Brass, who made all that which covered the temple according as the King commanded. He made two pillars of brass, four fingers thick and eighteen Cubits high, and twelve in the circumference; on the chapters of each of them, he placed Corniches in the form of Lillies, of five Cubits in height, L which he invironed with certain Grates made of Brass after the manner of entercased nets, which covered the lillies on each side, on which there hung down two hundred pomegranates in two ranks. These Pillars placed he in the entrance of the porch, the one on the right hand called *Jachin*, the other on the left called *Bos*. He founded also the Brazen Sea, made after the manner of a Hemisphere, and this vessel was called the Sea by reason of the hugeness thereof. For it was a laver that by measured line was ten Cubits broad, the thickness of a hands breadth, the midst thereof was sustained with a pillar ten times twitted, whose bigness was a cubit. This laver was sustained by 12 heifers, which by three and three were placed directly opposite against the quarters of the four winds: and the hindmost part of these Heifers were set somewhat stooping, to the end that this round and ample vessel might be the more surely supported by them. This Sea contained two thousand Baths, which is a measure made use of for liquids. He made also ten brazen bafes four square, for the lavers, each one in length five cubits, in breadth four, in height three; thus were the parts of this work severally fashioned. There were four little pillars square and erected at every corner one, in which the sides of the Bafes were adjoynd, and divided into three fors, according to the place distinguished between the joynts; with Images, here a Lion, there a Bull, and in another place an Eagle. The pillars likewise were adorned with the same engraving: and all this whole work hung upon four wheels, which were made of cast work, which had certain naves or spokes a cubit and a half in the Diameter: and it was a wonderful thing to see the circumferences of them, how cunningly they were wrought, and properly fitted to the sides of the Bafes by their naves, or strikes. They were thus made; the corners or Angles on the upper part were sustained by certain shoulders made after the manner of extended hands, on which there was placed a pipe, to which the laver was fastened, being upheld by the paws of a Lion, and an Eagle, which were fashioned and so properly united, that they that beheld them, would have supposed them rather to be natural creatures, than otherwise; and between them also there were certain Palm-trees figured: Such was the composition of the ten lavers. Moreover, he made ten other Brazen lavers after the manner of a round Cockle-shell, each of which contained forty Choes: for they were in height four cubits, and from brim to brim, there were likewise four cubits: O which lavers he placed upon ten bafes or feet called *Alconoth*, five of which stood on the left side of the Temple, that extended Northward, the other five on the right hand toward the South. Here likewise placed he the Sea full of water, to the intent that the Priests entering into the Temple, might wash their hands and feet before they went up

The year of the
World, 3931,
before Christ's
Nativity,
1033.

The Temple
divided into
two parts

2, 23, 24, 25:
Two Chera-
bins.

The pavement,
gates, and all
other things in
the Temple
beautified with
Gold.

Solomon send-
eth to Hiram
for Hiram a
cunning work-
man.

A Choes, 4: 2:
A vessel called
the brazen Sea.

1 King. 7: 23:
Ten brazen
bafes of the
laver.

4: 37, 38:
Ten round la-
vers.

unto the Altar. The other lavers served to wash the inwards and feet of those Beasts that were sacrificed. He build likewise a brazen altar of twenty cubits long, and as many in breadth, and ten in height, to offer burnt offerings thereon. He made likewise all the vessels that belonged therunto of brass: as Kettles, Water-Pots, Hooks, and Forks, and such like, that in brightness equalled the pure Gold. The King also dedicated many Tables, and amongst these, one great one of Gold (on which the Sacred Bread was laid) the rest not far inferior, yet made after divers manners, held Ewers and Platters of Gold, to the number of twenty thousand, and of Silver forty thousand. He made likewise ten thousand Candlesticks (according as *Moses* had commanded) whereof one he dedicated to the Temple, that according to the law it might give light there in the day time. He made a Table also, on which the loaves of Bread were laid, on the North-side of the Temple, hard by the Candlesticks, which were placed towards the South, The Altar of Gold was placed betwixt them both. All which things were inclosed in that part of the Temple that contained forty cubits, before the Tapestry of the Holy of Holies, where the Ark was to be placed. The King also caused four score thousand Pots, and an hundred thousand Ewers of Gold, and twice as many of Silver, to be made, and four score thousand plates of Gold, and twice so many of Silver, to offer the kneaded flower in them upon the Altar; and three score thousand Cups of Gold, and twice so many of Silver, to lay the flower mingled with Oil thereon; and two thousand measures of Gold, and twenty thousand of Silver, resembling a Hin or an Ephah of *Moses*. Twenty thousand Censers also of Gold, wherein the perfume was burnt, to hallow the Temple; and other Censers likewise in which they carried fire from the great Altar, and laid it on the lesser, which was within the Temple, to the number of fifty thousand; he prepared also a thousand vestments for the use of the Priests, with their surcoats, heads, and pectorals, notwithstanding there was but one Crown, wherein *Moses* had written the Name of God, which had continued even until this day. He made also ten thousand Stoles for the Priests of fine linen, with scarlet girdles for every one of them; two hundred thousand trumpets according to the ordinance of *Moses*, and forty thousand instruments of Musick, to record and praise God with (as the Psaltery and Harp of a mixt matter the fifth part Gold, and the fourth part Silver.) All which *Solomon* made most magnificently prepared for the service of God, sparing no cost, but employing himself to the utmost of his power, toward the ornament of the Temple: which he beautified and endowed with all these treasures. He environed the Temple likewise with a wall three Cubits high, which in our tongue we call *Gison*, to exclude the prophane multitude, and admit none but the Priests only. Without this wall there stood a Temple four-square with great and broad Isles, which opened with very great gates; every one according to the quarter of the wind; and the doors thereof were covered with Gold. Into this place all the people that were purified might enter; and they likewise that kept the ordinances of *Moses*. It can scarcely be believed, how admirable that exterior Temple was: for he filled huge trenches; which by reason of their unmeasurable depth, could not be looked down into without vehement apprehension of fear, (for they were four hundred cubits deep) yet notwithstanding he filled them and raised them to the height of the Hill, whereon the Temple was built; and by this means it came to pass, that the walk without the Temple was equalled with the foundation of the same. This did he begin with double porches sustained by pillars of rich Stones; the roofs whereof were of polished Cedar, and the Gates were of Massive Silver.

After that King *Solomon* had in seven years finished these so fair and magnificent buildings, and all the other necessities which he had bestowed upon the Temple, and declared thereby his great riches, and shewed his power, that that which at the first sight might require a mans whole life to finish, he accomplished in few years. He wrote unto the Governors and Elders of the *Hebrews*, commanding them to assemble all the people in *Jerusalem* to behold the Temple, and to bring in the Ark of God: and although this assembly was publicly proclaimed, yet scarcely did the people make their appearance in *Jerusalem* before the seventh month which we call *Tisri*; and the *Medians* Hyperbete. About this time fell the feast of Tabernacles, which the *Hebrews* most religiously observe and honour with great festivals. They therefore took the Ark and the Tabernacle that *Moses* had made, with all those necessities which appertained to the Divine service, and bare them into the Temple. The King and all the people, with the *Levites* marched before, having their cattle ready to sacrifice, and filling the way with offerings, and the blood of divers slaughtered beasts, burning an infinite quantity of perfumes, wherewith the air was filled round about, the scent whereof dispersed it self far and near, to make it known that God would be present in that new builded and consecrated place (if we may so speak of divine things after a humane manner.) These ceased not to sing and dance until they came unto the Temple; and after this con-

A conducted they the Ark. But when it was to be carried into the Holy of Holies, the rest of the multitude departed, and the Priest only placed it under the two Cherubim, who embraced it with their wings, as if it had been covered with a pavilion or some canopy for they had been fashioned after that manner by the workmen. The Ark contained nought else but the two tables of Stone, in which were kept in writing the Ten commandments pronounced by God on mount *Sinai*. For as touching the Candlestick and the Table and Altar of Gold, he placed them in the Temple before the most Holy of Holies, in places correspondent to those where they stood, when they were in the Tabernacle. Then offered they the ordinary sacrifices, and placed the brazen Altar before the Temple near unto the gate: so that when it was opened, the other stood in sight, and a man might see the service and magnificence that was used in the sacrifices. And as touching the other utensils, he gathered them all together, and placed them in the Temple. But after the Priests (having given order for all things about the Ark) were departed from thence, suddenly there fell amidst the sanctuary a thick Cloud, not pitchy, nor such as resembleth winter Clouds loaden with rain; but diffused and tenuous, which darkened the sight of the Priests so that they saw not one another. But thereby every mans mind was easily induced, to believe, and his opinion confirmed, that God was descended into the Temple which was dedicated to his Name, to testify how acceptable it was to his divine Majesty: In effect all men had no other opinion: But King *Solomon* arising from his throne whereon he was seated, addressed his prayers unto God, in such words as he thought to be agreeable to the divine nature, and convenient for him to use: O Lord (said he) thou hast an eternal house, neither are we ignorant that thou hast framed this whole mass of the Universe for thy self, which consisteth of heaven, earth, air and seas: which thou altogether fillest, yet art thou not contained by them. But therefore have we adorned and erected this Temple to thy Name, to the end that we might offer up our prayers in the same, and send them up to heaven (as a sweet sacrifice) to obtain thy favour, assuring our selves that thou art here present also, and wilt never be absent from this place. For whereas thou seest all things, bearest all things, yet for akest thou not us at all, neither dost thou abandon the place where thou dost inhabit: but rather thou art always near unto all men, but in especial present with those that both do humbly desire to approach unto thee day and night. These words spake he, looking upwards towards God, and afterwards addressing himself unto the people, he said unto them touching his power and providence, how he had foretold his father David of all that which should happen: the greater part whereof was already accomplished, and the rest was shortly to succeed. Furthermore, he declared how God himself had given him his name before he was born, and that it was known how he should be called: and how at such time as he should be King after the decease of his Father, he should build him a Temple; which things they saw brought to pass according as they were foretold; for which they ought to give God thanks, and not to lose any hope of any of those things that had been promised them for their future happiness, having sufficient encouragement to believe by the accomplishment of those things which were already come to pass.

When the King had spoken after this manner unto the people, he turned again, and beheld the Temple, and lifting up his hands towards the people, he began thus: It is impossible (said he) for men to return thanks unto God according to the greatness of those benefits which they have received, for he is by his infinite greatness placed so far above us, that our oblations are altogether unprofitable unto him. But (O Lord) it becometh us, that since thou of thy grace thou hast made us more excellent than other living creatures, we should bless and give thanks unto thy Majesty, and in especial it concerneth us to honour thee for the benefits thou hast bestowed on our Family, and all the *Hebrew* Nation. But by what other means can we appease thee when thou art displeased, than by that voice which we draw from the air, and which returneth in the air again? I ought therefore first of all to give thee thanks in respect of my Father, whom from a low degree thou hast raised to the highest honour: next that thou hast fulfilled all these things which thou hast foretold of me until this present day. I beseech thee, for the time to come to furnish me with those things that thou bestowest on such as are dear unto thee, that thou increase our house every way, according as thou hast promised my Father David, establish the Crown on my head, and continue it I beseech thee, to my successors, for many generations. Bestow thou this benefit upon us, and bequeath unto all mine, that virtue wherein thou takest delight. Moreover I beseech thee that a portion of thy Spirit may come down, and dwell in the Temple, to the intent that we may understand that thou dwellest upon earth; for not only this Temple, but the whole Heaven is too little for thy habitation. I beseech thee therefore that it may please thee to take care of it as thine own, to the end it may never be destroyed by the Enemy, but that thou mayest always secure it, as thine own peculiar inheritance.

G And if thy people shall at any time forget thy Name, and offend against thy Majesty, let it suffice, I beseech thee, to chastise them with famine or pestilence, or such other calamities as thou art wont to inflict on the disobedient; but when they shall be touched with repentance for their former sin, and have recourse unto this Temple, and beseech thy mercy, bear them I beseech thee,

as being present in this place and have compassion on them, and deliver them from their adversities. A Neither do I only intreat thee for the Hebrews when they shall have offended thee: but if before Christ's it happen that if any stranger of what Country soever he be, shall from hence implore thine assistance, hear thou him, I pray thee, and grant his request: For by this means all men shall know, that it is thy will that thy house should be built in this place, and that we are not inhumane as to envy this happiness unto others, but that we have desired that thy help and the communication of thy blessings should be bestowed, not only on those of our Nation, but also on all the World. This said, he cast himself on his face, and continued in prayer a long time, and afterwards rising again, he offered sacrifices upon the Altar; and having lifted the Temple with offerings, he knew most evidently that God did graciously accept of his oblations, for a fire passing through the aire, and lighting upon the Altar in the sight of all men, consumed and devoured the sacrifice. When this vision had hapned, the people manifestly conjectured that Gods abode should be in that Temple, and with great joy humbled themselves on their faces, and lay prostrate on the pavement. But the King began to praise God, and incited the people to do the like, considering they had already received the testimonies of his mercy, exhorting them to pray that he would be always merciful unto them, and that he would keep them for ever in cleanness and uncorrupt minds, and that they might justly and religiously lead their lives in observing those commandments which he had given them by Moses. For in so doing, the people of the Hebrews should prosper and grow more happy, than all the Nations of the World. Moreover he exhorted them to keep in their remembrance those means, by which the benefits they possessed had been gotten; assuring them that by the same C they should be continued, increased and multiplied. For they ought to think, that they received them not, but for their piety and justice; and that those blessings were not to be preferred, but by the same means by which they were first required.

When the King had spoken after this manner unto the people, he dismissed the assembly (having first of all accomplished the sacrifices both for himself and the people, by offering up twelve thousand Oxen, and six-score thousand sheep.) For then first of all was the Temple embrewed with the blood of the slaughtered sacrifices, and all the Hebrews with their Wives and Children were entertained therein. The King also feasting with the whole people, celebrated the solemnity of the Tabernacles for the space of fourteen days in great pomp and magnificence. And when all things were performed, and nothing was deficient that concerned the service of God, every one (dismissed by the King) departed to his own dwelling-place, giving him hearty thanks for the care he had taken of them, and for the works he had done for them; praying God that it might please him to grant their King a long life. And thus they returned home with joy, praising and singing hymns unto God, so that they arrived at their own habitations without being sensible of the toil of their journey.

After they had conducted the Ark into the Temple, and beheld the greatness and beauty of the same, and had celebrated most excellent sacrifices, and made great solemnities they returned every one unto his City. But a vision that night appeared unto the King during his sleep, which gave him assurance that God had heard his prayer, and that he would guard his Temple, and dwell in the same for ever (if his posterity and all the people should observe his commandments, promising him, that if he continued in the observation of those commands which were given him by his Father, he would secure his blessing unto him, that none but his posterity should sway the Scepter, and rule over the Tribe of Juda for ever; provided that they kept his statutes and observed his laws: but if he forgot the Lord and followed strange gods, he would pluck him up by the roots, without leaving any remainder to Reign after him; neither should the people of Israel remain unpunished, but should be exterminate by infinite Wars and adversities, and be cast out of the Country which he had given unto their ancestors, and become banished men, and runnagates in a foreign Land. And concerning the Temple which is built at this present, I will (said he) deliver it to the Enemies to ransack and burn it, and the City shall be destroyed by the hands of the Enemies: and their miseries shall be so notorious through the world, and to such extremity shall they be driven, as it shall hardly be believed: so as their neighbours round about them, hearing of their calamities, shall be astonished, and shall seek out the cause why the Hebrews are thus hated by God, who beforetime have been so advanced by him in riches and honors: and they shall be informed by those that survive, that those calamities are brought upon them by their sins; and the transgressions which they have committed against the ordinances of their forefathers. These things that were declared unto him in a dream, are registered in the sacred Letters.

Seven years after the Temple had been thus built (as it hath been heretofore declared) he began the building of his Palace, which he scarcely finished in thirteen years G space, for he was not so intent and earnest in building thereof, as he was in the structure of the Temple. For although the temple was very great, and of incredible and marvelous magnificence, yet so it is that God (for whom it was made) assisting the workmen, it was thoroughly

A thoroughly finished within the term of the years aforesaid. But the Royal Palaces, being far less than the Temple, were built more slowly, because the stuff had not been prepared so long time before, nor with so great diligence; and the rather, because the Palaces that were, were not for God, but for Kings: notwithstanding, this House was built very magnificently, according as the wealth of the Country, and the power of the Hebrew King required. But it will not be amiss if I declare all the order and disposition of the same House, that by the description thereof, the Reader may be informed of its capaciousness. It was a great and goodly Fabrick, sustained by divers Pillars, prepared to receive and contain much People at the time of their assemblies, wherein they treated of affairs, and held pleas. It was an hundred cubits in length, and in breadth B fifty, and in height thirty, supported by sixteen square pillars covered with Corinthian work, with flairs and carved gates, which contributed no less to its beauty, than its security.

In the midst of this space, and hard by the Temple, there was another Pavilion thirty cubits square, sustained with strong pillars, within which there was another magnificent Tribunal, on which the King fate to give judgment, unto which there was adjoined another Palace prepared for the Queen. All the Chambers, as well those that were ordinarily in use, as those for recreation, after he had retired himself from publick affairs, were adorned with planks of carved Cedar, and were built partly of stone ten cubits square, partly of curious marble, and very rarely and cunningly wrought by the most C curious and exact Masons. And that which made it more beautiful, were three panes of Tapistry, and the fourth admirable for the artificial engravings: for the Workmen had made therein Trees and Plants of divers sorts, shadowed with their branches and leaves, hanging in fuch fort, that to behold them, a Man would have thought that they shook, the workmanship was so exquisite and curious that covered the stone. The rest, as far as the roof, was enchased, and flourished with divers Antiques and Pictures. Furthermore, he built other places of pleasure, with very long porches to beautifie the Palace; amongst which, there was one most magnificent to make Banquets and Feasts in, which was throughout adorned with gold: and all the necessities for entertainment were of gold. It would be difficult to give an exact account of the variety, the capaciousness D and magnificence of these structures, whereof some were of a greater, and some of a lesser bulk; some under ground, and others raised to a great height: the pleasant Arbors likewise, and the Gardens, which were so fashioned, that they afforded a pleasant prospect to the eye, as well as refreshment from the heat. All the building was made of white Marble, of Cedar, of Gold, and of Silver: the floors and walls were figured with diversity of flowers, and of precious stones, inchased in gold, after the manner of the Temple of God, which shined with such like ornaments. There was likewise erected a very large Throne, made in form of a Tribunal, with six steps of pure Ivory: on each side of which there stood two Lyons, and the like number were placed above. About the place where the King fate, there were several Arms stretched out, which seemed to E succor or protect him; and he late upon an Ox looking backwards: this Throne was all covered with gold.

Solomon built all this that hath been spoken of, in the space of twenty years, being furnished by Hiram, King of the Tyrians, for these his buildings, with great sums of gold, and far greater of silver, besides a quantity of Cedar and Pine-trees. Solomon also remunerated him, and gave him great Presents, and sent him every year abundance of Corn, Wine and Oyl, (as we have heretofore declared) whereof he stood in great need, by reason that his Country was an Island. And besides that, he gave him twenty Cities in Galilee, not far distant from Tyre. Hiram having visited them, and not well-pleased with them, sent unto Solomon to certify him thereof, that he had no use for his Cities: and F from that time forward they were called the Countrey of Chabel, which is as much as to say, in the Phœnician tongue, unpleasant. Hiram likewise sent unto Solomon certain mysteries, and difficult questions, requiring him to explicate them, and solve those doubts and difficulties that occurred in his demands. Solomon being a Man of ripe judgment and understanding, explained them all with a great deal of peripatuity. Of these two Kings, Menander (who Translated the Antiquities of the Tyrians out of the Phœnician Tongue into Greek) maketh mention, after this manner: After the decease of Abibale, Hiram his son succeeded him in the Kingdom, who lived Fifty and three years, and reigned Thirty and four. He annexed the Field, which is called the great Field, unto the Island, and consecrated a golden pillar in Jupiters temple. He also caused a great quantity of wood to be hewed G down in the mountain Libanus, to make covers and roof for Temples. For having pulled down Hiram and some ancient Temples, he builded that of Hercules, and that of Astarte, and made his first building of Hercules in the month of Peritien, (which is February) and made War against

Seven years after the Temple had been thus built (as it hath been heretofore declared) he began the building of his Palace, which he scarcely finished in thirteen years G space, for he was not so intent and earnest in building thereof, as he was in the structure of the Temple. For although the temple was very great, and of incredible and marvelous magnificence, yet so it is that God (for whom it was made) assisting the workmen, it was thoroughly

The year of the World, 3541, before Christ's Nativity, 1031.

A fire from heaven consumed the Temple.

So as it were to give him thanks, and to give him thanks, and to give him thanks.

1 King. 8, 63. The King dismissed the assembly.

1 King. 9, 13. God appeared again to Solomon, and promised him his blessing, if he observed from his fathers precepts.

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The year of the World, 3541, before Christ's Nativity, 1031.

Ver. 8. The Hall, The Tribunal.

Ver. 8. The Queens house, and the Palaces of pleasure.

Ver. 9, 63. The ornaments of pleasure, which household-stuff of gold.

1 Kings 10.

Solomon's Throne made of Ivory.

Peritien, 1212. Solomon's gratitude to Hiram for the benefits he received.

1 Kings 9. Solomon's interest in certain questions sent him by Hiram.

Menander the Historiographer, maketh mention of.

Heo

the Ebyceens, who refused to pay their tributes: and after he had brought them under his subjection, he returned to his own Palace. In his time lived a young man called Abdeemon, who always refused those questions which Solomon King of Jerusalem proposed.

Dion also maketh mention of him in these terms: After the decease of Abibale, his son Hiram reigned: he it was that fortified the quarter of the City to the Eastward, and enlarged the same, and joined the Temple of Olympian Jupiter to the City, which before that time was in another place, and filled all the place between them with earth, and adorned it with pendants of gold; and afterwards going up to Libanus, he hewed down timber to build Temples withall. He said also, that Solomon reigning at that time in Jerusalem, sent unto Hiram certain subtle questions, demanding the expolition thereof under this condition, that if he explained them not, by way of penalty he should pay a great Sum of money; and afterwards that a certain Tyrian called Abdeemon, expounded that which had been proposed, and in lieu thereof proposed certain others, which Solomon could not expound, and for that occasion he paid a great Sum of money unto Hiram. This is that which Dion writeth.

The King seeing that the City of Jerusalem wanted both Bulwarks and Towers to secure the same, and that the strength of it was no way answerable to the dignity thereof, he repaired the walls, and erected great Towers on the same. Moreover, he built certain Cities, which deserve to be commemorated amongst the most Renowned, namely, Ascor and Magedon, and the City of Gaza in the Countrey of the Philistines: against which Pharaoh King of Egypt led out his Army, and took it by force; and after he had put all the Inhabitants thereof to the Sword, he destroyed the same, and he gave it in dowry unto his daughter which was married to Solomon. For which cause the King fortified it; seeing it to be already sufficiently fenced by nature, and that it stood very commodiously for the War, and to hinder the incurfions of the enemy. Nor far from thence, he fortified two other Cities, whereof one was called Betachor, and the other Baletb. Besides these, he built others, which were Cities of recreation and pleasure, by reason of the good temperature of the Air, and the pleasantness of the fruits, and in especially the sweet Rivers wherewith they were watered. Afterwards entering into the Defart that is above Syria, and conquering the same, he built another great City two dayes journey distant from the higher Syria, a dayes journey from Euphrates, and fix from the great Babylon. The cause why this City was inhabited far from peopled quarters of Syria, was, because in no place of the lower Countrey there was water to be found, and in this City only there were fountains and Springs. He therefore built this City, and begirt it with strong walls, and called it Thadamor, (which is the name which the Syrians term it by, even at this day, and amongst the Greeks it is called Palmyra.) And these were Solomon's works in that time. But since divers are inquisitive to know the reason why the Kings of Egypt that have been since Minew the founder of Memphis, (who reigned divers years before our great Ancestor Abraham) till Solomon's time, for the space of more than Thirteen hundred years, have been called Pharaohs, deriving that name from one that reigned in the midtime between both: I have thought fit to give some account of it. The name of Pharaoh amongst the Egyptians, signifieth as much as King. But I suppose that from their childhood they had other distinct names, and that afterward when they are created Kings, they take upon them that name, which in their Mother-tongue signifieth no less than Authority. (For the Kings of Alexandria having been heretofore called by other names, at such time as they take upon them the Kingdom, they are called Ptolomies, by the name of their first King.) The Roman Emperors likewise, notwithstanding they have other names at the time of their birth, yet are they called Cæsars, because the sovereignty and honour whereunto they are raised, imposeth that title on them: and the name that was given them by their Fathers, is no more retained. For this cause it is, that although Herodotus of Halicarnassus, saith, that since Minew the Founder of Memphis, there have been Three hundred and thirty Kings of Egypt; yet declareth he not their names, because they were called Pharaohs. For when after thesea Woman had obtained the Kingdom, he called her by her own proper name, Niquele: whence it appeareth, that the men who have been Kings, were usually called by this name, and that it had not been communicated unto this Woman: for which cause it was necessary to declare her own first name. For mine own part, I have found in the Books of our Nation, that since Pharaoh, who was Father-in-law to Solomon, none of the Kings of Egypt have been called by that name: and that some little while after, the forementioned Woman came unto Solomon, who reigned in Egypt and Ethiopia: of whom we shall speak hereafter. But at this present I have made mention of it, that it might appear that our Records, and the Chronicles of the Egyptians, agree in many things.

But King Solomon conquered the Canaanites, (which till that time were not under his subjection) and those that inhabited the mountain Libanus, as far as the City of Amath, and

A and made them Tributaries, and chose out from amongst them every year such, as he might employ in servile works, and domestick affairs, and tillage of the land. For no Hebrew was a slave: neither was it convenient, that since God had subjected divers Nations under them, (whom they might make slaves of) that they should tye those of their own Nation to that bondage, who were all of them employed in Arms, and rather took delight to ride in Chariots, and on Horses, than to submit to any mean or servile employment. Over the Canaanites (whom he employed in his service) he appointed Five hundred and fifty Commisfaries, who had their charge and authority from the King, and imposed on them those works wherein they were employed. He built a Navy also in the Gulf of Egypt, in a certain place of the Red Sea called Afongaber, which is named Berenice, not far from the City of Elana (which Countrey in times past appertained to the Jews.) And toward the building of his Navy, he obtained of Hiram, King of Tyre, a very considerable assistance: for he sent him Models of Ships, and Men that were skilful in Navigation, whom he appointed to sail with his Factors to the Countrey at that time called Ophir, and at this present the Land of Gold, in the Countrey of India, to bring Gold from thence: who returned back again unto the King, after they had gathered about Four hundred Talents.

About this time the Queen of Egypt and Ethiopia, (a Woman adorned with wisdom, and admirable in all other things) having heard of the renowned virtue and prudence of Solomon, desired to see with her own eyes whether those things which were reported of him were true; nor was she deterred either by the length or difficulty of the journey from undertaking it, that she might thereby receive that satisfaction which she had promised her self. She therefore came unto Jerusalem with great pomp, glory, and riches; for she brought with her several Camels laden with gold, odors, and precious stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily apprehended those doubts which she proposed, and gave her a more speedy solution of the same, than might be expected: so that she was ravished with the incredible wisdom of Solomon, knowing by the effect, that it exceeded the report which she had heard of him. But in special he wondered at his Palace, considering the greatness and beauty thereof; and, above all, at the rich furniture and curious architecture of the same; wherein he perceived the great wisdom of the King: but nothing more surprized her, than the beauty of one single Room, called the Forest of Libanus: but the magnificence of his ordinary Table, and the furniture and service of the same, made her astonished. The attire of his servants likewise, and the goodly order which they observed in their service. Moreover, the Sacrifices that were every day offered up unto God, and the care and diligence of the Priests in discharging their offices, pleased her more than all the rest, when she observed them daily: and being not able to contain her self, she expressed how wonderfully she was affected; and her admiration still encreasing, she could not but express it to the King, after this manner:

We may very well doubt of things extraordinary, when we have no opportunity of being acquainted with them but by report: But the same of your riches, both those which you have in your self, (I mean your wisdom and prudence) as those also which your Kingdom hath brought you, is neither false nor feigned; but yet I must confess, that the happiness, which I have seen, is much more excellent than that which was represented to me: for report dependeth only on hearsay, neither giveth it so certain a notice of things as the sight discovereth, when one is near unto the same. For mine own part, I gave no credit to what I heard, but I have seen far more than I could expect, and repute the people of the Hebrews to be most happy; and your servants and friends most blessed, who are continual witnesses and bearers of your wisdom. And each one of you ought to give God thanks, that he hath so much loved this Region, and the Inhabitants thereof, that he hath established you in the Royal Seat. I shall relate also, how she expressed her affection the bare unto the King, by divers Presents which she offered unto him. For she gave him twenty talents of gold, and an innumerable quantity of sweet odors and precious stones. It is said likewise, that we have that Plant that distilleth balm, and which our Countrey bringeth forth at this day, by the gift of this Princess, Solomon for his part required her bountiful Presents with the like, which she made choice of according to her own liking, for there was nothing which she could require, which he granted unto her: shewing himself most ready to give her satisfaction with a liberal and royal heart. When the Queen of Egypt and Ethiopia had received these favors at the King's hands (according as it hath been spoken) and he likewise had magnificently requited her, she returned back again into her own Countrey.

About the same time there was brought unto the King, from the Countrey called the Region of Gold, a quantity of precious stones, and of Pine-trees. This Wood was employed to make supporters in the Temple, and in the Kings house, and to make Instruments

Dion maketh mention of Hiram.

Dion of Solomons.

Solomon repaired the walls of Jerusalem, and erected towers, Heliopolis, Ascor, and Magedon, and the City of Gaza in the Countrey of the Philistines: against which Pharaoh King of Egypt led out his Army, and took it by force; and after he had put all the Inhabitants thereof to the Sword, he destroyed the same, and he gave it in dowry unto his daughter which was married to Solomon.

Thadamor, or Palmyra.

Why the Egyptian Kings were called Pharaohs.

The Egyptian Kings called Pharaohs. Ptolomies, Cæsars, Herodotus writeth not the names of the Egyptian Kings. Niquele Queen of Egypt and Ethiopia, cometh to Solomon.

The year of the World, 3941. before Christ's Nativity, 1013.

1 Kings 9, 10. ad 11. Solomon maketh the remainder of the Canaanites pay Tribute. The charloms of the Canaanites.

1 Kings 10, 11. The Queen of Egypt and Ethiopia returns to Solomon.

Ver. 6, 7. The Queen of Ethiopia was bred at Solomon's wisdom.

Ver. 4, 5, 6, 7, 8. The Queen of Ethiopia praised Solomon's wisdom.

Ver. 10, 11, 12. The Queen's gifts to Solomon many precious things.

Ver. 13, 14. Solomon requitereth the Queens bounties. He did so. Rof. 11. cap. 7. The precious timber that was brought to Solomon.

ments of Musick likewise, as Harps and Cymbals, on which the *Levites* might praise **H** God, Amongst all the gifts that were ever presented unto *Solomon*, that which was given him at that time, was most excellent in greatness and beauty. But let no man think, that the Pine-wood (which we speak of) had any resemblance with that which we call by that name at this day, or which the Merchants, to delude their Chapmen, sell for the same. For they are like unto fig-trees, but that they are more white and clearer: which I thought good to take notice of in this place, lest any Man should be deceived through ignorance, in not discerning the one from the other, because the affairs of *Solomon* have drawn us to make mention of this matter. The weight of gold which this Navy brought unto the King, was Six hundred sixty and six Talents: besides that which the Merchants bought themselves, or that which the Kings and Princes of *Arabia* had sent unto him by way of Present. This gold caused he to be molten down, and made thereof Two hundred Targets, each one weighing Six hundred shekels; and Three hundred Bucklers, each one of them weighing Three hundred mines of gold, and placed and hung them in the Hall, called the *Forest of Libanus*. He caused also divers vessels of gold and precious stones to be made for the use of his Table, all curiously wrought; the rest of his necessities also were of gold: for nothing was either bought or sold for silver. For the King had many ships upon the Sea of *Tharsis*, which upon his command carried divers merchandize into remote Countries, by vent whereof they brought him home much gold and silver, and much Ivory and Ethiopian Moors and Apes; and this Navigation insulating to and fro, was finished in three years. The renown and fame also of *Solomon's* virtues and wisdom, spread far and near throughout all Nations: so that Kings of the remotest Countries, had a desire to see him, because they believed not the report, and desired to manifest their affection to him by magnificent Presents. They therefore sent him vessels of gold and of silver, scarlet Robes, and all sorts of aromaticke Drugs, Horses and Chariots, Mules and Sumpter-Horses, wherein (as it was reported unto them) the King took pleasure, by reason of their strength and beauty: so that to the number of Horses and Chariots which he had before, there were annexed Four hundred more, which had been sent him as Presents. For before that, he had a Thousand Chariots, and Twenty thousand goodly Horses, excellent for shape and swiftness: so that the like were not to be found, that were comparable to them for beauty and pace. And that which gave them the greater grace was, that they were backed by young Men, of goodly personage to behold, and surpassing all other in height, having long locks, which they daily intermixed with wires of gold, that when the Sun should shine upon their heads, they might appear more glorious and bright. The King mounted on his Chariot, and apparelled in a white Rayment, was accustomed to ride abroad about the Sun-rise, guarded with these young armed Men, having Bowes and Quivers.

There was a certain place called *Itan*, some eight Leagues distant from *Jerusalem*, delightful and enriched with gardens and pleasant fountains of water, whither he usually retired himself for his pleasure. He forgot not likewise to make Causeys, but caused the Highways that led to *Jerusalem*, (where he made his abode) to be paved with black stone, to make them more accessible for those that travelled to and fro, and to shew his magnificence and riches. He then divided his Chariots, and placed them in such sort, that in every City there was a certain number, and some few he kept about himself, and those Cities he called the Cities of Chariots: he stored *Jerusalem* also with abundance of silver, so that it was as plentiful as stones; and with Cedar-wood (whereof before that time there was no quantity) he stored the Country, that it was as plentiful to be had as wild Fig-trees. He commanded the Merchants of *Egypt* also, to buy him certain Chariots drawn by two Horses, for the price of Six hundred drachms of silver, which he sent unto the Kings of *Syria*, and to those on the other side of *Euphrates*.

Now although he were the most magnificent and entirely beloved of God, surpassing **N** both in prudence and riches all those that before him had the government of the *Hebrews*, yet continued he not in this state until the end. For, forsaking the observation of the ordinances of his Fathers, his latter years were not correspondent to his former: for he grew altogether dissolute, and immoderately given over to Women; and was not content only with those of his own Country, but took also strange Women for his Wives, as *Sidonians*, *Tyrians*, *Ammonites*, and *Idumeans*, whereby he transgressed the laws of *Mary* instituted by *Moses*, who inhibited to marry with those of foreign Nations. Afterwards he began to honour their gods also, that he might the more affectionately express the love which he bare unto them: which thing the Lawmaker foreseeing, he had forbidden the *Israelites* to marry with those that were not of their own Nation, for fear lest conforming themselves unto foreign Fashions, they should transgress the ordinances of their Forefathers: and by doing honour to those gods, should forget the honour due unto

H unto the true God. But *Solomon* transported with these brutish pleasures, made no account of these things, but took him wives of the daughters of Princes and Nobles, to the number of 700, and 300 Concubines, besides the daughter of *Pharaoh* King of *Egypt*; by which means he was excessively overcome by them, inasmuch as he followed their examples, and was forced to give a testimony of the good will and extreme affection that he bare them, in ordering his life according to the fashion of their Countries. As therefore he increased in years, and his judgment grew weak, he was in such sort misled, that he could not retain in memory the customs of his Country, but more and more neglected the God of his father, and promoted the worship of those gods which were introduced by his wives. Before all this, he chanced to find, and transgress against the observation of the law, at such time as he made the similitudes of beasts of brass to underprop the vessel called the great Sea, and those of Lions which he caused to be set unto his Throne: for that action of his ill befecmed him, who had a most excellent example of virtue in the person of his father, besides the glory that he had left him, by being a faithful servant of God; whence it came to pass, that by neglecting to follow his steps (notwithstanding that God had exhorted him thereunto, by appearing unto him at two several times) he dyed most ignominiously. There came therefore unto him a Prophet sent from God, telling him, That his sins were manifest, and notorious in Gods sight, threatening him that ere long he should repent the wickedness he had committed. Yet notwithstanding, the Realm should not be taken from him during his life, because God had promised David that he should be his successor; but after his decease, he would chastise his son, for the iniquity of the father: not so as all the people should revolt, but that he would give ten Tribes unto his servant, and leave two unto the Grandchild of David, because he had loved God, and by reason of the City of *Jerusalem*, where it pleased him to make his habitation.

When *Solomon* heard these things, he was sore troubled, because all his felicity began to decline. Nor was it long after this denunciation of the Prophet, but that there rose up an enemy against him, who was called *Adar*, by Nation an *Idumean*, and of the Princely stock, who, upon this occasion, grounded his rebellion and insurrection. For at such time as *Joab*, General of *Dauids* Army, had conquered *Idumea*, and in the space of fix months defeated all the youth, and those that were capable to bear Arms, he fled unto *Pharaoh* King of *Egypt*, who entertain'd him very courteously, and gave him an house and lands for his maintenance, and loved him dearly when he came to mans estate; so that he married him to *Taphines* his wives sister, on whom he begat a Son, who was brought up with the Kings children: who having intelligence in *Egypt* of *Dauid's* and *Joab's* death, address'd himself unto *Pharaoh*, and be sought him to give him leave to repair into his own Country.

The King ask'd him what he wanted, or what the cause was that mov'd him to be so forward to forsake him? Notwithstanding therefore that he importuned and requested him divers times, yet prevailed he not with him. But when *Solomon's* fortunes began to decline, (by reason of his iniquities above-mentioned, and the wrath of God provoked against him) *Adar*, by Gods permission, came into *Idumea*, after he had obtained leave of *Pharaoh* to depart. But being unable to move the people to revolt from *Solomon*, by reason of the strong Garisons he held; and knowing, that without hazard of his own person, he could move no alterations or innovation in that place, he departed from thence, and went into *Syria*: where confederating himself with a certain man called *Raim* (who was fled from his Master *Adarezer*, King of *Sophone*, and lived like an Outlaw in that Region) he contracted friendship with him, and a great sort of Outlaws and Thieves that were his followers, and went into *Syria*, and seizing on that Country, proclaimed himself King thereof. From whence, making excursions into the lands of the *Israelites*, he spoiled and pillaged the same, during *Solomon's* life-time. Thus were the *Hebrews* enforced to sustain those Outrages at *Adar's* hands.

Moreover, a certain Man called *Jeroboam*, the son of *Nebat*, by Nation a Jew, rebelled against *Solomon*, and raised his hopes above his estate, persuaded thereunto by a Prophecy that concerned him, and incited him unto the action. For being left very young by his Father, and carefully instructed by his Mother, as soon as *Solomon* perceived him to be of a noble and courageous spirit, he made him Commissary over the building of the Walls, at such time as he imured and fortified *Jerusalem*. In this office he behaved himself so well, that the King thought very well thereof, and by way of recompence, made him General over the Tribe of *Joseph*. Towards which, whilst he travelled from *Jerusalem*, a certain Prophet met him upon the way, (who was of the City of *Sila*, called *Achias*) who approaching near unto him, and saluting him, drew him out of the way into a place, where none but themselves were present, and there renting the garment which he wore upon his back in twelve pieces, he commanded *Jeroboam* to take ten, telling him,

The year of the World, 3951.
before Christ's Nativity, 1000.

V. 14. &c. 13.
The punishment inflicted on Solomon, for honouring strange gods.

Per. 14, ad 12.
Adar, enemy to Solomon.

Adar fled into Egypt.
Adar befriends Pharaoh to dismit him, that he might return into his Countrey.

Adar returneth into Idumea, and from thence departs into Syria, Raim and Adar enemies to Solomon.

Per. 16, id 33.
Jeroboam rebelleth against Solomon.

Per. 50.
Achias the Prophet, telleth that he should be king over the ten Tribes.

That God had so decreed, and how he would rent the Government from Solomon, and reserve only one Tribe unto his son, with that other which was annexed unto it, by reason of the promise made to David; and to thee (said he) he giveth the other ten, because Solomon hath offended God, and added himself to the love of strange Women, and the service of foreign gods.

Now since thou knowest the cause wherefore God hath alienated the Kingdom from Solomon, be thou just, and observe the Law; for if thou behavest thyself in such sort as thou knowest David did, a great reward of thy piety, and recompence of thy observance attendeth thee, so that thou shalt become as mighty as David hath been before thee. Jeroboam confirmed in great hopes by these words of the Prophet, being by nature haughty, in years young, and besides that, desirous of authority, he took no rest; but being possessed of the place of General, and remembering himself of that which had been told him by Achish, he presently began to persuade the people to revolt from Solomon, and to choose him for their King. Solomon hearing news of this his design, sought means to lay hands on him, and to put him to death: but Jeroboam preventing him, fled unto Syria King of Egypt, with whom he remained until the death of Solomon. And thus for that time escaped he punishment: and thus was he reserved to the fortune of a Kingdom.

C H A P. III.

After the death of Solomon, the people revolve from Rehoboam his Son, and proclaim Jeroboam King of the Ten Tribes.

BUT when Solomon was very old, he dyed, after he had Reigned fourscore years, and lived ninety four, and was buried in Jerusalem; of all Kings the most happy, rich, and prudent, (except that sin whereunto he was drawn by Women in his old age) of whom, and those calamities that presently after befell the Hebrews, we have sufficiently spoken. After the death of Solomon, as soon as his son Rehoboam (whom he begat upon an Ammonitish woman, called Noma) succeeded him in the Kingdom, the Governors of the people sent certain messengers into Egypt, to recall Jeroboam: who arriving in the City of Sichem, Rehoboam came thither also, resolving in that Assembly of the Israelites, to take the Kingdom upon himself by the peoples consent. To him therefore the Princes of the people resorted with Jeroboam, beseeching him, That he would remit somewhat of their servitude, and show himself more merciful than his father had been: for that under his government they had been sorely oppressed, assuring him that by that means his Kingdom should be the more secured, if so he be had rather be beloved, than feared. He three days after promised them to return an answer to their demands, and by that means drew them into suspicion, that upon the motion he misliked of the offers they had proposed: for they thought it became his years to be affable, and ready to deserve well; yet remained there some hope in them, that they had not presently suffered a repulse. Mean while, he calling about him his fathers friends, consulted what answer he should give the people: they that wished his welfare, and knew the nature of the people very well, persuaded him to speak familiarly unto the people, and remitting a little of his Kingsly austeri-

ty, to apply himself to the favor and good liking of the multitude: for that by this his affability, he might the more easily draw their hearts unto him, because that by a natural inclination, Subjects take delight in those Kings that are courteous, who with a certain decent familiarity, entertain themselves amongst them. But Rehoboam rejected this counsel of theirs (which was both good and profitable in all occasions, but especially upon the first entrance into a Kingdom) and that not without Gods providence, since contrary to all reason he neglected the right course, and followed the perverse: so that calling unto him certain young men of his own humor and disposition, he told them what the Elders had counselled him, and willed them to discover their opinion in that matter: but neither their age, nor Gods permission suffered them to know that which was expedient. For which cause they counselled him to answer the people, That his little finger was more great than the loins of his father; and that if they had experimented and endured grievances under him, that he would be far more rigorous; and that if his father had chastised them with the stroke of the Rod, that they should expect to be punished by him with a severer chastisement. The King delighted herewith, supposed the answer to be agreeable to the dignity of his Empire. When therefore the people were assembled on the third day to hear his resolution, and all of them were in suspense, expecting and desirous to hear him speak, from whom they hoped nought else but sweetness: Rehoboam contemplating the counsel of his friends, proposed unto himself that of the young Men. All which happened by the Will of God, to the end that that which Achish had prophesied might be fulfilled,

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H They touched by these his answers, no less than if they had been wounded with a sword, were much displeased, and no less moved, than if they had already felt the mischief that was threatened: so that they began all of them to cry with a loud voice, that from that time forward, they had nothing to do with Davids alliance, neither with his succession, telling him, that they would only leave the Temple his father had built, unto his charge, and threatening him to abandon him. Furthermore, they were so heinously incensed, (that Rehoboam having sent unto them Adoram, the Superintendent of the Tribes, to pacify their wrath, and to persuade them to pardon his youth, if he had spoken any thing lightly, and unrespectively unto them) they could not endure to hear him speak, but flew and well-nigh overwhelmed him with stones. Which when Rehoboam perceived, (supposing that it was himself, who in the person of his Officer was put to death, and stoned by the people) he feared lest in effect his life, and the fortune of his Kingdom should fall into the like disaster. Whereupon he took his Chariot, and fled to made him King. But as touching the rest of the people, from that day forward they revolted from the Successors of David, and proclaimed Jeroboam King of their estates. Rehoboam the son of Solomon being fore displeased herewith, assembled the two Tribes, with an intent to muster One hundred and fourscore thousand chosen Men, to make War on Jeroboam and his people, and to enforce them by War to acknowledge him for their Sovereign. But God restrained him by the means of a Prophet, who forbade him to make War, saying, That it became not those of the same Nation, to contend one against another: and the rather, for that this their revolt had hapned by the Will of God, by which means and persuasion he dismissed his Army. But first of all I will rehearse that which Jeroboam King of Israel did, and afterwards declare the acts of Rehoboam King of the two Tribes, and thus shall the course of the History continue in order.

After that Jeroboam had sealed his Court in the City of Sichem, he made his ordinary abode in that place, except that sometimes he sojourned in the City of Phamel. Not long after this, the feast of Tabernacles being at hand, Jeroboam (supposing that if he permitted the people to go up and worship God in Jerusalem, and solemnize the feast in that place, they might either repent themselves of the revolt, or that by the magnificence of the Ceremonies used in the worship of God in the Temple, and service that was celebrated therein, they might be persuaded to forsake him, and submit themselves to their first King, and by that means he might be drawn into danger of his life) to prevent the danger of such a mischief, took this course: He caused two golden Calves to be cast, and built two several Temples, the one in Bethel, and the other in Dan, (which is situate near to the source of little Jordan) in which he placed these Calves; and afterwards assembling the ten Tribes that were under his subjection, he spake unto them in manner following:

My Friends and Countrymen, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he assisteth not, nor time wherein he heareth and beholdeth them not, that serve him with true affection: For which cause I think it not convenient, that you go up unto Jerusalem, which is a City at enmity with us, neither that you make so long a journey to perform your devotion: for it was a man that built that Temple, even as I have confessed you that inhabit near unto those Cities, may go thither and worship God. Neither shall you want more need of the Tribe of Levi, or the Sons of Aaron. Whosoever therefore amongst you would be a Priest, let him offer Calves and Multum unto God, after the same manner that Aaron did when he was first appointed to be a Priest.

By such like Speeches seduced he the people, and caused them to fall from their Forefathers Religion, and transgress the Ordinances of their Country, and this was the beginning of all those mischiefs that afterwards fell upon the Hebrews: by which means (whereof we will treat further hereafter.) Now when the feast of Tabernacles (which celebrated in the seventh month) was at hand, he himself intended to celebrate in Bethel after the same manner, as the two other Tribes had feasted in Jerusalem, and erected an Altar before the Calve, and was himself the High Priest, ascending up to the Altar, being assisted by the Priests.

Now at such time as he was about to sacrifice, and to offer up burnt-offerings in the sight of the people, there came a Prophet and stood by him, called Jaddan, (sent from Jerusalem by the commandment of God) who standing up in the midst of the people, and in the hearing of the King, turned himself towards the Altar, and spake after this manner: Thou Altar, thou Altar, thus saith the Lord, thou shalt a man rise of the Tribe of David,

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vid. called Josias, he shall kill upon thee the false Prophets of his time, and shall burn the bones of the deceivers and seducers upon thee: And to the intent that each man may believe that this Prophecy is true, it shall be confirmed by a Prodigy. This Altar shall suddenly break, and the fat of the Sacrifices that are laid thereon, shall be poured on the ground. Jeroboam displeased with these words of the Prophet, stretched out his hand, commanding them to lay hold on him. But the hand that he stretched out, became instantly withered, so that he could no more draw it back again to himself, but held it hanging down, astonished and mortified. On the other side the Altar cleft in twain, and all that was thereon fell down (according as the Prophet had foretold.) The King perceiving that the man had a true and divine spirit of Prophecy, besought him to pray unto God, that his hand might be restored to him again in its full strength and vigor; and he prayed, and his hand was restored; wherewith Jeroboam being well-pleased, invited the Prophet to dine with him. But Jadan answered him, and said, That he neither might enter into his house, nor taste any bread or water within the City, because God had prohibited him: furthermore he told him, That it was not lawful for him to return the same way that he came. But the King, admiring at the continency of the man, began the more seriously to suspect his estate, and (conjecturing by those things which he had both seen and heard) he divined the assured disaster of his estate and fortunes. There dwelt in that City a certain false Prophet, whom Jeroboam held in great honour, (in that he soothed him up in whatsoever was best pleasing to his ears.) This man lay at that time sick upon his Bed, being feeble through age; and when he was informed by his son that there was a Prophet come from Jerusalem, and what wonders he had wrought, and how Jeroboam by his prayers recovered again his withered hand; he fearing lest the King should make more account of this stranger, than of himself, commanded his sons presently to saddle his Ass, and to have him in a readiness against his departure. Which when they had performed, he mounted thereon, and went after the Prophet, whom he overtook, where he rested himself under a thick shadowy Oak; and upon the first encounter, saluted him, and afterwards expostulated, why he had not visited him, neither accepted of that hospitality which he willingly would have afforded him. Jadan answered him, That God had forbidden him, and charged him not to taste any kind of sustenance in any mans house that dwelt within the City. Truly, said the other, with me thou mightest eat, for I also am a Prophet, and honour the same God that thou dost: and now also come I unto thee by his commandment, to conduct thee back again unto my house, and to entertain thee with a friendly dinner. These words of the false Prophet made Jadan credulous, so that he turned back again with him. But as they fate at their Banquet, and were making merry together, God appeared unto Jadan, and said unto him, That since he had broken his commandment, he should suffer punishment for the same: and withall expressed unto him the manner, which was, That in his return homewards, he should be torn in pieces by a Lion; and that he should not be buried in the monument of his fathers. This thing happened in my opinion by the Will of God, to the intent that Jeroboam should not respect Jadan's words, who had been found a liar. As therefore Jadan returned back to Jerusalem, a Lion met him on the way, and tore him in pieces from his Ass, and flew him, yet offered he no violence to the Ass that bare him, which he preserved with the body of the Prophet, standing fast by the same, until such time as certain passengers beholding the spectacle, brought news thereof into the Town unto the false Prophet, who sent his sons to bring back the body: which by their assistance he honourably buried, charging them, that after his death, they should bury his body by him, assuring them, that all that which he had prophesied against that City, against the Altar, the Priests, and false Prophets, was very true. And as touching himself, he commanded that after his decease, they should bury him by him, because that being buried with him, there might no difference be made betwixt their bones, and his Tomb might be honoured. When therefore he had interred the Prophet, and given his son these things in charge (being other ways a most wicked and impious man) he addressed himself to Jeroboam, and said unto him: Why art thou troubled at the words of this mad man? The King told him all that which had happened about the Altar, and his hand, and assured him, that he accounted him a true and divine Prophet, and one sent by God. But the false Prophet began most maliciously to weaken his belief, and disguise the truth of that which happened by his persuasive words. For he told him that what had happened to his hand, was only occasioned through weariness, and the pains he had taken in bearing the Sacrifices; and after that he had a little rested, that it came into his own natural state again: and that the Altar being newly built, and divers great Sacrifices laid thereupon, it cleft in twain, and fell down through the weight of what was laid on it. Consequently he declared unto him the death of him that had foretold these signs that were to come, and how he had been slain by a Lion: for which cause he persuaded him to think that he in no sort was a Prophet, nor had the spirit of Prophecy.

By

A By such like allegations he made the King believe that which he said; and having wholly withdrawn his thoughts from God and good works, and the observation of Gods laws, he drew him to all wickedness and impiety: by which act of his he displeased God, and offended his laws, and fought daily after no other thing, than to invent (some new and cursed wickedness that was far more heinous than all that which before time he had attempted. This is all that at this time we have to write concerning Jeroboam.

Touching Rehoboam, Solomons son, (who was King of the two Tribes, as we have before declared) he built these great and strong Cities, Bethlehem, Itana, Thecor, Bethor, Scyth, Odolam, Epan, Marefa, Zipha, Adoraim, Lachis, Saraim, Elon, and Hebron, within the Confines of Juda. He built also other great Cities in the Countrey of the Benjaminites, B which he walled, and placed Garisons and Governors in every one of them, and great store of Corn, Wine and Oyl: and generally in every City he made a great store-house with all sorts of provision, and victuals, with a great number of targets and lances. To him the Priests and Levites joined themselves, who were dispersed thorough Israel, who came and dwelt in Jerusalem. For they could not endure to be obliged to adore those Calves that Jeroboam had erected; and during the term of three years, they increased the Kingdom of Rehoboam: who being married to one of his own Line, had three children, and was afterwards married also to Maacha the daughter of Thamar daughter to Absalom, who was of his Parentage likewise, of whom he begat his son called Abiah. He had also divers other children by other women; but above all the rest, he loved Maacha most intirely. He had eighteen wives married unto him according to the law, and thirty concubines; he had eight and twenty sons, and threecore daughters, and declared for his successor in the Kingdom, Abiah the son of Maacha, and committed all his Treasures and strong Forts unto his hands. But Men most usually are corrupted by the flatteries of fortune, as appeareth by this King. For Rehoboam seeing his Kingdom thus increased, bent himself to all unjust and impious actions, and contemned the service of God: the people also conformed themselves to his impieties. For the life of the Subject is oftentimes perverted, by reason of the corrupt and dissolute life of their Princes; and those that are inferiors, beholding the riot of their superiors, may easily be withdrawn from all modesty, and follow those vices they profess, as if they had been their professors.

D fed virtues: For should they do the contrary, they would seem to dislike the actions of their Princes: And thus it hapned under the Government of Rehoboam, where the Subjects addicted themselves to all manner of impiety: for they would not make profession of honesty, for fear of offending their Prince, in appearing to be more virtuous than he.

CHAPTER IV.

Sufac King of Egypt, after the spoil of Jerusalem, carrieth away the riches of that City into Egypt.

E BUT God sent Sufac King of Egypt to take vengeance for that wickedness, which was committed against his Majesty by Rehoboam, (whose actions Herodotus wrongfully ascribeth to Sesostris.) For this Sufac in the fifth year of Rehoboam's Reign, assembled a huge Army of many thousands, and brought them out against Rehoboam: wherein it is reported, that he had twelve hundred Chariots, threecore thousand horsemen, and four hundred thousand footmen. The greater part of these were Lybians and Ethiopians: breaking therefore into the Hebrews Countrey with this power, without stroke, he seized the strongest places of the Kingdom of Rehoboam, and fortified them, and at last came and encamped before Jerusalem. But Rehoboam and his Associates, seeing themselves begirt on every side by Sufac's Army, at last had recourse unto prayer: yet could F he not move God to favor him with victory. For the Prophet Samas threatened and told him, That God would abandon both him and his, in like manner as they had forsaken him and his service. Which when they heard, they suddenly lost their courage, and seeing no means to escape, they all of them began to confesse, that God had justly forsaken them, because they had offended against him, and perverted all his Laws. But God seeing them thus disposed, and making confession of their sins, said unto the Prophet, That he would not utterly destroy them: yet notwithstanding that he would deliver them into the hands of the Egyptians, to the end that they might learn whether it were more difficult to serve God, or men. When therefore King Sufac had without bloodshed or resistance taken the City, and was received into the same by Rehoboam, he kept not those Covenants that were made betwixt them, but spoiled the Temple, and took away with him those Treasures that were dedicated unto God, and the service of the King, taking from thence innumerable thousands of gold and silver, not leaving any thing behind him. He carried away also those

V 3

Tate

The year of the
World, 3975.
before Christ's
Nativity,
589.
What Herodotus
wrote of this expedition

Ver. 9, 10.
Rehoboam lost
the golden
shields, and
bucklers, mak-
eth new of
buffs.

Ver. 13, 14.
Rehoboam dy-
eth, and Abias
reigneth after
him.
Hicetio & Ro-
fina, cap. 11.
s Reg. 14, 25
ad 16.
Jeroboams
impiety.
Jeroboams son
fell sick, his
mother is sent
to Achias the
Prophet.

Ver. 10, 68.
The punish-
ment of Jer-
oboams, and
the misery of
the people fore-
prophesied.

Ver. 17.

Targets and Bucklers of gold, which were made by King Solomon: neither left he be-
hind him the quiver of gold, which was offered by David, and received by him of the
King of Sophena: which done, he retired back again unto his own Countrey. Of this
expedition, Herodotus of Halicarnassus maketh mention, (who differeth only in the name
of the King) and faith that he assailed divers Nations, and subdued Palestina and Syria,
and took many men prisoners without any resistance; whereby it is manifest that he
meaneth no less, than that our Nation hath been overcome by the Egyptians. For he faith,
that in their gates, who yielded themselves up unto him without making opposition, as
an eternal Reproach of their Cowardize and Luxury, he erected Pillars which were fi-
gured with the secret parts of a woman. For King Rehoboam was the only Prince that ever
yielded up the City without opposition. It is said that the Ethiopians have learnt of the
Egyptians the use of circumcision of the Prepuce. For the Phenicians and Syrians that
are in Palestina, confess that they have learnt it of the Egyptians. But it is very manifest,
that no other are circumcised in Palestina or Syria, but our selves. But let each one speak
of these things, according as he pleaseth.

After the Retreat of Sufac, King Rehoboam made shields and bucklers of brass, instead
of those of gold, and gave the like number unto his guard: and instead of living in a
brave Army, in a Royal and Princely state, he reigned after a servile manner, being all his
life-time an enemy to Jeroboam. He dyed after he had lived fifty seven years, whereof
he Reigned seventeen. He was a haughty and undiscereet man, and lost his estate, because
he would not give credit to his Fathers friends. He was buried in Jerusalem in the Se-
pulchre of the Kings, and his son Abias succeeded him in the Kingdom, at such time as
Jeroboam had already Reigned eighteen years over the Ten Tribes.

After having related the end of Rehoboam, we must give an account likewise of that
of Jeroboam. He observing no mean or end of his impiety, employed himself continu-
ally in making of Altars and high places, and presumed to ordain Priests of the meanest
of the people. But God with-held not long to heap the punishment of those his impie-
ties, on the head of him, and of all his posterity. Whereas therefore his son Omies was
sick, about that time, he commanded his Wife to lay aside her Royal garment, and to ap-
pare her self like a common Woman, and afterwards to go to Achias the Prophet, assu-
ring her that he was admirable for his knowledge in foretelling things to come, and had
foretold him that he should be King: wherefore he advised her to go to him after the
manner of a stranger, and enquire of him if her son should escape that sickness. Where-
upon the disguised herself according as her husband had commanded her, and came unto
the City of Silo where Achias dwelt; and as she was upon entering his house, (notwith-
standing he had lost his sight through age) God appeared unto him, and told him that
Jeroboams Wife came unto him, and all that he should answer to her demands. At such
time therefore as he entered into his house, after the guise of a common and strange
Woman, Achias cryed with a loud voice;

Enter, thou Wife of Jeroboam, wherefore hidest thou thy self? Thou canst not hide thy self
from God, who had certified me of thy coming, and hath informed me what answer I shall give
unto thee. He therefore said unto her, that she should return unto her husband, and certify him
of Gods answer to this effect: Of little and nothing that thou wert, I have made thee great;
and having dismembered the Kingdom from Davids posterity, I have given it unto thee: But thou
hast forgotten me; and having forsaken my service, hast molten down new gods, whom thou
honourest: wherefore will I exterminate thee, and abolish all thy posterity, and cast thee off
for a prey unto the Dogs, and the Fowls of the Air. For I will constitute a King over my peo-
ple, that shall leave no one of Jeroboams Race alive. The people also shall have part of this pun-
ishment, and shall be deprived of this their fruitful Countrey, and be scattered amongst the
Regions on the other side of Euphrates, because they have followed the impieties of their King,
and adoring those gods that were forged by him, have omitted to offer Sacrifice unto me. And
as concerning thy self (O Woman) haste thee, and certify thy husband of these things; for
thou shalt find thy son dead: for no sooner shalt thou enter into the City, but he shall finish his
days. He shall be buried with the lamentation of the whole people in general. For he only was
good of all the Race of Jeroboam.

When Achias had finished his Prophecie, the Woman started back, sore troubled and
dismayed, through the danger of her son, and went lamenting onward on her way, to
find out the King, not considering that the more haste she made, the more she hastened the
death of her son, who was not to expire till she arrived, and (according to the predi-
ction of the Prophet) she was not to expect to see him any more alive. When as there-
fore she was arrived, she found her son dead, as the Prophet had foretold her, and reci-
ted the rest unto Jeroboam.

C H A P.

H

C H A P. V.

Jeroboams Expedition against the son of Rehoboam, the overthrow of his Army, Basanes
rooteth out the whole posterity of Jeroboam, and maketh himself King.

The year of the
World, 3988,
before Christ's
Nativity,
576.

BUT Jeroboam nothing moved therewith, levied a great Army, with an intent to
make War against Abias, the son of Rehoboam, who had obtained his Fathers King-
dom over the two Tribes. For he despised him, because he was young. Notwithstand-
ing the young King, who was no whit dismay'd, (although he was inform'd of Jerobo-
ams coming) with greater wisdom than was common to his years, and beyond all ex-
pectation of his forward Adversary, levied an Army out of the two Tribes, with which
he encountered Jeroboam at the Mountain of Samaria; where incamping his Host near
unto him, he provided all things in a readines that were requisite for the Battel, and had
with him four hundred thousand fighting Men, but Jeroboam had twice as many. Now
when the Armies were ranged, and expected orders to charge, Abias stood up in a cer-
tain high place from whence he might be seen and heard, and making a sign with his hand,
he required that Jeroboam and the people would first of all hear him peaceably; which
granted, and each one attending in silence, he brake out into these words: There is none
of you but knoweth, that God hath promised the Kingdom to David, and his posterity for ever;
I therefore greatly admire how you have revolted from my Father, to submit your selves to Je-
roboam his servant, whom at this present you accompany, to war against those whom God had or-
dained to Reign, and to take the Kingdom from them: the greater part whereof Jeroboam usurpeth
unjustly even at this day, and which, as I suppose, he shall not enjoy long. For God shall
certainly punish him for those Crimes which he hath committed, and which he continues daily
to commit, and so the imitation of which he endeavoureth to seduce you that follow him. You
have received no injury at my Fathers hands; but by reason that he was misled by the sinister
counsels of certain wicked persons, and spake unto you certain words which seemed harsh in your
ears, you have forsaken him in your displeasure: but, in effect, you have separated your selves
from God and his Commandments. Truly you should have pardoned a young man untrained
and untaught in Oratory, not only for the rude words which he useth, but although his youth and
ignorance should have moved him to commit some churlish and indiscreet action and error, yet
should you have endured the same. For the obligations which you had received from my Grand-
father Solomon, ought to have prevail'd with you, to pass by the defects of his son my father.
But you have had no regard of all this, neither then nor at this present, but led forth a great
Army against me. But whereupon ground you the hope of your victory? Is it on your Calves
of gold? Is it on your Altars on the mountains, which are witnesses of your impiety and irreligi-
on? Is it your great number that surpasseth ours by far, that maketh you confident? Truly, the
force of many thousands is of no value, where the Army fighteth in an unjust quarrel. For in
justice only and piety towards God, consisteth the most assured hope of obtaining victory over a
mans enemies; which must needs be on our side, who observe at all times the ordinances of our
God, whom mens hands have not fashioned of corruptible matter, nor the subtilty of a cunning
King could forge to deceive a Commonalty, but such an one, whose work is the beginning and
ending of all things. I therefore advise you, that presently you repent your selves, and that tak-
ing a better way, you desist from your War, and acknowledge the Law of your Forefathers, and
those Ordinances which have advanced you to so great felicity.

Thus spake Abias to the people. But whilst he yet continued his discourse, Jeroboam
sent certain of his Soldiers by wayes to inclose Abias within two traits, before his fol-
lowers could discover them. Now when Abias was thus inclosed in the midst of his
enemies, his Army began to be discomfited, and to lose their courage: but he encourag-
ed them, and exhorted them to put their trust in God, who could not be inclosed by
his enemies: so that altogether having called upon God to assist them, and after that the
Priests had sounded the Trumpet, they thrust in amongst their enemies with a great shout,
and God so blinded the understanding, and abated the force of Jeroboams Soldiers, that they fled,
and those on Abias side obtained the victory. Never was there War recorded by
the Historians either amongst the Greeks or Barbarians, that was pursued with so great
a slaughter as the Army of Jeroboam: whereby it appeared, that this wonderful and ad-
mirable victory came from God. For they discomfited five hundred thousand of their
enemies, and took their most defended places by force, and spoiled them. Bethel and
Ithan also, with their lands and signories belonging unto them: so that as long as Abias
lived, Jeroboam was never after able to raise any power since the loss he received. Abias
O survived after this his victory, only for the space of three years; and was buried in Je-
rusalem, in the Sepulchre of his Ancestors, leaving twenty two sons, and sixteen daugh-
ters behind him, all which he begat on sixteen Women. His son Asa succeeded him in the

At the chap. 6.
The expedition
of Jeroboam
against
Abias King of
Judah.

Ver. 1, ad 9.
Abias levied
an Army a-
gainst Jerobo-
am.
2 Chron. 13,
1 ad 4.

Ver. 5, ad 12.
Abias oration
to the He-
breus, wherein
he rebuketh
them of their
superstition,
and fasting
of their Reli-
gion.

Ver. 13.

The death of
Abias.
1 Reg. 15, 9.
Asa King of
Judah.

the Kingdom, whose Mother was called *Maacha*: under his Government the Countrey of *Israel* enjoyed a firm peace for the space of ten years. This is that which we have observed of *Abias*, son of *Rehoboam*, the son of *Solomon*: *Jeroboam* the King of the ten Tribes dyed likewise, after he had reigned twenty two years, and *Nadab* his son succeeded him, at such time as *Afa* had already reigned two years. The son of *Jeroboam* governed two years, resembling his father in impiety and wickedness. During these two years, he made War against *Gaban*, a City of the *Philistines*, and encamped thereabout to surprize it by force: but being betrayed by the treachery of a certain friend of his called *Baasa*, the son of *Machbi*, he dyed. This *Baasa* taking possession of the Kingdom, exterminated all the posterity of *Jeroboam*: and it came to pass, that they of *Jeroboam* Race that dyed in the City, were torn in pieces, and devoured by Dogs; and they that were in the fields, were made a prey unto Birds, according as God had foretold by his Prophet. By this means the house of *Jeroboam* suffered a deserved punishment for their impiety and wickedness.

CHAP. VI.

The Ethiopians bessege Jerusalem during the Reign of Afa, and are repulsed.

BUT *Afa* King of *Jerusalem*, was a man of an upright and honest life, and one that feared God; neither propoled he to himself any other rule of his Actions, than the Divine Law. He corrected whatsoever was vicious and irregular in his Kingdom, purging it from all impiety. He had an Army of three hundred thousand men of the Tribe of *Juda*, armed with Bucklers and Javelins, and two hundred and fifty thousand of the Tribe of *Benjamin*, bearing Bucklers and Bowes. After he had reigned ten years, *Zaream* King of *Ethiopia* came out against him, with a great Army of nine hundred thousand footmen, and one hundred thousand horsemen, with three hundred chariots, and destroyed all the Land as far as *Maresa*, a City of *Juda*: in which place *Afa* met him, and set his Army in array against him, in the valley of *Saphath*, not far from the City. Where seeing the great number of the *Ethiopians*, he besought God that he would give him the victory over his enemies: because he had not come forth against so formidable a power, but in confidence of his assistance, who had the power to make a few men superior unto many, and the feeble to overcome the mighty.

Whilst *Afa* prayed thus unto God, a certain sign of victory was given him; so being confirmed in that God had given him a token that he would assist him, he assailed his enemies, and slew a great number of the *Ethiopians*: as for the rest that were put to flight, he pursued them as far as the Countrey of *Gerar*, and after they had conquered their Enemies, they sacked the City of *Gerar*, and brought from thence a great mass of gold, and much spoil, with Camels, Dromedaries, and Herds of divers kinds of Cattel.

When *Afa* had obtained at Gods hands such a victory, and so great riches, he returned back again to *Jerusalem*: and when he drew near unto the City, the Prophet *Azarias* came out to meet them, who stayed him, and spake after this manner: *That sith they had obtained from God so notable a victory, they ought to behave themselves like virtuous men, and such as feared God, conforming themselves unto his will in all things; assuring them that if they persisted in the same, God would give them victory over their enemies, and all the happiness of this life: but if they forsook the service of God, they should fall into so great extremity, that neither true Prophet or Priest should be found amongst them, that should instruct them in righteousness; that their Cities should be overthrown, and their Nation should be scattered over the face of the whole earth, that they should live like Wanderers and Vagabonds. In the mean while therefore, while they had time, he counselled them to live uprightly, wishing them that they would not deprive themselves of that favor which God bare unto them.* When the King and all the people heard these words, they were very joyful, and every one was careful to serve God. The King also sent out certain Deputies over the Countrey, who were commanded to see the laws duly executed. In this state were the affairs of *Afa* King of the two Tribes.

Now will I return to *Baasa* King of *Israel*, who (having slain *Nadab* the son of *Jeroboam*) usurped the Kingdom. He made his abode in the City of *Thersa*, and reigned four and twenty years, shewing himself more wicked, than either *Jeroboam* or his son had been. He miserably oppressed his Subjects, and by his blasphemies dishonoured the Name of God, who sent the Prophet *Gimon* unto him, to foretell him, that his whole race should perish, and that his house should be persecuted with as many miseries as himself had inflicted on *Jeroboams* posterity: because that having received the government from God he shewed himself ungrateful unto him for his goodness, and governed his people impiously and unjustly: whereas justice and piety are both profitable unto those that practise them, and well-pleasing unto God. Moreover, in that he had conformed him-

himself in his life, to the dissolute course that *Jeroboam* used, and had given himself over to follow the same vices, he might deservedly expect to suffer the same punishment. Although *Baasa* heard all those evils (that should shortly fall on him and his posterity, by reason of his wickedness) yet he redeemed not the time, nor endeavoured to obtain pardon of God, by repenting himself of his sins: but he continued still to engage himself further than before in all sorts of wickedness, and became worse and worse, to the utter ruine and confusion both of him and his household. In the end he assailed an Army, and assailed *Ramoth* once more, which was a great City, some four Leagues distant from *Jerusalem*; which he took, placed a Garrison therein, and fortified it, with a resolution, from thence to make his inroads into *Afa's* Kingdom. But *Afa* fearing the invasion of his Enemy, and considering that the Soldiers who were left in *Ramoth*, did grievously pillage the adjacent Countries, sent Ambassadors to the King of *Damascus* with gold and silver, to induce him to become an Associate in the War, and to renew that amity between them, which was begun betwixt their Fathers. The King graciously received those treasures that were sent him, and made a league with him, and brake the truce which he had made with *Baasa*: so that he sent the Governors of his Dominions against those Cities that were under *Baasa's* subjection, with a commandment that they should destroy them.

Of these they burnt some, and ranackt others, amongst which were *Gelami*, *Dan*, and *Abelma*. Which when the King of *Israel* understood, he gave over the fortifying of *Ramoth*, and with all expedition turned to yield those of his subjects his assistance, who were assaulted by the Enemy. But *Afa* in the mean while built two strong Towns, *Gabath* and *Maspha*, of the materials which *Baasa* had prepar'd to build withall. *Baasa* afterwards (prevented by death) had no more opportunity to make War against *Afa*. He was buried in the City of *Arzene*, and his son *Ela* succeeded him in his Kingdom: who, after he had reigned two years, was traiterously slain by *Zamri*, a Captain of half his Horsemen. For whilst *Ela* banquetted with *Oza*, who was the steward of his house, *Zamri* wrought so effectually, that he persuaded some of his horsemen to assault *Ela*, who at that time was alone, and destitute of his Guards, because all his Soldiers were at the siege of *Gabath*, a City of the *Philistines*.

CHAP. VII.

Baasa's Offspring being extinct, Zamri reigned in Israel; and after him Amri, and his son Achab.

AFTER that *Ela* was slain, *Zamri* took the kingdom upon him, and wholly rooted out *Baasa's* posterity (according as the Prophet *Gimon* had foretold.) For after the same manner was his Family utterly overthrown for their impiety, as *Jeroboams* progeny was extinguish'd for their iniquity (as we have before declar'd.) For the Army which besieged *Gabathan*, hearing news of the Kings death, and that *Zamri* had murder'd him, and seized the kingdom, they made *Amri* General of the Army, and anointed him for their King: who raising the siege before *Gabathan*, came before the Royal City of *Thersa*, which he besieged, and took by force. *Zamri* seeing the City destitute of defence, had retired himself into the most secret place of the Palace; where setting it on fire, he burnt both himself and it, after he had reigned seven days. Suddenly after this, the *Israelites* fell at variance amongst themselves, because some of them thought to prefer *Thaman* to the kingdom, and others were wholly addicted to *Amri*: but they of *Amri's* side had the better: and being of the better sort, slew *Thaman*, and made *Amri* Sovereign over the people. The thirteenth year of *Afa*, *Amri* began his Reign, and was King for twelve years (space six years govern'd he in *Thersa*, and six in *Marcon*, (which the *Greeks* call *samaria*) himself imposed this name of *samaria*, from the name of him whom he purchased the Mountain, on which he built this City. He differ'd in nothing from the other Kings his predecessors, but in that he was worse than any of them; for there was nothing which he left unattempted, that by daily impieties he might alienate the people from God. For which cause God being displeas'd, exterminated him and his posterity from the face of the Earth. This *Amri* dyed in *samaria*, and *Achab* his Son was his Successor.

Hereby a Man may easily perceive, what care the Divine Majesty hath of humane affairs, and how he loveth the virtuous, and utterly rooteth out the vicious. For the Kings of *Israel*, through their impiety, in a short and successive course, the one after the other, were cut off, and confounded with all their Families. But *Afa* (King of *Jerusalem*, and the two Tribes) living happily in the favor of God, for his piety and justice, attained to a reverend and old age: and after he had reigned one and forty years, he dyed a good death.

the year of the
World, 3028.
before Christ's
Nativity,
936.

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death: and after his death, *Jehoshaphat* his son (whom he begat on his wife *Abida*) succeeded him; who, in all things that concern'd piety or fortitude, seem'd to emulate and equal his Grandfather *David*, according as it shall be declar'd hereafter. But *Achab*, King of *Israel*, made his abode in *Samaria*, and govern'd the Kingdom for the space of 22 years, without any alteration of those ordinances which his progenitors, Kings of *Israel*, had established; but that he exceeded them daily in wickedness. For he imitated all their impieties, (but especially the Apostasy of *Jeroboam*) for he adored those Calves that were erected by him; and besides that, he added far worse impieties than the former. He took to wife *Jezebel* the daughter of *Ithobal* King of the *Tyrians* and *Sidonians*, of whom he learnt to adore the gods of her Nation: for she was a bafe and audacious woman, and so insolent, that she feared not to build a Temple in honour of *Bel*, the god of the *Tyrians*, and to plant a Grove furnish'd with all kind of Trees, and to ordain Priests and false Prophets also, in honour of that god. The King also took delight to have these Men oftentimes about him, exceeding all other Kings before him in madness and malice. To him came a certain Prophet named *Elias*, sent by Almighty God; that was born in *Thebzon* in *Galaad*, telling him that he fore-prophesied, That neither dew nor rain should fall on the Earth a long time, until that himself, who was prepar'd to depart from him, should appear again unto him: and binding the same with an oath, (for the better confirmation thereof) he retir'd himself to the Southward, where he liv'd by a certain River, from whence he fetcht his drink: for his meat was daily brought him by Ravens.

Now when the River, through want of rain, was grown dry, God commanded him to repair unto *Sarephtha*, (a City not far from *Sidon* and *Tyre*, and situate in the midst between them both) where he should find a Widow-woman, who would furnish him with food. As soon therefore as he drew near unto the gate, he saw a woman that liv'd by her labour, gathering of sticks, and God gave him to understand that it was she to whom he was sent. Whereupon he came unto her and saluted her, praying her that she would bring him some water to cool his thirst; and as she was ready to depart, he call'd her back again, and willed her to bring him some bread also. Whereupon the fware unto him, that she had nothing in her house but an handful of flowre, and a little oyl, and that she was come forth to gather sticks, to the end the might bake the same, and make bread for her self and her son; and when they had eaten the same, they must needs proceed through famine, because they had not any thing more left. Go, said the Prophet, and be of good courage, and conceive better hopes; and when thou hast prepared meat for me, bring it: for I tell thee, that thy flowre shall not fail, nor thy pot of oyl be empty until God send rain upon the earth. When the Prophet had spoken thus, she approach'd unto him, and performed that which he commanded, and the herself had sufficient to feed upon, and she gave the rest unto her son, and to the Prophet: so that they wanted nothing, so long as the drought continued.

Menander maketh mention of this great drought, in the acts of *Ithobal* King of the *Tyrians*, speaking after this manner: In this time there was a season without rain, from the Month of *October*, until *October* in the next year after; whereupon the Prince caused prayers and supplications to be made, which were follow'd with great force of Thunder. He built the City of *Botris* in *Phoenicia*, and *Anzate* in *Lybia*. Doubtless he exprest hereby the drought that happen'd in *Achab's* time: for about that time, *Ithobal* reigned over the *Tyrians*, as *Menander* witnesseth in his History. The woman (of whom we have spoken heretofore, that entertain'd the Prophet) seeing her son fallen sick, and lying lifeless, as if he had been already dead, or yielding up the ghost, wept, and brake out into great a passion, that she forbore not to say, that the cause of her misfortune was, in that the Prophet was come into her house, and had discover'd her sins; and that he had been the cause, that God for her punishment, had taken away her only son. But he comforted her, and willed her to be of good courage, and commanded her to bring the child unto him, assuring her that he would restore him to life.

Now when he had brought him, he took the child, and carried him into his lodging, and laid him on his bed, and cryed unto God, saying, That since the loss of my only son, seem'd to be but an unequal recompence unto her that had so charitably receiv'd him, he therefore besought him, that he would command the soul to return into the body, and restore life unto the Infant. Whereupon, God having compassion on the mother, and being willing to gratifie the Prophet, and to the intent that no man might suppose that he came unto her to prejudice her, he restored the child to life, beyond all expectation. For which, the mother gave thanks unto the Prophet, saying, That by this means, she was thorowly persuaded, that God had spoken unto him. Not long after, he sought out *Achab*, according as God had commanded him, to let him know that he should have rain. At that time the famine

reigned

He reigned over the whole Countrey, and there was great want of necessary victuals; so that Men did not only faint for want of bread, but the Earth also for want of rain; could not bring forth that which was requisite for the sustenance of horses and other catrel. The King therefore calling *Obadiab* unto him, (who was the Master of his Herds) he commanded him that he should each way seek out for fountains and brooks, catrel for their sustenance. And whereas by his command the Prophet *Elias* was sought in divers places, and could not be found, he appointed *Obadiab* also to follow him. So taking both of them several ways, the King followed one, and the Master of the catrel another.

This *Obadiab* was a godly and virtuous Man, who, when the Prophets were put to death, hid one hundred of them in Caves, and sustain'd them with bread and water. After this Man departed from the King, *Elias* met him, and he ask'd *Elias* what he was; which when he had told him, he humbled himself on his face before him, *Elias* commanded him to go to the King, and to let him know, that he was nigh at hand. *Elias* ask'd him, wherein he had offended him, that he should desire to put him upon an adion that might occasion the loss of his life? For there was not any freight, whether he sent nor some of his men to find out *Elias*, with charge, that if they found him, they should put him to death. Now it may be (said he) that whilst I repair unto the King, the Spirit of God shall carry thee away: the King not finding thee here, and frustrate of his desire, will revenge himself on me. Nevertheless you may, if you please, save my life; and I conjure thee by the kindness which I have shown to an hundred Prophets, such as thou art, whom I have deliver'd from the fury of *Jezebel*, and taken care to preserve in Caves, until this day. Notwithstanding all these words, an oath, how that that day he would make himself known unto *Achab*.

When *Obadiab* had told the King that *Elias* was at hand, *Achab* went out to meet him, and being full of indignation, said unto him, Is it thou that heapest so much mischief on the Hebrews heads? Art thou the man that art the cause of this sterility? To whom *Elias* replied, That it was he and his race that were the occasions of these mischiefs, because they had brought strange gods into their Countrey, whom they adored; and had forsaken the true God, who was and is only to be worshipp'd. He therefore willed him presently to assemble all the people on Mount Carmel, and bring with him his Wife and her Prophet, whose number he reckoned up: the Prophets likewise of the woods, who were in number four hundred. When therefore all of them, being summoned by the King, were gathered together in that place, *Elias* stood up in the midst of them, and said, How long will ye continue in this uncertainty, whom ye ought to follow? For if you think that the Hebrews God is the true and only God, why follow you him not, and why keep you not his Commandments? But if you think that the honour belongeth not to him, but to foreign gods, follow them. When *Elias* perceiv'd that the people replied nothing hereto, he proceeded: For an undeniable proof whereby ye may be satisfied which is the most powerful, either that God which I worship, or those false ones which ye are persuaded to follow; and which is the true Religion, that which I profess, or that which is professed by these 400 Prophets, I will take an Oxe and kill it, and lay it upon the wood, without putting any fire thereto to consume the sacrifice; and they also shall do the like, and call upon their gods, and beseech them to send down fire to consume their sacrifice: which if they shall do, and confirm the same by a miracle, then shall we know that they are true gods.

This proposal of his was generally approved. Whereupon, *Elias* commanded the false Prophets first of all to choose an Oxe, and to kill it, and afterwards to call upon their gods; and when it manifestly appear'd, that their prayer was of no force, *Elias* began to mock them, saying, Why call you not out upon your gods with a loud voice? for it may be they are on some voyage, or else haply they sleep. Whilst thus they had invocated from the morning till mid-day (cutting themselves with knives and lances, according to the custom of their Countrey) *Elias* that was to make his sacrifice, commanded the false Prophets to stand aside, and the people to draw near unto him, and observe, for fear lest secretly he should convey fire under the wood. When the people approached, he took twelve stones, according to the number of the twelve Tribes of *Israel*, and made an Altar, and digg'd a deep trench round about it; and afterwards heaping wood upon the Altar, and laying his sacrifice thereon, he commanded them to fill four tuns with fountain water, and to pour it upon the Altar, that the trench might receive and drink up the water. Which done, he began to pray, and call upon God, beseeching him, that it might please him to manifest his power unto his people, who had so long run astray: no sooner had he finish'd his prayer, but fire fell from Heaven upon the Altar, in the sight of all the people, and consumed all the Sacrifice; so that the water was dried up. Which when the *Israelites* beheld, they fell down on their faces upon the earth, adoring one only God:

God: confessing him to be the most mighty and onely true God, and that all other were but vain and imaginary names of Idols, which were without holiness or power: and laying hands themselves upon their false Prophets, they slew them by the commandment of *Elias*. He willed the King also to depart, and take his refectiō, and to take care for nothing, because he should very shortly see that God would faine him rains; and thus departed *Achab* from him. But *Elias* went up to the top of Mount *Carmel*, and fate him down on the ground, leaning his head upon his knees: whilst he thus fate, he commanded his servant to get up upon a certain Rock, and to look toward the Sea, and to tell him if he saw any clouds arise in any part (for till that time the Air had been always clear). His servant having often gone up to the top of the Rock, and told that he saw nothing, at length going up the seventh time, in descending, he brought him this news, that he saw some black appearance in the Air, not much unlike to a mans footstep. When *Elias* understood this, he sent unto *Achab*, wishing him to retire himself within the City before the rain fell: who had no sooner recover'd the City of *Jezrah*, but that the Air was presently cover'd with thick clouds, and a vehement wind intermixed with rain, fell upon the earth, and the Prophet seized by the Spirit of God, ran with the Kings chariot as far as *Jezrah* a City of *Asser*. When *Jezabel*, *Achab's* Wife, had notice what miracles *Elias* had perform'd, and how he had slain her Prophets, she was displeased, and sent messengers unto him, threatening him in like sort to revenge herself on him, as he had slain her Prophets. Which *Elias* fearing, fled into the City of *Berfabe*, which is upon the borders of the Tribe of *Juda*, bounding upon *Idumea*: in which place he left his servant, and retired himself into the Defart: where, whilst he pray'd God that he would take him out of the World, he fell asleep under a certain Tree, and after he was awaked, he arose, and found bread and water ready prepared by him. When he had eaten, and was refreshed, he went unto Mount *Sinai*, (where it is said that *Moses* received the Law from God) where finding out an hollow Cave, he entred into it, and remained therein. And being demanded by a certain voice which spake unto him, he knew not from whence, *Wherefore he remained in that place, and forsook the City?* He answer'd, *because he had slain the Prophets of the false gods, and because he had persuaded the people that there was but one only God, who ought to be honoured by all men; and that for this cause he was sought for by the Kings wife, that he might be put to death.* The voice replied again, and commanded him to shew himself openly, assuring him, that he should understand that which it behoved him to perform.

Hereupon as soon as it was day, he forsook the Cave, and perceiv'd the earth to tremble under his feet: and after all things were appeased, the voice which proceeded he knew not from whence, willed him, *That he should in no wayes be discomforted with that which he saw: for that no one of his enemies should have power to hurt him, charging him to return unto his house, to the intent to proclaim Jahu the son of Nimfi King of the people, and Azazel of Damascus King of the Syrians, assuring him that in his place, Elizeus of the City of Abela should be Prophet; and that the wicked people should be destroyed, the one by Azazel, and the other by Jahu.* When *Elias* heard these things, he return'd into the Countrey of the Hebrews, and met *Elizeus* the son of *Saphat* at the Cart, and with him divers others, driving before them twelve couple of Oxen: he came near him, and cast upon him his garment; and he instantly began thereupon to prophesize, so that forsaking his Oxen, he followed *Elias*. Yet required he, that before his departure, he might take leave of his Parents; which when he had perform'd, he committed them unto God, and follow'd *Elias*, attending on him, during all his life, like his disciple and servant. This issue had the affairs of this so excellent a Prophet. But a certain Citizen, called *Naboth*, of the City of *Azar*, had a Vineyard near unto the lands of *Achab*, who requir'd him to sell him the same, at what price he thought convenient, to the intent he might annex it to his own lands, and make them one possession; wishing him, that if he would not sell it him for silver, to choofe in exchange thereof, any one field of his which he liked best. *Naboth* answer'd him, *That he would not do it, but that he intended to gather the fruit of his own land himself, which he had received as an inheritance from his father.* The King no less troubled with the repulse, than if he had lost his own inheritance, would neither walk nor receive any satisfaction. Whereupon *Jezabel* his wife, inquir'd after the cause of his discontent, and how it came to pass, that he neither wait, nor eat: he told her of *Naboth's* rude behavior, and how having offer'd all just and reasonable composition, he could not obtain what he requested. Hereupon *Jezabel* willed him to be of good cheer, advised him to continue his ordinary entertainment, because she herself would take upon her to revenge him on *Naboth*. Whereupon the presently sent Letters in *Achab's* name to the Governors of the Countrey, whereby the enjoined them to celebrate a Fast, and to assemble the people, charging them that in that place *Naboth* should have a feast prepared for him,

He him, by reason of his birth and quality; willing them afterwards, that suborning three false Witnesses to depole against him, that he had blasphem'd God and the King, they should by this means cause him to be stoned and put to death by the people. All which was performed according as the Queen had written; and *Naboth* (accused by false witnesses for scandalizing God and the King) was stoned by the people, and put to death. When *Jezabel* had tydings hereof, she repaired to the Kings presence, and told him, *That he should enjoy Naboths Vineyard, and disturb nothing for it.*

But God displeased with this her wickedness, sent the Prophet *Elias* purposely to meet with *Achab* in *Naboths* ground, and to tell him, *That he unjustly possessed the lawful inheritance of another, whom he had put to death.* As soon as the King perceived that he came unto him, supposing it to be unlearnly for a King to be reproved, he first of all confessed his fault, and offer'd him to make restitution according as he should think fit. Then did the Prophet foretell, *That in the same place where Naboths Carcase was consumed by Dogs, that both his and his Queens blood should be shed, and that all his Race should be destroyed; for that they durst commit such an impiety, and so wickedly murder (against all Law) so good and innocent a man.* These words made so great an impression upon *Achab*, that he repented him of the offence he had committed: so that apprelling himself in sackcloth, and walking barefoot, he tasted not any meat, but confessed his sins, with hopes to appease Gods wrath. Whereupon God certified him by the Prophet, *That during his life-time, the punishment of his Race should be deferred, because he had repented him of his misdeeds: but that the threats and menaces should take effect in his sons time.*

CHAP. VIII.

Adad King of Damascus and Syria, fighteth two several Battels with Achab, and is overthrowen by him.

WHILEST *Achab's* affairs were after this manner disposed, the son of *Adad* (that reigned over the Syrians, and those of Damascus) assembled the Forces of his whole Countrey, and associated with him two and thirty other Kings, with whom he came and made War against *Achab*. Who being far inferior to him in power, came not into the open field to bid him battel, but clofing up his Soldiers in his strongest Cities, he himself retired into *Samaria*, (which was begirt with a very strong wall, and very hard to be taken.) For which cause the Syrian (taking his Army with him) came to *Samaria*, and encamping before it, intended to batter the City. But first of all he sent a Herald to *Achab*, to require him to give audience to his Ambassadors which he would send unto him, by whom he should be certified what his resolution was. As soon as the King of *Israel* had granted them free access, the Ambassadors came, and (according to the Kings directions) required that *Achab's* goods, his children and wife should be at *Adads* command: which if he would yield to, and suffer him to take so many as he pleased, he would raise the siege, and batter the City no more. *Achab* gave the Ambassadors order to certify the King of Syria, that both himself, and all whatsoever was his, was at his command. Upon which answer, the King sent a second message unto *Achab*, enjoining him the next day to admit such of his servants as he should send unto him, to search his Royal Palace, and the houses of his friends and kinsmen, and take from thence that which they liked best.

Achab amazed at this second Embassage of the King of Syria, assembled his People, and let them know, that he was ready to deliver up into the Enemies hands his wives and children, for their safety and repose, and to abandon all that likewise which was in his possession; (for the Syrian had demanded no less at his hands in his first Embassage.) But that now he required that his Servants might be admitted to ransack all their houses, to the end they may leave nothing therein that was of any value, making it hereby appear to the World, that he had no intent to make Peace, since that after the Syrian was sensible that *Achab's* tenderness for his Subjects security, had prevail'd so far with him, as to grant him whatsoever belonged peculiarly to himself, he sought nevertheless an occasion of a breach, by demanding liberty to seize upon their Properties; notwithstanding that he would do whatsoever they should think good of. To this the People answer'd, *That they could not endure that any of his demands should be listened unto, or respected; but that the King should prepare for War.* Whereupon he called for the Ambassadors, and dismissed them with this answer, *That they should report unto their Master, that Achab agreed unto those things which were required, (because he desired the happiness of his Subjects;) but touching his second demand, that he would no wayes condescend thereto: and thus sent he them away.* When *Adad* heard this answer, he was moved, and sent unto *Achab* the third time, threatening him, *That his Soldiers should make a bulwark higher than the walls (he*

so much trusted in) yea, though only each of them should bring but an handful of earth with them; (which boast he used to terrifie him, and to exprels thereby how great a multitude of Men he had to oppose against him.) But Achab answered, That he ought not to glory in his Army, but in those actions that should determine the War. When the Ambassadors were returned back, they found the King at Dinner with two and thirty Kings his Allies, to whom they made report of Achab's answer. Hereupon Adad gave commandment to begin the City with Pallisadoes, and to raise bulwarks of earth, and to strengthen the siege. Whilst these things were in hand, Achab was grievously troubled, and all the People with him: but at length he grew confident, and cast off all his fear, through the arrival of a certain Prophet, who said unto him, That God promised to deliver all those thousands of Soldiers and his Enemy, which he behead, into his hands. The same Prophet being afterwards asked, By whose means this victory might be gained? He said, That it should be by the Sons of the Governors, whom the King himself should lead forth. Achab therefore calling unto him the Governors Sons, found that their number amounted to 232; and having notice that the Syrians intended nought else but pleasure and banquetting, he opened the City-gates, and sent these young Men out against them. Now when the Centinels of the adverse part had discovered them, they certified Adad thereof, who sent out certain Soldiers against them, commanding them, That if they were come out in warlike sort to bid the Battle, they should bring them unto him fast bound; and if they came in peace, they should do the like. Now Achab had within the City ranged another Army, and kept them in a readines. When therefore the young Men had charged the Syrian guard, and slain a great number of them, and had pursued the rest even unto their own Camp, Achab giving an unexpected charge upon the enemies, discomfited the Syrians, (who little expected such a stratagem from the Hebrews) and assailed them disarmed and drunken: so that they left both armor and weapons behind them, and fled from their Camp; and their King likewise was so hotly pursued, that he scarcely had opportunity to save himself by the swiftness of his Horse, Achab made a long chase in following the Syrians, and slaughtering them that fled; he spoiled their Camp likewise, and carried thence great riches, and an huge quantity of gold and silver. He took Adab's Chariots and Horses also, and with them returned back into the City.

But whereas by the advice of the said Prophet, he was persuaded to prepare and keep an Army in readines against the next year, (for that the Syrians were resolved to assault him again) the King omitted no preparation that concerned the War. For Adad (being escaped from the fight with those few Forces that remained after the battle) consulted with his friends, how he might war against the Israelites. Who advised him from thenceforth, never more to fight with them in mountainous places, for that their God was powerful upon the Mountains, and for that cause they had been overcome by them: but if he fought with them in the Plain, both he and his should be assured to have the upper hand. Moreover they counselled him, that he should dismiss those Kings that he had confederated with him, to the end that each of them might return into his own Country, and that in their stead he should retain their Forces, over which he should ordain Chieftains; besides, to supply their places that were lost) they advised him to levy Horsemen and Chariots thorow all his Country. Adab supposing that they had discreetly counselled him in this matter, ordered his Army according as they had advised. And as soon as the Spring was come, he assembled his Army, and led them forth against the Israelites, and coming near unto the City of Aphec, he encamped in a plain field. But Achab with his Forces marching out to meet him, pitched his Tents near unto him, although he were far inferior both in force and number. To him the Prophet appeared again, telling him, That God would once more give him the victory, to make it known, that his power was not only in the Mountains (as the Syrians persuaded themselves) but in the Plains also. Thus continued both the Armies, and encamped the one against the other, for the space of six days. On the seventh, when the Enemy forsook their Trenches early in the morning, and placed themselves in battel-array, Achab drew out his Army, and faced them and presently charged them: where after a long and dangerous fight between them, the Enemies were put to flight, and many of them slain in the chase. For some of them were intangled with their own Chariots, others flew those of their own party, and some few of them found the means to flee unto their City of Aphec, who perished likewise to the number of Seven and twenty thousand (being slain by the walls that fell upon them) besides One hundred thousand men that perished in the fight. But Adad, attended by some of his principal Officers, went and hid himself in a Cave under the ground; and they representing unto him, that the Kings of Israel were merciful, and that there was hope of pardon to be had (if after the manner of Suppliants they sent unto him) Adad permitted them. Whereupon they incontinently presented themselves to Achab clothed in Sack-

H Sackcloth, with Ropes about their Necks, (according to the manner of Suppliants amongst the Syrians) telling him, That Adad besought his Majesty to grant him his life, promising on his behalf, that from thenceforth he would always continue his servant, and acknowledge his favor. Achab answered them, That he was very glad that their King was alive, and had escaped from the fury of the fight, offering him by them that kindness which one brother ought to show unto another. And swore unto them, that he should offer him no wrong, if he discovered himself unto him. Whereupon they brought him from the place where he was hidden, and presented him unto Achab, who was mounted upon a Chariot. Adad prostrated himself before him: but Achab stretching out his hand, made him come up unto him into his Chariot, and kissed him, willing him to be of good courage, assuring him, That he should be no otherwise treated by him than as became the dignity of a King. Hereupon Adad gave him thanks, protesting, That during his life-time, he would never be forgetful of his favours: promising him moreover, to restore unto him those Cities which his Predecessors, Kings of Syria, had taken from the Israelites; and that he should have as free access to Damascus, as to Samaria. After this Treaty confirmed by oath, Achab gave him many worthy Presents, and sent him back into his kingdom. Thus ended the War betwixt Adad and the King of the Israelites. After this, a certain Prophet called Mithas, came unto another Israelite, commanding him to wound him upon the head, assuring him, that God was so pleased, and had so commanded him. When this Israelite would in no sort defend hereunto, he prophesied unto him, That since he had disobeyed God's commandment, he should meet with a Lyon, which should rent him in pieces. Which coming to pass, according as it was foretold, the Prophet addressed himself again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound, and came unto the King, telling him, That he had been in the Wars, and had received a Prisoner in charge from his Captains hands, and that (his Prisoner being fled from him) he feared lest he that had committed him to his charge, should for that cause take his life from him; the rather, for that he threatened no less. Achab answered him, that he was justly condemned. Whereupon Mithas discover'd his head, and made it known who he was. And to this intent the Prophet this artifice, that his words might be of greater force and value. For he told the King, That God would chastise him, because he had permitted the blasphemer Adad to depart unpunished; assuring him, That God would cause him to be slain by Adad, and suffer the people of Israel to be slaughtered by the Syrian Army. The King displeased with the liberty and free speech of the Prophet, commanded him to be cast into Prison; and being vehemently affrighted with this his Prediction, he departed home unto his house.

CHAP. IX.

The exemplary Piety of Jehoshaphat King of Juda, his Prosperity, his Military power. He married Joram his Son, to a Daughter of Ahab King of Israel, and assisted him with his Forces against Adad King of Syria.

Hitherto have we spoken of Achab, but now I must return unto Jehoshaphat King of Jerusalem; who having enlarged his kingdom, and planted Garisons in those Cities that were subject unto him, (and in those likewise which his Grandfather Abiah had possessed in the Tribe of Ephraim, at such time as Jeroboam reigned over the ten Tribes) the King had perpetual assistance and favour at Gods hands, in that he was a just and virtuous Prince, studying day and night for nothing more, than how he might please and honour God. The Kings his Neighbors round about him, honoured him with Presents: so that his riches and reputation were very great. In the third year of his Reign, he assembled the Governors and Priests of his Country, enjoining them to ride their Circuit about the Provinces, and to teach the Inhabitants of every City the Law of Moses, training them up in the observance thereof, and in the study of piety. Which all the Citizens embraced and entertained so willingly, that they seemed to emulate and strive one with the other, which of them should exceed the rest in the service of God. The Nations likewise that dwelt round about him, loved Jehoshaphat, and were at peace with him. The Philistines also paid those Tributes which were imposed on them. And the Arabians furnished him every year with six hundred and threescore Lambs, and the like number of Horses. He fortified also other great Cities of importance, and made preparation of Munition of War and Arms against the Enemy. He mustered in the Tribe of Juda Three hundred thousand Men, over whom he placed Ednaus General, and Two hundred thousand under the conduct of Jobannan, who besides these had Two hundred thousand Archers on foot of the Tribe of Benjamin.

Another Chieftain called *Ochozias*, levied and led for the King One hundred and four-score thousand Men armed at all points, (besides those which he sent into fenced Cities.) He married his Son *Joram*, to *Athalia* the Daughter of *Achab* King of the ten Tribes. And not long after (referring to *Samar*) *Achab* received him very courteously, and magnificently entertained his Army with bread, wine and flesh in abundance; desiring him to yield him his assistance against the King of *Syria*; to the intent he might recover the City of *Ramath* in the Country of *Galaad*, which *Adad* his father had won, and conquered from his father. *Jehoshaphat* promised to assist him; and being no way inferior unto him in force, he sent his Army from *Jerusalem* to *Samar*. When these two Kings were departed out of the City, and each of them were seated upon their Thrones, they distributed their Pay to every one of their Soldiers. At that time *Jehoshaphat* commanded, That if at that present there were as yet any Prophets amongst them, they might be sent for, to give notice what the issue should be of this their War against the Syrians: and whether they thought it good to make War against them, by reason that at that time there was amity and peace betwixt *Achab* and the Syrians, confirmed for the space of three years, since the time that he took *Adad* Prisoner, and delivered him.

C H A P. X.

Achab fighteth against the Syrians, and is overcome and slain in the battel.

Hereupon *Achab* called for the Prophets, (who were in number four hundred) and commanded them to enquire of God, whether he would give him the victory in this War which he undertook against *Adad*? And whether he should recover the City which he intended to besiege? Who answered and counselled him to hazard the Battel: For he should overcome the Syrian, and should take him Prisoner as he had done before. *Jehoshaphat* understanding by their words that they were false Prophets, asked *Achab*, If he had not any other Prophet of God, who might more exactly certify him of that which should follow? *Achab* answered, that he had one as yet remaining, but that he hated him, because he prophesied nought else but mischief and misery unto him, and had foretold him, That if he should fight against the Syrians, he should be overcome and slain; and for that cause he held him as that time in Prison, signifying unto him, that his name was *Micheas* the son of *Imlah*. *Jehoshaphat* desired that he might be brought into his presence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas*, That all the other Prophets had prophesied to the King victory. But *Micheas* told him, That it was not lawful for him to ye against King, but that it concerned him to speak that which God should inform him of, concerning the King. As soon as he came before *Achab*, and was adjured to speak the truth, he said, That God had shewed him the Israelites put to flight, and dispersed by the Syrians, that pursued them no otherwise than sheep without their shepherd. All which signifieth no less, (said he) but that the rest of the people returning home in safety, *Achab* only should be slain in the battel. When *Micheas* had spoken after this manner, *Achab* turning himself towards *Jehoshaphat*, said unto him, I told you before, how this fellow was affected towards me. But *Micheas* constantly avowed, That he prophesied nothing but that which God had commanded him to speak, assuring *Achab* that he was solicited by the false Prophets unto War, under hope of victory, whereas he should assuredly perish in the Battel. These words of his made *Achab* much discomforted. But *Sedechias*, one of the false Prophets, stepped forth, and exhorted him to set light by *Micheas*'s words, because he spake untruly. And for confirmation of this, he appealed to *Elias*, (who was a far more skilful Prophet in foretelling things to come, than *Micheas* was) yet that the same *Elias* had foretold, that the Dogs should lick *Achab*'s blood in the City of *Jezebel* in the field of *Naboth*, because *Naboth* had been stoned to death at the instance of *Achab*. Whereby it appeared manifestly, that since he contradicted a Prophet so excellent as he was, he lied, in saying that the King should dye within three dayes. Moreover, (said he) it shall appear whether he be truly sent from God or no, if as soon as he shall receive a buffet from me, he cause my hand to wither, according as *Isaiah* made *Jeroboams* hand shrink, at such time as he thought to apprehend him. For I think (said he) O King, that thou art assuredly informed hereof: which said, he struck him; and because no inconvenience fell upon him, by reason of that his audacious attempt, *Achab* assured himself, and recovered his courage, and set forth against the *Assyrian* Army. For as it is to be supposed, the Will of God was such, that it caused the false Prophets to triumph over the true: which was the cause that the false Prophets were trusted more than the true, to the intent that Gods preordained Will might be fulfilled. But *Sedechias* made him iron horns, and laid unto *Achab*, that God by them signified unto him, that he should lay waste all *Syria*; but *Micheas* prophesied to the contrary, that within

Within very few dayes *Sedechias* should walk from Cave to Cave to hide himself, and avoid the punishment of his fallhood. *Achab* displeased hereat, commanded that he should be led thence, and kept Prisoner with *Achmon* the Governor of the City, allowing him nothing but bread and water for his sustenance. Thus marched these two Kings with their Armies against *Ramath* which is in *Galaad*: which when the King of *Syria* undertood, he drew his Army into the field, and came out to meet them, and encamped near unto *Ramath*. Now it was concluded betwixt these two confederate Kings, that *Achab* should enter the battel in a private habit, and *Jehoshaphat* should be invested with the Royal ornaments, and supply *Achab*'s place, to the intent that *Micheas*' prediction might be made frustrate. But notwithstanding this disguise, Gods justice prevented him: for *Adad* King of *Syria* commanded his Army, that they should put no one of the Enemy to the sword, but only the King of *Israel*.

As soon as the battel was begun, the Syrians perceiving *Jehoshaphat* in the front of the Army, and conjecturing that it was *Achab*, they made head all together against him, and having invironed and pressed him very nearly, they perceived that it was not he: for which cause they retired back again. But although they had fought from the morning until the evening, and had the upper hand; yet slew they no man (because they fought after no other but *Achab* to put him to the sword) whom notwithstanding they could by no means meet withall. At length, one of *Adad*'s servants called *Aman*, shot at random amongst the Enemies, and hurt *Achab* in the breast, and shot him thorow the lungs. This hurt of his concealed he from his Soldiers, for fear lest they should be discomforted. For which cause, he commanded his servant to drive his Chariot out of the battel, for that he felt himself mortally wounded: and although he were in much pain, yet sat he in his Chariot until Sun-set, at which time he gave up the ghost. When night came, the Syrian Army withdrew themselves unto their Camp, and receiving tydings by an Herald, that *Achab* was dead, every one retired home unto his house: but *Achab*'s body was conveyed to *Samar*, and interred in that place. As for his Chariot, it was washed in the fountain of *Jezebel*, because it was bloody, by reason of the Kings hurt, whereby the truth of *Elias* Prediction was ratified and confirmed, for the Dogs lick his blood, and from that time forward, the common Women continually washed themselves in that fountain: he dyed also in *Ramath* (according as *Micheas* had prophesied.) Whereas therefore all things fell unto *Achab*, according as two Prophets had foretold him, it appeared that we ought to honour and magnifie the Majesty of God, and to reverence his Prophecies, and to ascribe always more credit unto them, than to the vain and plausible speech of flatterers; and no less to respect them, than things of infinite profit, since by them we are divinely admonished what we ought to take heed of. It becometh us also to consider what force the Decree of God is of, by examining those things which befell *Achab*. For it is impossible to avoid what God has fore-ordained, notwithstanding that Men flatter themselves with vain hopes, which inveigle them so far, that finally they are overtaken in the snares thereof. For this careless inconsideration was fatal to King *Achab*, in that he believed not his death which was foretold him; but being deceived by the flattering persuasions of false Prophets, ran headlong upon his own danger and ruine. After him succeeded his son *Ochozias*.

The Ninth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Ninth Book.

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11. Ozias overcometh the Nations round about him.
12. Ralin, or Rabe, King of Damascus wareth the inhabitants of Jerusalem with War, Achar their King is compelled to call the King of Assyria to assist him.
13. The King of Assyria taketh Damascus by force, and slayeth the King, and translateth the people into Media, and planteth other Colonies in their City.
14. Salmanazar taking the King of Israel captive, translateth ten of the twelve Tribes into Media, and causeth the Cuthzans to inhabit their Country.

CHAP. I.

Joram, Achabs Son, overcometh the Moabites in battel.

AS soon as King Jehoshaphat was returned back again to Jerusalem (from the War wherein he had assisted Achab against Adad the King of Syria, as we have before related) the Prophet Jehu (in his return) came forth and met him, and reproved him, because he had given Achab (who had been an impious man) his assistance, assuring him that God was displeased with that his confederacy; yet notwithstanding that he of his goodness had delivered him from his Enemies, although he had provoked him to anger. After this admonition, Jehoshaphat began to offer sacrifices, and thanksgivings, and peace offerings unto God: Which done, he rode in progress about those Countries that were under his dominion, giving order that the people should be instructed in those ordinances which were delivered from God by the hands of Moses, and exhorted his Subjects to the practice of piety. He placed Judges likewise in every City, commanding them to execute justice without respect of persons. He charged them likewise, that they should not be corrupted with rewards, or seduced by dignity, riches, or Nobility; but that they should do justice indifferently to all men, knowing that God seeth all things, how secretly soever they be carried or contrived. Having in this sort ordered every thing in each City of the two Tribes, he returned again to Jerusalem, where he likewise chose Judges from amongst the Priests and Levites, and the Elders among the people; exhorting them in all things to give upright and just judgement. And if they of other Cities had any causes of greater consequence (which should be referred to their final determination) he charged them indifferently to decide them: for that it was very convenient that the most uncorrupt sentences should be delivered in that City, where God had his Temple, and the King made his ordinary abode. Over all these he placed his two friends, Amalias the Priest, and Zabadias, of the Tribe of Juda. After this manner did the King order his affairs.

About this time the Moabites and Ammonites (with their confederates, a great number of Arabians) assaulted and assembled themselves against him, and incamped themselves near unto Engaddi (a City situate near unto the Lake Asphaltites, and distant from Jerusalem three hundred furlongs) in which place flourished those goodly and whole-

H some Palme-trees, whence distilleth the pure and perfect Balme. When Jehoshaphat had intelligence that the Enemies had past the Lake, and were already far entered into his Country, he was afraid, and assembled the people of Jerusalem in the Temple, and standing up, and turning his face toward the Propitiatory, he besought and requested God that he would give him power to overcome his Enemies. For such had been the form of their supplication, who in times past built the Temple: namely, that it might please him to fight for that City, and oppose himself against those that durst attempt or assault that place, to dispossess them of that Country which he himself had given them in possession; and in pronouncing this prayer he wept; and all the people likewise, both men, women, and children, made their request unto God. Presently upon this, a certain Prophet called Jaziel arose up in the midst of the Congregation, and cried out, and assured the people and the King, that God had heard their prayers, and promised them to fight for them against their enemies, enjoying them the next day to fall out in Armes, and to make head against their adversaries, whom they should encounter in the mountain situate betwixt Jerusalem and Engaddi, in a place called the hillock of Sis (which place in Hebrew, significth Eminency) willing them not to fight against them, but only to stay in that place, and see how would God fight for them. When the Prophet had spoken these words, the King and all the people prostrated themselves upon their faces, giving thanks unto God; in the mean while the Levites sung Hymnes, with instruments and voyces. About the beginning of the day, the King departed into the desert that is under the City of Thecoa, advising the people to believe all that which the Prophet had said unto them, and not to range themselves in battel-array: he commanded the Priests to march before them with their Trumpets, and the Levites that they should sing Hymnes of thanksgiving unto God, as if their Country were already delivered from their enemies.

This advice of the Kings pleased them all; so that they performed whatsoever he counselled them. But God sent a great terror and disorder among the Barbarians: so that supposing themselves to be enemies one against the other, they slew one another in such sort, that of so great an host, there was not one that escaped. But Jehoshaphat looking down into the valley (wherein the enemies had pitched their tents) and seeing it full of dead men, rejoiced greatly at the unexpected succours that God had sent him, who had given them the victory, not by the dint of their own swords, but by his providence and power only. He therefore permitted his Army to pillage the enemies Camp, and to spoil the dead; and so great was the multitude of them that were slain, that they could scarcely take the spoils of them in three dayes space. On the fourth day, the people assembled together in a valley, where they blessed God for the succours he had sent them, by reason whereof the place was called the valley of Benediction. From thence the King led back his Army into Jerusalem, and for divers dayes he spent the time in offering sacrifices and making feasts. After this discomfiture of his enemies was published amongst foreign Nations they were all of them afraid, supposing that God did manifestly express his power, and extend his favour towards him. And from that time forward, Jehoshaphat lived in great glory: He likewise was a friend to the King of Israel that reigned at that time, who was Achabs Son, with whom he adventured in a voyage by Sea, intending to traffique with certain Merchants of Tarshis, but he received great loss: for his ships were cast away because they were so large, that they could not easily be governed; and for this cause he had never more mind to exercise Navigation. Hitherto have we spoken of Jehoshaphat King of Jerusalem.

But as touching Ochozias, Achabs Son, who reigned over Israel, and resided at Samaria, he was a wicked man, and resembled his father and mother every way in his impieties, and was nothing inferior to Jeroboam in wickedness, who first fell from God, and made the Israelites revolt from him. The tenth year of his Reign, the King of the Moabites rebelled against him, and denied to pay him those tributes which he was wont to pay unto Achab his Father. But it came to pass that as Ochozias ascended the stairs of his Palace, he fell down from the top thereof, and being indisposed by the fall, he sent to Accaron unto the god called Atzidae, or the Elie, to enquire whether he should recover of that sickness or no. But the God of the Hebrews appeared to Elias the Prophet, and commanded him to go and meet those Messengers that were sent by Ochozias, and to ask them if the people of the Israelites had not a God, that the King sent to foreign gods to enquire of his health? and to charge them to return and declare unto their King, that he should not escape that sickness. Elias did that which God had commanded; and the Messengers of the King having understood that which was declared unto them, returned back again with all expedition.

Ochozias marvelling much at their sudden return, asked them the cause, whereupon they answered him, that a certain man came unto them, and forbade them to pass any further, but

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v. 5. ad 13. Jehoshaphat's prayer in the Temple of Jerusalem for victory.

v. 14, 15, &c. The Prophet assures them of victory.

v. 16, 17. The manner and weapons whereby Jehoshaphat overcame his Enemies.

v. 22, ad 24. The Ammonites and their confederates kill one another.

The spoils of the Ammonites.

v. 25, 26. The lame and blind of Jerusalem in every place. Media & Ruffus, chap. 2. Ochozias, Achabs Son King of Israel.

v. 27, &c. Ochozias having a grievous fall, seeketh to be informed of a sick Oracle, and is reproved by Elias.

2 Chron. 19, v. 2. Jehu the Prophet reproved Jehoshaphat for helping Achab. Jehoshaphat remembereth the service of God. v. 5. Jehoshaphat placed Judges and Magistrates in every City.

2 Chron. 20. v. 2. The Moabites and Ammonites War against Israel's hat.

but to return, and let their master know from God, that his sickness should wax worse and worse. A Hereupon the King commanded them to describe what manner of Man he was that spake these words unto them: who answer'd, That he was an hairy Man, girded with a leathern girdle. And understanding hereby that it was Elias, he sent a Captain with 50 Soldiers unto him, commanding him to bring the Prophet prisoner unto him. This Captain that was sent, perceiving Elias sitting on the top of a Mountain, commanded him to come down and repair unto the King, who had sent for him; which if he performed not presently, he threatened him to make him do it by force. Elias answered him, To the end thou mayest know by thine own experience that I am a true Prophet, I will pray that fire may fall from Heaven, and consume both thee and thy Soldiers. And incontinently after Elias had prayed, lightning fell down from heaven, and consumed both the Captain and his Soldiers.

When the King had tydings of this loss, he was sore displeased, and sent another Captain to Elias, with the like number of Soldiers, who threatened the Prophet, that if he would not willingly come down, he would violently pull him thence; but Elias prayed that fire might fall from Heaven, and incontinently both he and his were consumed in like manner as the first. When the King had understood likewise how his second messenger had sped, he sent a third; but he being a discreet man, when he came to the place where Elias was, he saluted him very courteously, and said unto him, That contrary to his own will, and to no other purpose but to fulfill the Kings pleasure, he was come unto him; and that they that were sent with him, came not thither voluntarily, but by the same command: He therefore required him to have compassion both of him and his Soldiers, and to vouchsafe to come down, and to come after them to the King. Elias being moved by his discreet and courteous demeanor, came down and followed him. As soon as he came into the Kings presence, he prophesied, and told him that God said, That since he had despised him, and so lightly accounted of him, as if he had been no God, or else such an one as had no power to foretell him any truth touching his sickness; but that he had sent to the gods of Accaron, to enquire after the success of his sickness: know (said he) that thou shalt dye. And not long after (according to the Prophecy) he dyed, as Elias had foretold him, and his brother Joram succeeded him in the Kingdom, because he departed without issue.

This Joram was a wicked man also, and as impious as his father: for abandoning the service of the true God, he set up strange gods. In all things else he was a man fit for government. In his time Elias was no more seen amongst men, and until this day no man knoweth what his end was. But he left a Disciple behind him called Elizeus (as we have heretofore declared.) It is written in Holy Writ touching Elias, and Ezech (as he was before the Deluge, that they disappeared: for no man hath known the manner of their deaths. After that Joram had taken possession of the kingdom, he resolved to make war upon Misa the King of the Moabites, (who paid Achab his father before him the tribute of two hundred thousand sheep bearing wool.) When he had assembled his Forces, he sent unto Jehoshaphat, requiring him, That since he had been his fathers friend, he would likewise second him, and send him aid in his War intended against the Moabites, who had then newly revolted from his government. Jehoshaphat not only promised him to afford him succors, but moreover he assured him, That he would draw the King of Idumæa (who depended on him) into their association. When Joram understood these things by those whom he had sent unto Jehoshaphat, he took his Army with him, and repaired to Jerusalem, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the Defart of Idumæa, and that way to charge the Enemy, (in that they expected nothing less than to be endangered on that side) these three Kings departed together from Jerusalem, namely, the King of Jerusalem, the King of Samaria, and the King of Idumæa. When they had marched seven days journey, they found a great scarcity of water amongst them, both to water their Horses, and to refresh their whole Army, by reason that their Guides had led them astray out of the High-way: so that they were in great want, and especially Joram, who, by reason of the necessity wherewith he was pressed, cried unto God, expostulating with him for what offence of his he would deliver up three such Kings into the hands of the King of Moab. But Jehoshaphat, who was a virtuous man, encouraged him, and sent into the Army, to know whether there were any Prophet of God that had followed them to the battle, to the intent (said he) that we may understand from God what we ought to do: and whereas one of the servants of Joram said, that he had seen Elizeus the Son of Saphat, the Disciple of Elias, all the three Kings (by the persuasion of Jehoshaphat) resorted unto him. When they drew near unto the Prophets Tent (which he had pitched apart from the rest of the company) they asked him what should become of the Army, and Joram especially. To whom Elizeus answered, That he had no reason to sollicit him in this sort, but to repair unto his fathers and mothers Prophets, who would criticise him the truth. Notwithstanding;

Joram

H Joram intreated him, that he would prophesie, and preserve the Army, and his life: but Elizeus swate by the living God, That he would answer him nothing, except for Jehoshaphats sake, who was an upright man, and one that feared God. Afterwards calling unto them a certain Man that could cunningly play upon Instruments (for so had the Prophet commanded) whil't he sung, Elizeus was fill'd with the Spirit of God, and enjoined the Kings to make certain Trenches in the Channell of the River: For (said he) you shall see the River full of water, without either wind, cloud, or rain; so that both the whole Army and all their Cattel shall be saved, and sufficiently sustained: and God will not only bestow these benefits on you, but will give you the upper hand of your Enemies also; and you shall surprize the fairest and strongest Cities of the Moabites; and you shall cut down their Trees, rinate their Countrey, and fill up their Fountains and Rivers. When the Prophet had spoken thus, the next day before Sun-rise, the River flowed abundantly with water: for three days journey off, God had suffered a very violent rain to fall in Idumæa, so that both the Soldiers and their Horses were sufficiently refreshed and watered. When the Moabites were informed that the three Kings came out against them, and took their way thorow the Defart, their King assembled his Army, and commanded them to keep the passages of the Mountains, to the end they might hinder the Enemy from entering their Countrey unawares. But beholding about the Sun-rise, that the water of the River was blood-red, (for at that time it arose in the Countrey of Moab, and at this hour the water is red) they conceived a false opinion, that the three Kings being pressed by thirst, had slain one another, and that the River flowed with their blood. Being in this sort seduced with this imagination, they besought the King to give them leave to gather their Enemies spoils: which when they had obtained, they altogether inconsiderately marched forth, as if to a Prey already prepar'd for them, and came unto the Kings Camps, with hope to find no Man to resist them. But their hope deceived them; for their Enemies environed them round about, and some of them were cut in pieces, the rest turned their backs, and fled towards their own Countrey; and the three Kings entering into the Territories of the Moabites, destroyed their Cities, pillaged the Countrey, broke down their Inclosures, filling them with stones and mud taken out of the River; cut down their fairest Trees, stopped up the sources of their Waters, and levelled their Walls with the ground. The King of the Moabites himself, seeing himself pursued and besieged, and that his City was in danger to be taken by force, sallied out very valiantly with 700 Men, hoping by the swiftness of his Horse, to break thorow the Israelites Camp on that side where he thought it was least guarded. Which when he had attempted, and could not execute, because he charged on that side which was best defended, he returned back again into the City, and committed a desperate action: for he took his eldest son, who ought in right to succeed him in the kingdom, and set him on the wall of the City, and in the sight of all his Enemies, offer'd him for a burnt-sacrifice unto God. The Kings own son, beholding this woful spectacle, were moved with compassion, and overcome with humanity, left the siege, and returned back again to their Countries. After that Jehoshaphat was returned into Jerusalem, he enjoyed a peaceable Government, but lived not long after, but dyed when he was 60 years old, in the 25th year of his Reign, and was magnificently buried in Jerusalem, according as the Successor to Davids virtues and his kingdom ought to be interred.

C H A P. II.

Joram obtaining the Kingdom of Jerusalem, slayeth his brothers and his fathers friends.

Jehoshaphat, King of Juda, left behind him divers children, the eldest of whom he appointed his Successor in the kingdom, who was called Joram (as his Uncle was, who was his Mothers Brother, and Achabs Son, lately King of Israel.) The King of the ten Tribes turning back unto Samaria, kept with him the Prophet Elizeus, whose actions I will here recite, because they are notable, and deserve to be registred in writing, according as we have gathered them out of the Holy Scripture. The widow of Obadiah, (who was sometime steward of Achabs house) came unto him, and told him, That he was not ignorant that in that persecution wherein Jezabel sought to murder the Prophets, her Husband saved one hundred of them, for whose private maintenance he had borrowed much money of other men; and that now being dead, his Creditors strove to draw both her and her children into bondage: For which cause she besought him, in consideration of this act, to have compassion on her, and to yield her some succor. Hereupon Elizeus ask'd her, If she had anything in her house? the answer'd him, That she had nothing but a very little oyle left her in an earthen vessel. Whereupon the Prophet commanded her to depart, and to borrow divers empty vessels of her Neighbors: that done, he willed her to lock up her doors, and to pour oyl

oyle into the vessels, because it was Gods pleasure to fill them all. The Woman did according as he had commanded her, and all the vessels were found full, so as none of them were empty: whereof when he had certified the Prophet, he advised her to go and sell her oyle, and pay her Debts; and when all was paid, he assured her, that there would be some remainder, that might serve to sustain both her and her children.

By this means Elizeus discharged the Widow of her Debts, and that trouble which her Creditors intended against her. He admonished Joram likewise, by certain Messengers, that he should take heed of a certain place wherein the Syrians lay in ambush, intending to slay him: by means of which admonition, the King went not out on hunting, but Adad being fore displeased, because his ambushment was discovered, began to suspect his own followers: whereupon calling unto him his household servants, he maliciously termed them Traytors; and furthermore threatened them with death, for that they had discovered a matter, which was only committed to their trust, unto his enemy. Whereupon one of the assistants told him, *That he ought not to conceive that false opinion of them, neither suspect that they had discovered his intended ambush to cut off his enemy: but rather that he ought to conceive, that the Prophet Elizeus had discovered all that which was intended against him.* Whereupon he sent out his Soldiers with an express charge, to know in what City Elizeus made his ordinary abode; who returning back, brought him news that he remained in Dothaim: For which cause, Adad sent a great number of Horsemen and Chariots to Dothaim, to lay hold on Elizeus, who begirt the City by Night, and laid watch round about the walls, that no Man might escape them. Early in the morning, when the Prophets servant had notice hereof, and was advertised that the enemies sought to surprize Elizeus, he fearfully halted, and discovered their intent to his Master, who encouraged him, and commanded him not to be afraid, because he was assured of Gods help: whereupon he prayed to God, that at that present he would shew his power and assistance both toward the relief of his necessity, and the confirmation and encouragement of his servant. At that time God hearing his prayer, represented to the Prophets servant a great number of Chariots and Horsemen that invironed Elizeus; so that he laid his fear aside, and was assured, when he perceived these succors. That done, Elizeus besought God again, *That he would blind his enemies eyes, and cast a thick cloud to fall upon them, to the end they might not discover him.* Which done, he presently thrust himself amongst the thickest of his enemies, demanding of them, *Whom they came to seek for?* They answered him, *That they sought for the Prophet Elizeus:* he promised them to deliver him into their hands, if so be they would come with him into the City where he was. They being blinded in eyes, and depraved in their understanding, followed the Prophet willingly, who marched before them. When therefore Elizeus had brought them into Samaria, he willed King Joram to lock the gates, and to inviron the Syrians with his Soldiers. This done, he prayed God that he would open the eyes of the Syrians; and they being delivered from their blindness, perceived that they were in the midst of their enemies. Whereat being fore astonished, and uncertain whence this divine and unexpected act had befallen them, King Joram asked the Prophet, *Whether he should kill them with darts?* But Elizeus forbade him to do so: For (said he) *it is a just and convenient matter, that they who are taken in War, should lose their life; but that they had done no evil unto his Country, but by Gods providence came thither, without their own knowledge: for which cause, he counselled him to give them Presents, and refresh them, and afterwards to suffer them to depart without any injury.*

1 Kings 14. 15. Elizeus being in Dothaim by his enemy.

Jer. 16. 17. The Angels about Elizeus the Prophet.

Jer. 18. 19. Elizeus led into Samaria where by his blindness they are cruelly persecuted by Joram, and sent home.

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Joram giving ear to the Prophets words, entertained the Syrians magnificently, and with great humanity, and sent them back unto Adad their King; to whom, upon their arrival, they declared all that which had happened unto them. Adad astonished at this unexpected event, and wondering at the power of the God of the Israelites, and admiring the Prophet whom God so wonderfully assisted, he concluded from that time forward, never more to attempt the King of Israel in secret, because he feared Elizeus; but concluded to make open War against him, hoping to have the upper hand of his enemies, by means of the great number and force of his Army: so that he issued out with a mighty power against Joram, who supposing himself to be overmatched by the Syrian Army, locked himself up within Samaria, putting his trust and confidence in the fortification and strength of the walls thereof. Adad hoping to take the City, if not by force, at leastwise by famine, and default of things necessary, drew near unto Samaria to besedge it. But Joram was so destitute of convenient supplies, that by reason of the incredible want of victuals, an Asses head was sold in Samaria for 80 pieces of silver, and a measure of Pigeons dung at five pieces of silver, which they used instead of Salt: neither was there any thing that more troubled the King, than that he feared lest some one constrained by famine, should deliver or betray the City unto the enemy. For which cause,

He every day walked the round about the walls, and visited the Centinels of the City, for fear lest any one should lie hidden within: and with all care and diligence he gave order, *That if any one had such a sinister intent, the means to execute the same should be taken from him.* And whereas a certain Woman cried out unto him, *Have mercy upon me, O King;* he incensed with wrath, and supposing that she asked him some meat, began to rail on her, telling her, *That he had neither Grange nor Wine-press, whereby he might any ways supply her necessity.*

The Woman answer'd him, *That she had no need thereof, and that she was not troubled for want of food, but only desired that he would determine a debate betwixt her and another Woman:* whereupon he commanded her to express and declare what she required. Hereupon she said, *That she had made an agreement with another Woman her Neighbor and Friend, that since the famine and scarcity was such, as they could find no redress for the same, that they should kill their children, (for each of them had one) and in this sort should nourish one another. As for my self (said she) I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, and concealeth her child.* Joram was grievously tormented to hear these words, and rent his garments, and cried out with a loud voice, and afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that invironed them round about: so that he sent a Man presently to cut off his head; who prepared himself with all expedition to K the laughter. But Elizeus was not ignorant of this resolution of the Kings: for sitting at home with his Disciples in his house, he told them, *That Joram the murderers son sent a Man to take away his head: but (said he) when he that hath the matter in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate; for the King will follow him, and will resort to me in his own person, having altered his resolution: and they, according as they were commanded, shut him out of the doors whom the King had sent.* Joram repenting himself of that displeasure which he had conceived against the Prophet, and fearing lest he that had the commission to murder him, should speedily execute the same, halted himself all that he might to hinder the slaughter, and save Elizeus.

When therefore he came into his presence, he accused him, *For that he had not besought God to deliver them from those many evils which they suffered; considering that he himself was an eye-witness, they were miserably consumed by them.* Elizeus promised him the next day, (about the same hour that the King came unto him) *That he should have so great abundance of victuals, that two measures of barley should be sold in the market for a shekel, and a measure of flour for a shekel.* By these words of his, the King, with all his attendants, were wonderfully comforted, and made no difficulty to believe the Prophet, because that before-time they had been assured by their experience of the truth of his Prophecies; and the expectation of this day, was the cause that the necessity and misery of the present was more patiently endured. But a certain friend of the Kings, and the Governor of the third part of his Army (on whose shoulder the King at that time hapned familiarly to lean) spake unto him after this manner: *Prophet, thou tellest us incredible matters: for as it is impossible that God should rain down heaps of barley and flour from Heaven, so cannot that which thou speakest come to pass.* To whom the Prophet replied, *Thou thy self (said he) shalt see the issue hereof, but shalt not partake of it.* Which Prediction of his had a most certain effect, according as hereafter it appeareth.

It was a custom in Samaria, that they that were defiled with a leprosie, should live without the City-walls, for fear lest their conversation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they received no relief or sustenance out of it, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine, resolved amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might dye with less torture. Now having agreed upon this amongst themselves, they repaired by Night unto the Enemies Camp. At that time God began to terrifie and trouble the Syrians, and to fill their ears with a noise of Chariots and Arms, as if an Army had violently charged them. Whereupon they grew suspicious, and were so moved, that they forsook their Tents, and ran unto Adad, and told him, *That Joram King of the Israelites had entertained the King of Egypt, and the King of the Isrealites for his Confederates, whom he led out against them, and how already they had heard the noise of them that approached to bid them the battle.* Adad (whose ears were filled with no less rumor than those of the People) was amazed at their sayings: so that all of them abandoned

Jer. 18. 19. The year of the world, 3900 before Christ's Nativity, 914.

Jer. 18. 19. The year of the world, 3900 before Christ's Nativity, 914.

Jer. 31. 32. Joram threatened Elizeus's death.

1 Kings 7. 12. 17. 18. 19.

Jer. 34. 1.

Jer. 6. 5. The enemy's flight, by reason of a terror that God sent among them.

done their Camp, their Horses, Beasts of carriage, and riches, and betook them to flight, A with disorder and confusion. Those Lepers that were retired from *Samarina* into the Enemies Camp, (and of whom we have heretofore made some mention) being near unto the Camp, perceived that there was great silence in the same, and no less abundance of all things: for which cause approaching the same, and entering into a Tent, they found no body therein: whereupon they fell to eating and drinking, and that done, to beat away a quantity of the rayment and gold which they took and hid without the Camp. Afterward resorting to another Tent, they bare away likewise that which was therein, and did the like by four others, without any opposition: and conjecturing thereby that the Enemies were retired, they began to accuse themselves, because they had not given notice thereof to *Joram*, and the Inhabitants of *Samarina*. For which cause drawing near unto the Walls of the City, they cried out unto the Watch, giving them to understand in what state they had found the Enemies Camp, who told it to *Joram's* guard, so that at last it came unto his ears. Whereupon he presently sent for his Friends and Captains, and told them. That the departure of the Syrians, made him suspect some *stragem* or *ambush*: for they (said he) having lost their hope to surprize us by *Famine*, are retired, under an intent, that when we shall issue forth, and fall a spoiling of their Camp, they may come upon us, and kill us; and afterwards take our City, without any stroke struck, for which cause (said he) I advise you to keep good guard within the City, and let this retreat of our Enemies make us the more considerate.

Ver. 8.9. 10.
The Lepers
certified the Sa-
maritans of the
flight of their enemies.

Ver. 11, 12, 13;
14.
Spies sent
abroad.

1 Ver. 15, 16.
The enemies
Camp spoiled
by the *Sama-
ritans*.

Ver. 17, 18, 19.
The truth of
Gods Oracles.
The punish-
ment of In-
credulity.

1 Ki. 7. 8, 7.

Ver. 8, 9.
Elizeus is sent
unto *Adad*
to enquire
the cause of his
sickness.

Ver. 11, 12, 13;
The Prophecy
of *Adad*
death, and
Azazel's go-
vernment.
Heli. Ch. 1.
p. 105, 106, 107.

Some of his Council approved of this advice of his, and allowed his foresight, advi- C sing him to send out two Scouts on Horseback to search every quarter betwixt that and *Jordan*, to the end, that if they should be taken and slain by the Enemies ambush, their fall might give warning to the whole Army to stand upon their guard, (for fear lest they should be surprized in like manner) concluding that the loss of two Horsemen would not be very great, since perhaps they might otherwise have been cut off by famine. This advice was allowed by the King, and assented to by the rest: so that presently there were two Spies sent out, who rode along without encountering any Enemy; but they met with great quantity of victuals, and arms, cast away and abandoned by the *Syrians*, to the intent they might flee away with greater expedition. Which when the King understood, he suffered the People to issue out, and spoil the Camp; who took therein things of no small value, much gold and silver, and troops of all sorts of Cattel: and besides that, they found so great a quantity of wheat and barley, that they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was so great quantity of Corn, that two measures of barley were sold but for one sicle, and a measure of wheat for a sicle, according as *Elizeus* had prophesied. Now the measure which we call *Sat*, containeth an Italian bushel and an half. But the Captain of the third part of the Army, was he only that enjoyed no part of this benefit; for being appointed by the King to have the keeping of the gate, and to restrain the multitude from headlong pressing out, for fear lest thrusting one another, some of them should be trodden under foot, and slain, he himself was trodden upon, and slain, (accord- E ing as the Prophet had foretold) for that he only amongst the rest would not give credit to that which he had said, touching the great abundance of victuals that they should enjoy.

When *Adad* King of the *Syrians* was safely returned to *Damascus*, and knew that God had suffered such a confusion and fear to fall both on him and his Army, and that it had not hapned by reason that the Enemy sallied out upon him; he was much discouraged, to see that God was so displeased with him, and through anguish and agony of mind, fell sick: and for that (at that very time) *Elizeus* was come unto *Damascus*, *Adad* being informed thereof, sent *Azael* (who was one of his most trusty servants) unto him, to prevent him, and consult with him concerning his sickness, whether he should recover or p no. Hereupon *Azael* loaded 40 Camels with the fairest and most honourable Presents, that either *Damascus*, or the Princes Royal Court afforded; and repaireing to *Elizeus*, saluted him very courteously, telling him, That he was sent unto him by King *Adad*, to present him, and to ask counsel of him touching his malady, whether he should recover? The Prophet told him, That he should certainly dye; but advised him not to carry the King any tidings thereof. *Azael* hearing thereof, was much grieved; and *Elizeus* himself began to weep, so that the tears fell from his eyes abundantly, in that he foresaw how many evils the People should suffer after the decease of *Adad*. And when *Azael* demanded him the cause, wherefore he was so discomfited? *Elizeus* (said he) for the compassion that I have of the People of *Israel*, by reason of those calamities which they shall endure by thy means. For thou shalt kill the better sort of them, and shalt burn their strongest Cities: thou shalt murder their Infants, and dash them against the stones, and shalt open the Womens wombs that are with child. *Azael*

H *Azael* answered, What force is there in me to execute these things? *Elizeus* said unto him, That God had certified him that he should be King of *Syria*. When *Azael* was returned back unto *Adad*, he signified nothing unto him but glad tidings, touching his sickness: but the next day he cast a wet cloth upon him, and strangled him, and seized the kingdom into his own hands. This Prince was a man fit for government, and well-beloved among the *Syrians*, and common People of *Damascus*, who even until this day honour *Adad* and *Azael* his Successor as gods, by reason of their benefits; and those Temples which were built by them, which adorn the City of *Damascus*. For every day do they celebrate feasts in memory of these Kings, and honour of them, by reason of their antiquity, not knowing that they were modern, and such as reigned not past 100 years since. But *Joram*, King of *Israel*, hearing of the death of *Adad*, began to give over his fear, and cast off that suspicion which he had conceived of him, rejoicing that yet at last he might have liberty to live in peace. The other *Joram*, King of *Jerusalem*, (for he likewise was so called, as we have heretofore declared) by murdering of his brethren and his fathers friends, who were Governors, obtained the Kingdom, and became so wicked and impious, as he differed in nothing from the Kings of *Israel*, who transgressed the first laws and ordinances of the *Hebrews*, and perverted the service of God. For *Athalia*, *Achabs* daughter, (his Wife) taught him to execute divers mischiefes, and amongst the rest, to adore strange gods. This notwithstanding, God would not altogether abolish his race, by reason of his promise made unto *David*: yet he omitted not daily to introduce new I impieties, and corrupt the ancient laws of his forefathers. Mean-while it came to pass, that the *Idumeans* revolted, and slew their King, who had been before-time subject unto *Jehoshaphat*, *Jorams* father, and in his place established another to their own liking. For which cause, *Joram* invaded *Idumea* by Night with his Horses and Chariots, and spoiled the Country round about his Kingdom, without passing any further: yet profited he nothing in so doing; for all of them revolted from him, and amongst the rest, the Inhabitants of the Country of *Labia*. But so great was the fury of this Man, that he constrained the People to ascend the high mountains, and adore strange gods. Yet whilst he behav'd himself in this manner, and utterly rooted out of his thoughts the laws of his forefathers, there was a Letter brought unto him from the Prophet *Eliaz*, which certified him that God would do justice upon him, because he had forsaken the ways of his forefathers, and followed the impieties of the Kings of *Israel*, constraining the Tribe of *Juda*, and the Inhabitants of *Jerusalem*, to forsake the service of their God, to serve Idols, as *Achab* had constrained the *Israelites* to do: Furthermore, because he had murdered his brethren, and slain upright and virtuous men. The Prophet likewise certified him by Letters, what punishment he should suffer; namely, the ruine of his People, the death of his Wives and Children, and lastly his own death: which should happen unto him by a sickness in his belly, wherewith he should be so tormented, that his entrails strangely rotting within him, should drop out, and that he himself should see his misery, which should be such, as neither might be recovered by medicine, or should ever leave him, until M he had finished his days. These things did *Eliaz* denounce unto him by his Letters.

Ver. 18;
Joram, im-
piety.

The *Idumea*
ans revolts.
Ver. 24.

2 Chron. 21. 12
Joram's wicked-
ness, repro-
ved by *Eliaz's*
Letters.

CHAP. III.

Joram's Army is discomfited, all his sons are slain except one: and himself, finally, dyeth a miserable death.

N OT long after, the *Arabians* that dwell towards *Ethiopia*, confederating themselves with other *Barbarians*, invaded *Joram's* Country, and spoiled the same, and ran- sacked the Kings House, and slew his Sons and Daughters, and left him but one only Son called *Ochozias*, who escaped from his Enemies hands. After this adversity, he himself was stricken with a long sickness, according as the Prophet had foretold him; and God N visited him with a disease in his bowels, whereof he dyed miserably: the People likewise handled his body ignominiously; supposing, that being cut off in that sort by Gods displeasure, he was unworthy of a Royal Funeral, for he was not buried in the Sepulchre of the Kings, neither was any honor done unto him. He lived 40 years, and reigned eight: they made *Ochozias* King.

The expedien-
cy of the *Arabs*
against *Joram*.
2 Chron. 21
16, 17, 18.
Ver. 19, 20.

CHAP. IV.

The King of Damascus maketh War against the King of Israel.

Joram King of *Israel*, hoping to recover *Ramath* in *Galaad* from the *Assyrians*, after he O had made great preparations for War, led his Army against it. In this siege he was hurt by an Arrow shot by a certain *Syrian*, and retired himself into the City of *Jezreel*, until he should recover of his wound, (leaving *Jehu* with his Army at *Ramath*, who took the City) intending to make War against the *Syrians*. But *Elizeus* sent one of his disciples to *Ramath*, I

2 Kings 8. 25;
Joram's
wound, Ch. 6.
Joram's expe-
dition against
Eliaz.

gave him holy oyl, willed him to anoint *Jehu*, and to say, *That God had chosen and anointed him for King*; and after he had given him some other instructions, he commanded him to depart, as one that flieth, making no man privy to it. When this disciple of his came to the City, he found *Jehu* in the midst of the Captains of War, (as *Elizaeus* had told him) and drawing near, he told him, *That he would communicate certain secrets unto him*; for which cause he arose and follow'd him. Whereupon the young man taking out the oyl poured it on his head, saying, *That God had chosen him to exterminate the race of Achab, and revenge the blood of the Prophets unjustly murdered by Jezabel*: and that both he and his house might be brought to nought in like sort, as the sons of *Jeroboam*, the son of *Nebat*, and the children of *Baia*, were extinguished for their impiety; so that none of the race of *Achab* might survive in the world. As soon as he had spoken thus, he issued out of the chamber, that he might not be discovered by any of the Army. Now when *Jehu* came out, he returned to his place to his Captains, who besought him to declare unto them, wherefore the young man came unto him? (allegding, that they supposed him to be out of his wits. *Truly* (said he) *you have divined well*; for he hath talked unto me after the manner of a mad man; wherein he told them what he had said unto him, namely, how God had chosen him to be King over the people.

As soon as he had spoke, every one of them cast off their garments, and spread them before him, and sounding a Trumpet, they proclaimed *Jehu* King; who assembling his Army, determined to conduct them toward the City of *Jezrael* against *Joram* (wholay there to recover his wound which he had received at the siege of *Ramath*, in *Galaad*, as we have heretofore declared.) Thither also resorted in the way of friendship and consanguinity, *Ochozias* King of *Jerusalem* to visit *Joram*, and to see how he was recovered of his wound: for he was his nephew, and son unto his sister, as we have said before. *Jehu* desirous to surprize *Joram* and his followers, on the sudden gave command, that none of the Soldiers should run before, to give any intelligence of his repair unto *Joram*, alleging, that it should be a demonstration of their good will towards him: whereas contrariwise, they that did otherwise, declared that they held him not for their King.

C H A P. V.

Joram with all his Race is slain by Jehu: Ochozias King of Jerusalem is likewise slain.

THE Men of War were very joyful to execute this his command, and guarded the ways, that no Man might secretly steal into *Jezrael*, and bare tydings of that which had hapned. Mean-while, *Jehu*, attended by his choicest Horsemen, and mounted in his Chariot, marched towards *Jezrael*. And when he drew near unto the City, the Centinel that was appointed by *Joram* to discover those that repaired to the City, perceived *Jehu* resorting thither with a multitude of attendants, and told *Joram* that a Troop of Horsemen were at hand. Whereupon a Scout was sent out to discover who they were; who drawing near unto *Jehu*, asked him what News there was in the Army? telling him, that the King was desirous to know the same. *Jehu* willed him to take no care thereof, but to folow after him. The Centinel perceiving this, certified *Joram*, that the Messenger whom he had sent, went along with them that came, and followed their General. Whereupon the King sent out a Messenger the second time, and *Jehu* commanded him to attend him, as he did the first: which the Centinel signified to *Joram* likewise, who thereupon took his Chariot to meet them, accompanied with *Ochozias*, King of *Jerusalem*, who (as we have said) was come to the City, to see how the King was recovered of his hurt, because he was allied unto him. But *Jehu* marched on in good array, till *Joram* meeting him in the field of *Naboth*, asked him how the Army did? who instead of returning an answer, reviled him bitterly, and called him the son of a Poisoner, and of an Harlot. For which cause, *Joram* (fearing his turbulent spirit, and suspecting he designed some Treason against him) fled away as swiftly as his Chariot could be driven; telling *Ochozias*, that they were both of them betrayed: but *Jehu* flung a Dart at him, and pierced him thorow the heart. Whereupon *Joram* instantly fell on his knees, and dyed. Hereupon *Jehu* commanded *Badac* to cast *Joram's* body into *Naboth's* field, remembering him of the Prophecy of *Elias* foretold to *Achab*, who murdered *Naboth*: namely, *That he and his Race should dye in that field*. For sitting behind *Achab's* Chariot, he heard these words pronounced by the Prophet: in effect it so fell out as he had prophesied. When *Joram* was fallen down, *Ochozias* was afraid to be slain: for which cause, he turned his Chariot to take another way, hoping that *Jehu* would not discover him. But he was overtaken in a steep way, and was hurt with an Arrow: whereupon he forsook his Chariot, and being mounted on a swift Horse, posted to *Mageddo*, where, after his wounds had been dressed some few days, he desceased, and was carried to *Jerusalem*, and buried there, after he had reigned one year, and surpassed his father in wickedness.

C H A P.

R

C H A P. VI.

Jehu reigneth over Israel, and keepeth his Court in Samaria; and after him, his Progeny, to the fourth generation.

AT such time as *Jehu* arrived at *Jezrael*, *Jezabel* being on the top of a Tower in her Princely Robes, cried out; *O truly servant* (said she) *that hath slain his Master!* He looking upward, asked her what he was, commanding her to come down unto him: at length he charged her Eunuchs to cast her down from the top of the Tower: in her fall, she besprinkled the walls with her blood, and as soon as she came to ground her body was trampled under the horses feet, until she died. That done, *Jehu* repaired to the Palace with his friends, and reposed himself there, commanding his servants that they should bury *Jezabel's* (in respect of the Royal Race from whence she was descended) but they to whom the charge of the obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs. *Jehu* certified hereof, wondred at the prophecy of *Elias*, who had foretold that *Jezabel* should die in that sort in *Jezrael*.

Now *Achab's* seventy Sons being brought up in *Samaria*, *Jehu* sent two Letters, the one unto the Masters of the infants, the other to the Governors of the City, giving them to understand, that they should choole one of the most vertuous amongst *Achab's* children, to reign as King over them, because they had a multitude of strong Chariots, horses, Armor, men, and strong Cities; to the end, that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to sound how the Samaritans were affected towards him.) When the Governors and Tutors had received these Letters, they were afraid, and made account that they could prevail nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him, acknowledging him for their Sovereign; and offering themselves in all duty, to be under his subjection. Whereupon *Jehu* sent back unto them again commanding them, that (to express their obedience) they should send him the heads of *Achab's* children, divided from their shoulders. Which command of his they failed not to execute, but presently packed up the heads in panniers, and sent them unto him to *Jezrael*. As soon as they were brought thither, tidings thereof were carried to *Jehu*, as he sat at supper with his friends, who commanded that they should be laid in two heaps, at the City gates, on either side thereof. Which done, he issued out as soon as it was day, to see them; and beholding them, he began to tell those, that accompanied him, that he had voluntarily Armed himself against his Master, and slew him: but as touching those whom they saw there, he had no wayes layd hands on them. His only intent was, that all men should know, that all that which hapned unto *Achab's* race, was done by the ordinance of God, and that his house was destroyed according as *Elias* had foretold. And after he had slain and dispatched both these and all those that were

found to be of *Achab's* race amongst the Israelites, he went unto *Samaria*: and meeting by the way with *Ochozias's* household Servants (who was King of *Jerusalem*) he asked them, whither they went? who answered him, that they went to salute *Joram* and their King *Ochozias*, (for they knew not as yet that they were both of them slain.) Hereupon *Jehu* commanded his Servants to lay hands on them, and put them to the sword, notwithstanding, they were forty two in number. After them, he met with a virtuous man called *Jonadab*, (who in times past had been his ancient friend) who embracing him, praised his forwardness, in that he had performed all things according to the Will of God, in abolishing *Achab's* house. *Jehu* caused him to come up to him, into his Chariot, and accompany him to *Samaria*, telling him, that he should see that he would spare no wicked man, but would punish all the false Prophets, and tellers of lies, and abusers of the people, who had made them forsake the true service of God, and adore strange gods: because that which is most acceptable to a good man is to behold the punishment of the wicked. *Jonadab* persuaded by these words, mounted up into his Chariot, and went with him to *Samaria*; and after *Jehu* had sought out *Achab's* kindred, he put them to death: and intending that no one of his false Prophets and Priests should escape his hands, he assembled them together by a subtil policy. For gathering the people together, he protested that he would have twice as many gods as *Achab* had: willing that all the Priests that belonged unto them, should present themselves, for that he intended to celebrate most magnificent sacrifices to *Achab's* gods; protesting that whatsoever Priest should be absent, he should lose his head. Now this god whom *Achab* honored, was called *Baal*. Having in this sort assigned a day wherein he would offer sacrifice, he sent thorow all the Countrey of *Israel* charging all *Baal's* Priests to repair unto him, and commanding that each of them should

The year of the World, 3060, before Christ's Nativity, 904.

2 Kings 9, 1, 10, 6. Jehu, by Gods commandment anointed King.

Ver. 11.

Ver. 13.

Ver. 17, ad 23.

Ver. 24. Jehu's slaughter.

Ver. 25, 26. The truth of Elias Prophecy.

Ver. 27. The death of Ochozias King of Jerusalem, and his burial.

The year of the World, 3060, before Christ's Nativity, 904.

2 Kings 10, 30, 31. Alimoon example of Gods Judgment.

Achab's 70 children slain in Samaria.

The rooting out of Achab's line.

2 Kings 11, 13, 14. The slaughter of Ochozias's servants.

The year of the
World, 3661.
Before Christ's
Nativity,
401.
v. 18, ad 28.
he slaughter
of Baal's
Priests.

should have their vestments given them. As soon as they were apparelled, he reformed A to his lodging, accompanied with his friend *Jonadab*, and commanded that a search should be made amongst them, to espy whether any one of a contrary quality or condition were mixed with them: for that he intended that no stranger should be amongst the Priests. When therefore he understood that none but the Priests were in that assembly, even at such time as they begin to offer sacrifice, he caused them to be inclosed by four-score Soldiers (whom he esteemed to be most truly) commanding them to kill the false Prophets, and to punish them according to the custom of their forefathers, which had already too long been neglected; dreadfully threatening all those, who should any way omit to root out the name and memory of these wretches out of the world. They therefore slew all those Priests, and guarded the Kings Palace; and in so doing, cleared B Samaria of forrain gods. This *Baal* was the god of the *Tyrians* (for whom *Achab* built a Temple in *Samaria*, intending thereby to content *Jthobaal* the King of the *Tyrians* and *Sidonians*) to whom he assigned Priests, and honoured him with all sorts of sacrifice. After this Idol was exterminated, *Jehu* suffered the *Israelites* to adore golden calves. When this execution was performed in punishing the wicked, God (to whom this action of his was acceptable) told *Jehu*, by his Prophet, that his children should enjoy the Kingdom of *Israel* to the fourth generation. This was *Jehu's* state.

CHAP. VII.

Athalia reigned five years in Jerusalem: and after she was slain by the High Priest, *Joas* is proclaimed King.

Helel & Ruf-
stan, cap. 7.
2 Kings, 12. 1.
v. 3.
Athalia root-
ed out all the
rival blood,
on's *Joas*
Ochozias Son
is saved.

Athalia, *Achab's* daughter, hearing news of the death of her Brother *Joram*, and her Son *Ochozias*, together with her utter ruin of all the Royal posterity, bethought herself to extinguish *David's* memory, and in such sort to root it out, that no one of that line should remain alive to enjoy the Kingdom hereafter: which when she had concluded in her heart, she began to put in execution. Yet notwithstanding, one of *Ochozias* Sons escaped her bloody hands, by this means. *Ochozias* had a sister by his fathers side, whose name was *Josabetha*, who was married to *Jotham* the High Priest; who entering into the Kings Palace, and finding *Joas* at that time but one year of age, hidden with his nurse among the dead, took both him and his nurse, and locked them up in a closet within the Temple, where *Joiada* her husband and she did secretly preserve them for the space of five years, during which time *Athalia* reigned in Jerusalem over the two Tribes.

v. 4, ad 12.
F. at by *Joi-
da's* means,
who was the
High Priest,
created King.

About the seventh year, *Joiada* conferred with five Centurions, and persuaded them to oppose themselves with mutual consent against *Athalias* proceedings, and to secure the Kingdom for little *Joas*. Whereupon giving and receiving promises of secrecy the one unto the other, they confidently addressed themselves to execute their intended purposes, after this manner. They whom the High Priest had chosen to execute this fact, went thorow all the Countrey, and gathered the Priests and Levites together, with all the Governours of the Tribes, and afterwards returned and brought them to Jerusalem to the High Priest, who made them take an oath, that they would keep secret that which he should inform them of, as a thing that required secrecy, and men of courage and resolution to perform the same. As soon as he had assured them by oath, he brought forth the little child whom he had till that time preserved, and said unto them: Behold your King, who is of that race, which (as you know) was chosen by God to reign over you for ever: I therefore think it fit that the third part of your Guard shall keep him within the Temple, and that the fourth make their watch round about the same. Another company shall have the guard of the great gate that leadeth to the Palace: as for the rest of the people, let them remain disarmed within the Temple, and suffer no armed men to enter therein, except the Priest only. He appointed also another company of Priests and Levites to be about the King, with javelins and drawn swords, charging them that whosoever durst be so bold to enter the Temple armed, they should presently put him to the sword, and laying all fear aside, to attend the safety and guard of the Kings person. They being obedient to that which the High Priest had commanded them in effect expressed their readiness: whereupon *Joiada* opening the Arsenal, (which in times past was prepared by *David*) distributed amongst the Centurions, Levites and Priests, all the javelins, quivers, and all other sort of Arms that were therein, and disposed all them that were armed, round about the people, joynd hand in hand to hinder any one from entering in amongst them that were not of that faction. Afterwards bringing out the infant *Joas* into the midst of the company, they set the Royal Crown on his head, and *Joiada*, after he had anointed him with oyl, proclaimed him King: whereupon all the people rejoiced, and clapping their hands, cried out, God save the King.

Athalia

H *Athalia* hearing this noise and applause, beyond all hope, was greatly troubled, and with those soldiers which she had about her, the hastily issued out of the Palace; and coming to the Temple, the Priests admitted her: as for the rest of the men of War that followed her, they that by the High Priests ordinance begirt the Temple, would not suffer them to enter with her. Now when *Athalia* saw the child standing before the Tabernacle with the Royal Crown on his head, the rent her garments, and storming through despite, she cried out and commanded that the Traitor should be slain, that had thus betrayed her, and sought to dispossess her of her Kingdom. But *Joiada* called the Centurions and commanded them to carry *Athalia* out to the brook *Cedron*, and there to kill her (because he would not permit that the Temple should be defiled with her cursed blood.) Moreover he charged them, that if any one should attempt to rescue her, they should kill them likewise. Hereupon they (that were appointed to execute this his command) took her, and led her without the gates of the Kings Mules, and there slew her. After that *Athalia* was in this manner executed, *Joiada* assembled the people, and the men of War in the Temple, binding them all by an Oath, to yield the King their faithful service, and to procure the prosperity of the Kingdom. Secondly, he made the King swear in like manner, that he would maintain the service of God, and in no manner dilate *Moses* Laws. That done, they ran unto *Baal's* Temple (which *Athalia* and her husband *Joram* had built to the dishonour of God, and their fore-fathers, and for the honour of *Achab*) and levelled it with the ground, and put to death their High Priest called *Mathan*. The charge and guard of the Temple, *Joiada* committed to the Priests and Levites, according to the other establish by *David*, with commandment twice a day to offer their ordinary burnt offerings, and to make perfumes, according to the Law. He appointed also certain of the Levites to be porters to guard the Temple, to the intent that no unclean thing should enter the same unespied: and after he had ordained these things, with the Centurions and Governors, and with all the people, he took *Joas* and led him out of the Temple, and attended him to the Palace, and having placed him on the Royal Throne, all the people cried, God save the King, and banqueted and feasted for divers days. Thus after the death of *Athalia*, the City was at quiet. *Joas* was seven years old at such time as he was made King, his mother was called *Sabia*, and was of the Town *Berfab*. He carefully observed the Laws, and highly affected the service of God all his life time: and when he grew to mans estate, he married two Wives which the High Priest gave him, by whom he had Sons and Daughters. This is all that I have thought good to declare as concerning *Joas*, bosh how he escaped *Athalias* treasons, and obtained the Kingdom.

CHAP. VIII.

Azazel King of Damascus levyeth an Army, and first of all assaulteth the *Israelites* and after marcheth forward against Jerusalem.

M *But* *Azazel* King of Syria making War against the *Israelites*, and against their King *Jehu*, destroyed the Countrey on the other side of *Jordan*, and all the Eastern tract inhabited by the *Benbenites*, *Gadites*, and *Manassites*. Furthermore, he burnt and spoiled *Galaad*, and *Bathanea*, violating and outraging all those that he met withal. For *Jehu* went not out against him to resist him, but (being become a contemner of God, and his Laws) he died after he had reigned seven and twenty years over the *Israelites*: he was buried in *Samaria*, and left behind him *Joas* his Son to succeed him in his Kingdom. But *Joas* King of Jerusalem was desirous to repair the Temple: for which cause, calling unto him *Joiada* the High Priest, he commanded him to send, thorow all the Countrey the Levites and Priests, and to levy upon every one of their heads half a sicle of silver, for the building and reparation of the Temple, which was fallen to decay in *Joram*, *Athalia*, and her successors times. But the High Priest would not obey him herein, knowing well no man would willingly disburse money. But in the three and twentieth year of his reign, the King sent both for *Joiada*, and the Levites also, and expostulated with them for disobeying his commandment, enjoying them from that time forth to provide for the building of the Temple. Whereupon the High Priest used present dispatch in levying the money, wherewith the people were well pleased. He therefore made a chest of wood closed on every side (except that on the upper lid thereof, there was a little cranny left open) which he placed near unto the Altar, commanding that every one should offer according to his devotion, and put in his offering thorow the cranny into the coffer, to be employed in the repairing of the Temple: whereunto all the people shewed themselves affectionate: so that they gathered together a great quantity of Gold and Silver, with great zeal; and when the coffer was filled, it was emptied, and the account thereof

The year of the
World, 3669.
Before Christ's
Nativity,
393.
v. 13, ad 30.
Athalia was
punished.

v. 17.
The King and
the people
joynd by
oath to serve
God.

v. 18.
The restoring
of Gods Tem-
ple.

v. 18, 12. 13
ad 16.
Joas piety
during *Joas*
days.

2 Kings, 11. 13
ad 16.
Helel & Ruf-
stan cap. 8.
The War be-
tween *Azazel*
and *Jehu*.

2 Chron. 24.
ad 14.
The restoring
of the Temple.

thereof taken and sum'd up by the Secretary and High Priest in the Kings presence, A and afterwards was brought together into one place; assigned for it, which order was observed every day. And when it was supposed that there was sufficient money gathered, the High Priest *Joiada*, and King *Joas* hired Masons, and Carpenters, and prepared great beams of excellent Timber.

After that the Temple was repaired, they employed the remainder of Gold and Silver (which was of no small quantity) to make cups, pots, and vessels, and other utensils; and every day offered their sacrifice of great value upon the Altar, and this custom was continued so long as *Joiada* lived. But after his decease (which hapned in the hundred and thirtieth year of his age, after he had lived a just and upright life, and was interred in the sepulchre of *David* in *Jerusalem*, because he had established the Kingdom in *David*'s posterity) King *Joas* had no more care to serve God, and with him the rest of the Governours of the people were corrupted, so that they broke the laws and ordinances of their forefathers. For which cause God being provoked by this change, and incensed against the King and the rest, sent his Prophets unto them, to protest against them, and expostulate with them for their offences, and to withdraw them from their iniquity. But they pursued sin the more vehemently; so that neither the punishments, by which they, who had offended God before-times, had been plagued, with all their posterities; neither all the advertisements given them by the Prophets, could induce them to amend: or to forsake those sins wherein they were engaged: but, that which is worst, King *Joas* stoned *Zachary*, *Joiada*'s Son, and put him to death in the Temple, forgetting himself most ungratefully of the benefits he had received from his Father. And the occasion was, for that *Zachary* having received a charge from God to prophesy, came into the midst of the people, and counsell'd both them and him to follow justice, foretelling them that they should be grievously punished, except they did believe. This *Zachary* did at his death call God to witness to judge of those calamities he endured, suffering a violent death for the good counsel which he had given them, and the benefits which his Father had in times past done unto *Joas*. But many days passed not, before the King suffered due punishment for these misdeeds. For *Azael* King of the *Syrians* invaded his Country, and after he had first of all ruined *Girih*, he marched forward with an intent to besiege him at last in *Jerusalem*. *Joas* desperate of all succors, emptied all the treasures of the Temple, and those of the Kings, and took away the presents that were hung up in the Temple, and sent them to the *Syrians* raising the siege by this means, lest he should be drawn into hazard to lose all. The *Syrians*, pacified with so great riches, and abundant treasure, suffered not his Army to pass to *Jerusalem*. After this, *Joas* was seized with a grievous sickness, and (to the intent that the death of *Zachary* the Son of *Joiada* might not escape unrevenged) his friends conspired against him, and he died by their hands. He was entombed in *Jerusalem*, but not in the sepulchre of his Ancestors, because he had fallen from God: He lived seven and forty years.

C H A P. IX.

Amasias King of Jerusalem made War against the Idumians and Amalechites, and obtained the victory.

Amasias his Son succeeded him in the Kingdom. But in the 21 year of *Joas*'s reign, *Ioachas*, the Son of *Jehu*, took possession of the Kingdom of *Israel* in *Samaria*, and reigned for the space of seventeen years. But he followed not his Fathers steps, but rather behaving himself impiously, according as his predecessors in the Kingdom, and contemners of God had done: For which cause the King of *Syria* subdued him, and cut off a great part of his dominions, and took his greatest Cities from him, and defeated his Armies: so that at length he had but ten thousand footmen, and five hundred horsemen. All which hapned to the *Israelites* according to the prophecy of *Elizeus*, which he foretold unto *Azael*; at such time as he prophesied unto him, that he should reign over the *Syrians*, and them of *Damascus*, after that he had murdered his master. *Ioachas*, being in this extremity, had his recourse to God in prayer and supplication, beseeching him that it might please him to deliver him from the hands of *Azael*, and not suffer him to be under subjection and thralldom unto him.

God (that regardeth the penitent as if they had been innocent, and that gently chastiseth those whom he might utterly exterminate, if he so pleased) gave him assurance against the War and danger, so that the Country (having obtained peace) recovered her former state and prosperity. When *Ioachas* was dead, his Son succeeded him in the government, and began to reign over the *Israelites* in *Samaria*, in the 37 year of *Joas* King of *Juda*. (For this King of *Israel* was called *Joas*, as well as he that reigned in *Jerusalem*.)

Jerusalem: he governed the Kingdom sixteen years. He was a good man, and was not like unto *Ioachas* his Father. About this time *Elizeus* the Prophet was very old, and fell sick: the King of *Israel* came to visit him, and finding him in the extremity, and past hope of recovery, he began to weep and lament, calling him his Father, and his armour, because that during his life, he had never occasion to use the sword against the Enemy; but that by means of his predictions he had always the upper hand of them without fighting: that now he departed this life, and left him disarmed to the mercy of the *Syrians*, and other his enemies; so that he was not secure of liberty, nor life, but that he rather wished to die with him than live in those dangers.

Elizeus being moved with these complaints, comforted the King that lamented in this fort, and commanding him to draw his Bow that he had brought with him (for the King had bent the same) *Elizeus* said unto him, Draw, and he shot three Arrows, and gave over at the fourth. *Ob said Elizeus if thou hadst shot more Arrows, thou hadst utterly ruined the Kingdom of the Syrians: and since thou hast contented thyself with shooting thrice only, thou shalt overthrow the Syrians in three battles, which thou shalt fight against them, and shalt recover the Country they have taken from thy Father.* After the King understood these things, he departed, (and not long after the Prophet died) who was renowned for his justice, and beloved of God, who shewed miraculous and incredible works by his prophecies, and such as the *Hebrews* ought to keep in perpetual remembrance, and was buried magnificently, according as it behoved a man, who was so highly favoured by God.

It chanced about that time, that certain thieves having cast the body of a man that was murdered by them, upon the body of the Prophet where he lay buried, the dead body returned to life. Which made it appear that God had given him a power of working miracles not only in his life time, but also after his death. After the death of *Azael* King of *Syria*, *Adad* his Son obtained the Kingdom against whom *Joas* King of *Israel* made War, and having overcome him three times, he recovered all that Country and those Cities, and Towns, that *Azael* his Father had conquered before him, (All which came to pass according as *Elizeus* had prophesied.) After that *Joas* was dead, the Kingdom fell to *Jeroboam* his Son.

C H A P. X.

Amasias making War against Joas King of Israel, is overcome.

The tenth year of the reign of *Joas* King of *Israel*, *Amasias* reigned over the Tribe of *Juda* in *Jerusalem*: his mother was called *Judab*, and was a Citizen of *Jerusalem*. He was very careful to maintain justice (notwithstanding he was very young.) And having taken upon him the Government of the Kingdom, he resolved with himself, that he ought first of all to revenge the death of his father *Joas*, who was traitorously slain by his friends: he therefore laid hands on them, and put them all to the sword (yet extended he not his displeasure to their children, but conformed his actions according to the Laws of *Moses*; which saith, that it is not lawful to punish their children for their Fathers offences.) He afterwards levied an Army of the Tribes of *Juda* and *Benjamin*, and chose such as were in the flower of their years, and about twenty years of age: the number of which amounted to three hundred thousand men, whom he divided into Centuries. He sent also to the King of *Israel*, and hired an hundred thousand of his armed men for an hundred talents of Silver, because he intended to make War upon the *Amalechites*, *Idumians* and *Gabellites*. Now whilst he made this preparation, and was in a readiness to undertake this exploit, a certain Prophet counsel'd him to dismiss the *Israelites* that he had with him, because they were wicked men, signifying unto him from God, that if he were followed by them in that War, he should be overcome: and on the other side, that he should have the upper hand over his Enemies if he fought with a few men, according to Gods direction. Hereupon the King was moved (because he had already paid the *Israelites* their wages) but the Prophet ceased not to exhort him to do that which was pleasing in Gods sight, who would give him silver in abundance. Hereupon he dismissed them, telling them that he freely gave them their pay; and he with the forces of his owne Kingdom marched out against those Nations, and fought with them, and overcame them, and slew ten thousand of them, and took no less number of Prisoners (whom he afterwards caused to be led to a high Rock that bounded upon *Arabia*, and from thence cast them down headlong) and over all these Nations he recovered a great booty, and brought home much riches.

Whilst *Amasias* stood upon these terms, the *Israelites* (that had taken wages of him, and were cashiered by him) conceived a displeasure against him, supposing themselves

to be injured by him, as if he had dismissed them for want of courage. For which A cause they invaded his Country, and spoiled it as far as *Bethfemer*, and carried away a great quantity of Cattel, and slew three thousand men. But the victory and success made *Amasias* proud, so that he began to forget God, who was the Author thereof, and gave honour to those gods which he brought from the Country of the *Amalechites*. Whereupon a Prophet came unto him and said, that he wondered that he should esteem them for gods, who had so little availed them who honoured them, and had delivered them into his hands, so that divers of them were put to death, and divers led away Prisoners, which they themselves had brought unto *Jerusalem*, according to the custom of War. These words moved the King unto displeasure, so that he commanded the Prophet to keep silence, threatening him to punish him, if he intermeddled with his affairs any more. Who answered him, that he would no farther urge him, yet withal he fore-propheciated unto him, that God would not suffer this his innovation to rest unpunished. Anon after *Amasias* (not able to keep a moderation amidst his affluence and prosperity but waxing more insolent against almighty God, by whom he possessed the blessings he enjoyed) in the height of his pride wrote to *Joas* King of *Israel*, commanding him to yield him homage according as in times past the *Israelites* were subject to *David* and *Solomon*; threatening him, that if he refused to do him service, he would enforce him to decide the controversy by Arms: to whom the *Israelite* replied thus King *Joas* to King *Amasias*. There was in the mountain of *Libanus* a Cypress Tree of great height, to whom a little this he wrote, demanding of him his Daughter in marriage for his Son. But during this treaty, there came a certain wild beast, that trod down theistle. Let this example admonish and disswade thee from attempting of too mighty matters, neither grow proud of thy last victory, against the *Amalechites*, lest through thy presumption, thou expose both thy Wife and fortune to the uncertain hazard of War. When *Amasias* had perused this answer of his, he was more enraged: (God also as it seemed pricked him forward, to the intent to chastise those iniquities that were committed by him.) When therefore he had drawn his Army into the field, and both the Armies were upon the point to joyn Battel, a sudden fear and discouragement seized him (such as God in his displeasure is accustomed to inflict) which made *Amasias* turn his back: so that (by the apprehension they had conceived) they were scattered before they came to handy strokes; and *Amasias* being left alone, was taken prisoner. *Joas* threatened that except he persuaded the inhabitants of *Jerusalem* to open their gates, and to receive both him and his Army into the City, he would put him to death. For which cause *Amasias* (constrained by necessity and fear of death,) wrought so far that his enemies were received into *Jerusalem*, who made a breach of three hundred Cubits in their wall; thorow which *Amasias* was led captive into *Jerusalem*. In this manner *Joas* was made master of the City, who afterwards carried away the Treasures of the Temple, and took away the Gold and Silver that *Amasias* had in his Palace: and having in this sort ransomed him from captivity, he returned back again into *Samaria*. This happened in the fourteenth year of the reign of *Amasias*, who afterwards fled into the City of *Lachis* to avoid the conspiracy of his domestick friends, by whom notwithstanding he was surprized, and slain: his body was royally intombed in *Jerusalem*. Thus died *Amasias*, for introducing innovations in contempt of God; he lived fifty four years, and reigned twenty and nine; and his Son *Ozias* succeeded him in the Kingdom.

C H A P. XI.

How Ozias overcame the neighbouring Nations.

But in the fifteenth year of the reign of *Amasias*, *Jeroboam*, *Joas* Son, began to reign over the *Israelites* in *Samaria*, and enjoyed the Kingdom for the space of forty years. This King dishonoured God, and offended him grievously by worshipping of Idols, and divers absurd and strange actions, by which he heaped many miseries on the *Israelites* heads. To him there came a certain Prophet called *Izon*, who prophesied unto him, that he should make War against the *Syrians*, and that he should overcome them, and enlarge his Kingdom to the Northward, as far as the City of *Amathis*; and to the Southward as far as the Lake *Asphaltites* (for these in times past were the limits of the Country of *Canaan*, according as *Joshua* had set the bounds thereof.) *Jeroboam*, encouraged by his prophecy led forth his Army against the *Syrians*, and spoiled all their Country (according to the prophecy of *Izon*.) And since I have promised to give an exact History in writing of all those things that hapned in our Nation, methinks it will not be amiss to declare that which I have found written of this Prophet in our *Hebrew* Chronicles. This man being commanded by God to repair unto the King-

dom of *Ninus*, and proclaimed that which should happen to the City of *Ninivie* (namely, that the government thereof should be abolished;) through fear which he conceived repaired not thither, but fled from Gods presence into a City called *Joppa*; where finding a Ship he entered the same, and sailed towards *Tharsis* in *Cilicia*. But their arose so vehement a tempest upon the Sea, that the vessel was ready to be drowned, and both the Mariners, Master and Owners of the ship, made their vow of thanksgiving unto God: if they might escape from this tempest: but *Jonas* hid himself and covered his face taking no notice of the rest. When therefore the turbulent waves, raised by violent winds, increased more and more; the Mariners and passengers began to imagine amongst themselves, that some one of them in the Bark had caused that tempest: Whereupon they agreed amongst themselves to cast lots, to know which of them was the occasion of their danger. Which done, the lot fell upon *Jonas*: who being demanded whence he was, and for what business he travelled? answered them, that he was an *Hebrew* by Nation, and a Prophet of the most High God; and counselled them, that if they would be secured from that danger, they should cast him into the Sea, because it was he only that was the cause of that tempest. Notwithstanding this confession of his, they durst not perform that which he desired, supposing that it would be an act of great impiety, in that sort, to thrust a stranger into that manifest perdition, whose life had been committed to their trust. But since the storm more and more increased and grew so vehement, that they wanted very little of being shipwreckt, and being besides that, incited by *Jonas* himself, and likewise by the fear they conceived, to lose their lives, they cast him into the Sea; whereupon suddenly the storm ceased. It was likewise said, that being swallowed up by a great fish for the space of three days and three nights, he was at the last vomited out, and cast by the same fish on shore of the *Euxine* Sea alive, and without any main in any of his members. There besought he God, that he would pardon him the sin which he had committed: and afterwards he went to the City of *Ninivie*, where going up to a place from whence he might be heard; he published, with a loud voice, unto them, that they should lose the Empire of *Assa*: which after he had pronounced, he returned back again. This recital have I made according as I have found it registered in writing.

L King *Jeroboam* having passed all his life time in prosperity, and reigned for the space of forty years departed his life, and was intombed in *Samaria*, and *Zachary* his Son succeeded him in this Kingdom. At the same time, *Ozias* the Son of *Amasias* reigned in *Jerusalem* over the two Tribes, after that *Jeroboam* had already reigned fourteen years. His Mother was called *Achia*, and was of the City of *Jerusalem*. He was a man of good nature, and such an one as loved justice, of a noble courage, and very laborious in providing for all occasions: he made War against the *Philistines*, and after that he had overcome them in battel, he took *Ira*, and *Amnia*, two of their strong Forts, and razed them. This exploit being past, he set upon the *Arabians* that bordered upon *Egypt*, and after that (having built a City upon the Red Sea) he planted a Garison therein. He afterwards discomfited the *Ammonites*, constraining them to pay him tribute, and subdued all as far as the marshes of *Egypt*. After that he began to provide for the City of *Jerusalem*: for he built it anew, and repaired the walls thereof, that had been beaten down, or decayed either by continuance of time, or by negligence of those Kings who were his predecessors: he repaired those also which the King of *Israel* had beaten down, at such time as having taken *Amasias* prisoner, he rode in triumph into the City. Besides this, he erected a number of Towers, each of them one hundred and fifty Cubits high. These inclosed he with walls to set Garisons therein, and in divers barren places he caused divers fountain-heads to be made: for he had an infinite multitude of beasts of carriage and other cattel, in that the Country was fit for pasture.

N He took pleasure also in tillage, for which cause he was often busied about his Land in sowing and planting the same. He had about him a chosen Army, to the number of three hundred and seventy thousand fighting men, whose Generals, Conductors, and Captains, were valiant and invincible men, and were in number two thousand.

He taught his soldiers to march in square battel (in manner of the *Macedonian Phalanx*) arming each of them with Swords, Targets and Corselets of Brasse, with Arrows and Darts. He made also great preparation of divers Engines to batter Cities, and to throw Stones and Darts, besides divers hookes, and other such like instruments. But whilst he was intent on these studies and preparations, he grew insolent and proud, and being puffed up with arrogance, he contemned that which endureth for ever (that is O piety towards God, and the observation of his commandments.) For which cause he was overthrown by his prosperity, and fell into his fathers sin, through the happiness and greatness of his estate, wherein he could not moderately contain himself. So that upon

upon a certain solemn Feast-day, wherein all the People were assembled together, he attired himself in the High-Priests vestments, and entered into the Temple, to offer sacrifice unto God upon the golden Altar; notwithstanding the High-Priest Azarias (accompanied with fourscore Priests) forbade him, telling him, That it was not lawful for him to sacrifice, in that it was only allowed in those that were of the posterity of the High-Priest Aaron.

Will't after this manner Azarias expostulated with him, commanding him to go out of the Temple, and not to contradict the ordinances of God; the King waxed wroth, and threatened to take his life from him, except he kept himself quiet. Whereupon there fell a great trembling and earthquake, and the Temple cleft in twain, and a great light of the Sun entered thereinto, and reflected on the Kings face in such manner, that all his body was instantly covered with a leprosie; and before the City (in a place called Eroge) the half of a Mountain (that stood to the Eastward) brake and fell, and removed for the space of four stadia, towards the Oriental Mountain, where it rested: so that the publick wayes were thus up, and choaked, and the Kings gardens of pleasure were wholly ruined and disfigured. When the Priests beheld the Kings face covered with a leprosie, they told him what inconvenience had hapned unto him, and enjoined him to depart out of the Town, according to the custom of Men that were polluted. Whereupon he (wholly confuted at so grievous an accident, and having no more courage to speak) obeyed the commandment that was given him, enduring a lamentable punishment for his pride, and for that he committed such impiety against God. He therefore remained without the City for a certain time, and led a private life, and his son Jotham succeeded him in the kingdom. Finally, he dyed through grief and discontent, after he had accomplished 68 years, whereof he reigned 52, and was buried in his Garden.

Zachary, Jeroboams son, having reigned six Months over the Israelites, was slain by Treason plotted against him by a familiar friend of his called Sellum, the son of Jabez, who possessing the kingdom after him, enjoyed not the same above 30 dayes. For the General Manahem, being at that time in the City of Tharfa, and understanding of that which had hapned to Zachary, departed thence with all his Force, and came to Samaria, and in a battel which he fought, he slew Sellum: And afterwards obtaining the Crown, he went from thence towards the City of Tapsa, the Inhabitants whereof locked and barred their gates against him, and would not receive him: in revenge whereof, he spoiled all the Country round about, and took the City by force, and (being highly incensed against the Tapsians for their insolence) he put them all to the Sword, not sparing their little children, (which was an incredible and barbarous cruelty.) Manahem reigned in that manner for the space of ten years, continuing a most cruel and unbridled tyranny over this people. Afterwards being assailed by Pul King of the Syrians, he went not out against him, neither practised to resist him, but procured his peace for the sum of 1000 talents of silver, which by way of composition he paid unto him. The people furnished Manahem with this sum, by way of contribution, paying fifty drachms apiece.

After his death, he was buried in Samaria, leaving behind him a Son to succeed him in the kingdom, whose name was Phaceias, who imitating his Fathers cruelty, enjoy'd the Sovereignty but two years: for he was slain at a feast in the midst of his friends, by a Treason practised against him by Phaceias the son of Romelias, who enjoyed the kingdom for the space of 20 years, adding himself to all impiety and wickedness. But Teglabas-lasor King of Assyria, led forth his Army against the Israelites, and spoiled all the Country of Galaad, and that beyond Jordan and Galilee, Cidida and Asor also, and made all the Inhabitants thereof Prisoners, and translated the kingdom to himself. This is that which we have thought good to write, touching the King of Assyria.

Jotham the son of Ozias, reigned in Jerusalem over the Tribe of Juda: he was the son of a daughter of Jerusalem called Jersa. There was no virtue wanting in this King, for he was devout towards God, just towards Men, and careful to repair the City: for he willingly employed himself in restoring that which had need of reparation and ornament. He built Galleries and Porches about the Temple, and repaired the walls that were fallen down: he erected huge and impregnable Towers: in a word, he restored all that which was deficient in his kingdom. He made War upon the Ammonites; and overcoming them in battel, he made all their Nation tributary, and constrained them to pay him yearly 100 Talents, and 10000 Cores of Wheat, and as many of Barley: and his kingdom in such sort encreased, as he was redoubted abroad, and happy at home. Now about the same time there lived a certain Prophet called Naum, who prophesied the overthrow of the Assyrians, and of the City of Nimroe, and spake to this effect: All the people thereof shall be troubled, and put to flight, and shall say the one unto the other, Stay and abide, take gold and silver, and there shall be none that will receive it. For they shall have more

He care to save their bodies, than their goods: for there shall be a great debate amongst them with lamentation: their members shall lose their vigor, and their faces shall be pale through fear: whether shall the Lyons retreat? or where shall the mother of the Lyons whelp rest her self? Ninivie (God saith unto thee) I will destroy thee, neither shall the Lyons that issue from thee, govern the world any more. To this effect did he prophesie, and spake many other things to this intent, which it is not material to repeat. For I have omitted it purposely, because I would not be troublesome to the Readers. But all those things which he foretold touching Ninivie, came to pass 115 years after.

C H A P. XII.

Rasin King of Damascus, maketh War against Jerusalem: Achaz sendeth for the King of Assyria to assist him.

After that Jotham had lived One and forty years, and reigned sixteen, he dyed, and was buried in the Sepulchre of the Kings; after him, the Kingdom fell to Achaz his Son, who was a contemner of God, and a Transgressor of the Ordinances of his Forefathers, and conformed himself to the Customs of the Kings of Israel: for he erected Altars in the City of Jerusalem, and sacrificed unto Idols, offering up his own Son unto them (after the manner of the Canaanites) and committed divers such like offences. During these impious Idolatries of his, Rasin King of Syria and Damascus, and Phaceias King of Israel, made War against him (for these two were Confederates:) leading therefore both their Armies against Jerusalem, they besieged it a long time, yet without any success, by reason the Walls were very strong. But the King of Syria having seized the City of Elath, near unto the Red Sea, and slain all the Inhabitants thereof, planted Syrians therein, putting all the Garison likewise to the Sword, and all the Jews round about, and carried away with him a great booty unto Damascus, and afterwards returned home with his Army. The King of Jerusalem understanding that the Syrians were retired, and supposing himself to be sufficient to fight against the King of Israel, led forth his Forces against him, and was overcome in battel (because that God was incensed against him for his impieties, which were without number.) For in that battel, the Israelites slew about sixscore thousand Men; amongst whom, was Zacharias the son of Achaz, whom the General of the Army of the Israelites, called Amias, slew, with Ericam the Governor of the whole Realm, and took Elcan the General of the Tribe of Juda prisoner also. They led away likewise a great number of Women and Children, with a great booty, and afterwards returned to Samaria. At that time there was a certain Prophet living in Samaria, whose name was Obel, who coming out to meet the Army, cryed with a loud voice unto the people, That the victory which they had obtained, was not through their own valor, but by reason of the wrath of God conceived against Achaz King of Juda. He further reproved them, for that not contenting themselves with the good success of that victory, they had so far presumed, as to make them of Juda and Benjamin Prisoners, who were of their own alliance: he therefore counselled them to send them back unto their houses, without any injury offered unto them, threatening them, that if they omitted it, they might be assured that God would punish them.

After this admonition, the Israelites assembled themselves together to consult upon this matter, at which time Barachias, one of the principal Governors of the State, and three others with him, alleged, That it was not lawful for the Citizens to lead their Prisoners into the City, for fear (as they said) that God should utterly extinguish them all. For those sins (said they) which we have already committed, and against which the Prophet have exclaimed, are cause enough to incense God; so that we have no cause to add new Impieties to the precedent. When the Soldiers heard these words, they permitted them to execute all that which they held convenient to be done. For which cause they took the Prisoners, and discharged them, and entertained them courteously, and gave them money to furnish them in their journey, and sent them home without offence: and besides that, these four persons conducted them onward their journey as far as Jericho; and when they drew near unto Jerusalem, they returned back to Samaria.

C H A P. XIII.

The King of Assyria taketh Damascus by force, killeth their King, translateth the People into Media, and planteth new Colonies in Damascus.

When King Achaz had received this overthrow by the Israelites, he sent unto Tiglath-palazar, King of Assyria, requiring him to assist him in the War, which he intended against the Israelites, Syrians, and them of Damascus, promising to give him

great Sums of money, and at that present also he sent him very large Presents. Who, after he had conferred on the Embassage, came forth with his Army to assist Achaz: and spoiling Syria, and sacking Damascus, he flew Raser their King also, and transported them of Damascus into the higher Media, and sent certain people of Assyria into Damascus. He wrought much mischief likewise in the Country of Israel, and led away a great number of Prisoners from thence. After that the Syrians had been subdued and weakened after this manner, Achaz took all the gold and silver that was in the Kings treasury, and in the Temple of God, and carried it unto Damascus, and gave it to the King of Assyria, according to the promise which he had made him; and after much rejoicing, he returned back again to Jerusalem.

This King was so senseless and ignorant of his own profit, that although he was vanquished in War by the Syrians, yet ceased he not to adore their gods, but persisted to honour them, as if he expected the victory by their means. And although he were overcome the second time, yet he continued to worship the Assyrian gods; choosing rather to reverence any, than the true God, whom his Forefathers worshipped: yea, so far grew he in contempt, and neglect of all true piety, that at length he shut up the Temple-gates, and prohibited the ordinary Sacrifices, having before that, taken all the precious Presents out of the same. After he had in this sort committed these outrages against God, he died, when he was 36 years old, and after he had reigned 16 years, and left his son Ezechias to succeed him in the kingdom. At that very time died Phaceas King of the Israelites, by means of a certain conspiracy, which Ofas his intended friend wrought against him: who held the kingdom for the space of nine years, shewing himself to be wicked, and a contemner of God. Against him Salmanazar King of Assyria raised a War, and overcame him, because God was not favourable unto him, neither assiduous to his enterprises: he was therefore subdued, and constrained to pay a certain tribute imposed upon him. The fourth year of the Reign of Ofas, Ezechias the son of Achaz, and Abia a Citizen of Jerusalem, reigned over the two Tribes. He was a man of a virtuous disposition, and one that loved justice and piety; for as soon as he came unto the kingdom, he resolved with himself first of all, that there was nothing more necessary and advantageous, than the establishment of the service of God. When therefore he had assembled the People, the Priests, and the Levites, he began to discourse with them in these or such like words:

There is no one of you but knoweth, that for my fathers offences, and for your irreverence and disregard to the service of God, ye are fallen into many calamities, because through your extreme madness, you have suffered your selves to be persuaded to adore those, whom he esteemed to be no gods. Since therefore you have learnt (to your own misery) how pernicious a thing impiety is, Exhort you, that you purify both your selves, your Priests, and your Levites, from your former pollutions, that yet at length you may assemble together, and open the Temple, and cleanse the same with ordinary Sacrifices, to the end it may be restored to the ancient honour which heretofore it enjoyed: for by this means God will be favourable unto us, when his wrath shall be appeased that was kindled against us. As soon as the King had spoken after this manner, the Priests opened the Temple, and after they had gathered the sacred vessels, and cast all uncleaness out of it, they offered Sacrifices upon the Altar, according to the custom. Afterwards the King sent to all the Provinces under his dominion, and gathered together the People of Jerusalem, to celebrate the feast of unleavened bread (which had been intermitted a long time, through the impiety of the Kings Predecessors.) He sent also unto the Israelites, exhorting them to forsake the customs which of a long time they had wickedly observed, and to return to the true and ancient manner of serving God, certifying them, that he would permit them to repair to Jerusalem, to celebrate the feast of unleavened bread, promising them that he himself would solemnize the same with them also; protesting that he did this, not in respect of his own profit, but through the desire he had to promote their felicity, who should be happy, if they obeyed his counsel.

When Ezechias Ambassadors came unto the Israelites, and had delivered unto them the message that they had in charge: so far were they from complying with them, that they mocked them, and esteemed them to be mad, and spit upon those Prophets that exhorted them to piety; and foretold them the evils they should suffer, if they served not the true God: and finally they laid hold on them, and put them to the sword. And not contenting themselves with this presumption, they attempted yet far worse things, and never gave over, until that God (for a punishment of their impiety) subjected them to their enemies, as shall appear hereafter: But divers of the Tribes of Manasser, Zabulon, and Issachar, (respecting the good counsels of the Prophets) submitted themselves to the service of God, and repaired all together to Jerusalem, to King Ezechias, to honour God. As soon as they were arrived there, Ezechias went up into the Temple, accompanied with the Governors and all the People, and offered there seven Bulls, seven Rams, and

and as many Goats: and after that he and all the Governors had laid their hands upon the heads of the Sacrifice, they deliver'd them to the Priest, according as it appertaineth to them, and they sacrificed, and made burnt-offerings of them. The Levites also (as sitting round about with Instruments of Music) sung Hymns and Songs unto God, according as they had been taught by the ordinance of David. The other Priests had Trumpets, which they used in concert to the tune of their Hymns. Which done, the King and all the People cast themselves prostrate upon the ground, and adored God; and afterwards sacrificed seven Oxen, an 100 Sheep, and 200 Lambs. The King likewise bestowed 600 Oxen, and 3000 sheep, upon the People, to feast withall. And when the Priests had joyfully perform'd all things (according to the custom contain'd in the Law) the King sat down and eat with the People, and gave thanks unto God. And when the feast of unleavened bread was come, they eat the Passover, and during the seven other dayes, they offer'd up their other Sacrifices. The King gave, in way of gratuity, unto the People (besides that which had been offer'd) 2000 Oxen, and 7000 Sheep. The Governors did the like, and gave the People 1000 Bulls, and 1400 Sheep: and thus was the feast solemnized, which had not been so magnificently and devoutly celebrated since Solomon's time. When the solemnity of this feast was past, they journeyed, and went thorough the Country, and purify'd it. They purged the City likewise of all Idols, and the King ordained that the daily Sacrifices should be made according to the Law upon his charge. He enacted also, That the People should pay the Tenth to the Priests and Levites, with the first-fruits: to the intent they might wholly intend piety, and never change themselves from the service of God. By which means it came to pass, that the People brought all kind of fruit to the Priests and Levites: which the King put in certain store-houses, which he had built, to be distributed to every one of them, their Wives and Children, and by this means they returned again to their former purity in Religion. After the King had disposed all things in this sort, he made War upon the Philistines, and overcame them, and seized all their Cities (between Gaza and Geth.) About this time the King of Assyria sent unto him, and threatened him, That if he would not pay those Tributes which his father before him had paid unto him, he would destroy all his Country. Nevertheless Ezechias left light by his threats, assuring himself in that piety and zeal he bore towards God, and in the Prophet Esay, by whom he was exactly instructed touching all those things that were to succeed.

CHAP. XIV.

Salmanazar slayeth the King of Israel, and leadeth the Israelites captive into the Country of Media.

When tidings was brought to Salmanazar, King of Assyria, that the King of Israel had privily sent unto Soan, King of Egypt, to request his assistance against the Assyrians, he was sore displeased, and drew forth his Army against Samaria, in the seventh year of the Reign of Ofas. But the King of Israel withstood his entrance into the City, by which means he was besieged therein for three years space, and finally Samaria was taken by force, in the ninth year of Ofas, and the seventh of Ezechias's Reign. At which time all the Kingdom of Israel was destroy'd, and all the People transported into the Countries of Media and Persia; and amongst the rest, King Ofas was taken Prisoner. The King of Assyria caused certain Nations of a Country called Chusi, so filled, from a River of that name, to remove their habitation, and to dwell in Samaria, and inhabit the Country of Israel. As for the ten Tribes of Israel, they were transported out of their Country 947 years, since their Predecessors (departing out of Egypt) possessed the Country of Canaan, 800 years after the government of Joshua, and 240 years, seven months, and seven dayes, since they revolted from Roboam, Davids Nephew, to give the Kingdom to Jeroboam. This was the end of the Israelites, who transgressed the Laws, and disobeyed the Prophets, who foretold them of that calamity which should happen unto them, except they repented them of their impieties. The sedition that they rais'd against Roboam, in taking his servant for their King, was the original of their mischiefs. For Jeroboam committing impiety against God, and they imitating his wickedness, caused God to be displeas'd with them, so that he punish'd them according as they deserved. But the King of Assyria ravaged and spoiled all Syria and Phenicia with his Army, and his name is found written in the Chronicles of the Tyrians: for he made War against the Tyrians, at such time as Eulaleus reigned in Tyre, whereof Menander maketh mention, who wrote the History of Tyre, which hath been Translated into the Greek Tongue. The King Eulaleus

The year of the World, 3222. before Christ's Nativity, 740.
 Eluleus (saith he) reigned 36 years, and pursued the Chutheans that were revolted from him by Sea, and made them subject. Against whom the King of Assyria sent forth his Army, and invaded all Phœnicia, and afterwards having made a Peace with them, he returned back again into the Cities of Sydon, Arce, and old Tyre, and divers other Cities revolted from the Tyrians, and submitted themselves to the King of Assyria.

The Tyrians touching the Wars of Sennacherib against the Tyrians, written by Alexander.
 For this cause, and for that they of Tyre did not obey him, he drew his Army forth once more against them; and he was furnished by the Phœnicians with 60 Ships, and 800 rowers. The Tyrians charging their Ships with 12 of their vessels, overthrew the Navy of the Assyrians, and took about 500 men Prisoners: which all of theirs, wonderfully increased their honour. But the King of Assyria returning back again, planted a Garrison upon the River, for a guard upon the fountain heads, to the intent the Tyrians might draw no water; which all of his (continuing for the space of five years) they were enforced to find and dig for new Springs to sustain themselves.

Gold displaced against the Idolatrous Chutheans.
 These things are written in the Registers of the Tyrians themselves, as also the exploits of the King of Assyria against them. But these Chutheans from the Region of Chus, which is in Persia, (where there is a River of that name) for that they were of five several Nations, they brought with them each of them the god whom they honour'd in their Nation, to the number of five gods, whom they served after the manner of their Country. Whereupon the true God was displaced, and provok'd against them, for a Plague fell amongst them, that consumed them in such sort, that they could find no remedy, until they were told that they ought to adore the God of the Hebrews, and that therein consisted their safety.

The Chutheans embrace the service of God, and in prosperity claim kindred of the Jews.
 They therefore sent unto the King of Assyria, requiring him to send them Priests from amongst the Israelites, whom he had led away Prisoners in War. By whose assistance they learnt the Law, and the manner of Gods service, and began very diligently to observe both: by which means the Plague ceased. And now even unto this day continue they in the same Religion, and are called by the Hebrews, Chutheans, and Samaritans by the Greeks. These, as often as they find the Jews in prosperity, call them their Cousins, (according to the variety and changes of time;) but if they perceive their fortunes to be on the declining hand, then abjure they consanguinity, and renounce their relation to them, and say, That they were planted in the Country, and drawn thither from a foreign Nation. But in time and place convenient, we will speak of them more largely.

H

The Tenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Tenth Book.

1. Senacherib King of Assyria, besiegeth Ezechias in Jerusalem.
2. Ezechias having lived for a certain time in peace, dyeth, and leaveth his Son Manasses to succeed him.
3. The Kings of the Chaldees, and the King of Babylon make War against Manasses, and lead him away Captive.
4. The History of King Josias.
5. Josias death in battel; he hindereth the King of Egypt from leading his Army against the Babylonians, and the event thereof.
6. The Army of Nabuchodonosor cometh into Syria.
7. Nabuchodonosor putteth Joachim to death, and maketh Joachim King.
8. Nabuchodonosor changeth his purpose, besiegeth Joachim, and is reconciled upon composition.
9. Sedechias is appointed King over Jerusalem.
10. Jerusalem is taken, and the people translated into Babylon by Nabuchodonosor.
11. The Successors of Nabuchodonosor: the destruction of Babylon by Cyrus, King of Persia.

CHAP. I.

Senacherib King of Assyria, besiegeth Ezechias in Jerusalem.

2 Kings, 18, 19. The destruction of Judah.
 IN the Fourteenth year of the Reign of Ezechias King of the two Tribes, Senacherib, King of Assyria, drew forth a huge Army against him, and surprized all the Cities of Juda and Benjamin by strong hand. To him Ezechias sent Ambassadors, promising him obedience, and such a Tribute as it should please him to impose. When Senacherib had heard the Ambassadors, he resolved on Peace, and accepted Ezechias offer, promising that he would depart, as soon as he should have received Three hundred Talents of silver, and Thirty Talents of gold; swearing unto the Ambassadors, That upon these conditions he would depart away, without committing any outrage. Ezechias giving credit to these words of his, emptied the Treasuries, and sent the prefixed sum to Senacherib, hoping to be delivered from his enemy, and the hazard wherein his Country stood. But the Assyrians having received the money, set light by their promises, so that Senacherib went in person to make War against the Egyptians and Ethiopians, and left Rapsaces his General in Judea with a great power, accompanied with two of his chief Minions and Courtiers, with commission to spoil Jerusalem: The names of these two were Tbarsat and Anacheris. As soon as they were encamped near unto the Walls, they sent unto Ezechias, and commanded him to come and speak with them: but he through fear which he had conceived, went not unto them, but sent three of his most familiar friends, Eliacin the Superintendent of his Realm, Sobus, and Joachas, that had the commission of his Registers.

These three presented themselves before the Chieftains of the Assyrian Army, whom when Rapsaces beheld, he commanded them to return unto their Master, and to tell him, That the great King Senacherib was desirous to know, upon what hope he might be admitted to admit his Army into the City? Is it perhaps, because he hopeth the Egyptians will have the upper hand of the Kings Army? If that be his hope, doubtless he is deceived, slinging himself to be like unto a man that stayeth himself upon a broken reed; by which he is not only not supported, but in his fall hath his hand pierced therewith. He likewise wished him to conceive, that this his expedition was not without the Will of God, who, as in times past, hath given them the victory over the Israelites; so now also pleased to humble Ezechias, and to make both him and his Subjects stoop under the Assyrian government. Whilft Rapsaces spake thus in the Hebrew language, (wherein he was very skilful) Eliacin (fearing lest the multitude should be strucken with fear upon the hearing of these words) besought him to speak in the Syriack Tongue. But he sufficiently instructed what it was that he feared, answer'd him with a louder voice in the Hebrew Tongue, and told them, They ought to give ear unto the Kings commandment, and to yield themselves to his mercy, because it concerned

their security. I am not ignorant (said he) that both you and your King do flatter the people with vain hopes, and fraudulently allure them to bear Arms against us. But if your Valor be ought at all, and you suppose that you can raise the siege from your walls, let us have some specimen of your courage, and send out 2000 Horse, to encounter the like number, which shall be drawn out of our Army: But alas! it is not to be expected, since you are not able to raise so great a Force. Why therefore delay you? Why yield you not to those that are too strong for you, and are able, even in spite of your resistance, to ransack your City? whereas you know that a willing submission is always secure: contrariwise, whereas duty is enforced, there wanteth no peril of calamity.

When both the Ambassadors and the People had heard what the Assyrian had spoken, they reported the same to Ezechias, who incontinently cast his royal garments off, and clothed himself in sackcloth, discovering his trouble and sorrow in his countenance; and calling himself prostrate upon the earth, after the manner of their Country, he besought God to be assistant unto him, since all other hope was vain. He sent also certain of his friends, and some Priests, unto the Prophet Esay, requiring him to pray unto God, that since Sacrifice was offered unto him for publick security, it might please him to frustrate the enemies hopes, and to have pity and compassion on his people. When the Prophet had performed what was required, he received an answer from God, by which he assured the King, and all that were about him, foretelling them, that the enemies should be overcome without stroke stricken, and should retire with shame, and not with that advantage which they promis'd to themselves at present, because God had already determined how they should be overthrown. He foretold also, that Sennacherib himself (the King of Assyria) should fall of his enterprize in Egypt, and that upon his return to his own Court, he should be slain. At that very time the Assyrian wrote Letters to Ezechias, in which he called him fool and mad-man, to think that he could secure himself from being his slave, yea, his in especial, who had conquered divers and far greater Nations: threatening him with utter ruine at such time as he should surprize the City, if he opened not the gates of Jerusalem willingly, to entertain his Army. When Ezechias had read these Letters, he set light by them, by reason of the confidence he had in God: and having opened them, he spread them in the Temple. And whilst he renewed his prayers unto God for the salvation of the City and his Subjects, Esay the Prophet told him, That his prayer was heard: that hereafter likewise they should manure their lands in peace and security, and should enjoy their possessions without fear. Not long after, the King of Assyria having but cold success in his expedition against Egypt, turned back again without doing any thing, for this cause that ensueth. He had lost much time in the siege of Pelusium: and at such time as he had already raised certain Bulwarks as high as the Wall, so that he wanted nothing but to give the assault; News was brought him that Thargisius, King of Ethiopia, brought an Army to rescue the Egyptians, with an intent to take his way thorow the Desert, and suddenly to charge the Assyrian Army. Sennacherib troubled with these tydings, speedily departed thence with his Army. But Herodotus saith, That he made War with Vulcans Priests, (for so he stileth this King of Egypt, because he was a Priest of that false god) and moreover addeth, That besieging Pelusium, for this cause he gave over the siege: The King of Egypt called to his God for assistance, by whose power the Arabians suffered much misery. But in this also he erreth, in that he stileth down the Arabian for the Assyrian.

There came one night so great a number of Rats into the Army, that they gnawed to pieces all their Bowe-strings, and made the rest of their Arms unserviceable: whence it came to pass, that the King being disarmed, withdrew his siege from Pelusium. But Berolus, a Writer among the Chaldees, maketh mention of Sennacherib, and how he reigned among the Assyrians, and troubled both Asia and Egypt with War, and declareth the manner in these words: But Sennacherib returning from the Egyptian War, came before Jerusalem, and received the Army that was there, at the hands of the Governor Rabshake, and God caused a pestilent sickness to fall upon his Army, which was so violent, that the first night of the siege, there died an hundred four-score and five thousand men, with the Governors and Chieftains. With which loss he was so affrighted, and troubled, that fearing to lose his Army, he fled with those that remained, and retired himself into his Kingdom to the City called Nineve, where after he had lived for a time, he was traiterously slain by Adramelech and Sennacherib his two elder sons; and being dead, was carried into his own Temple called Arufche, and his children were driven out of the Kingdom for committing the murder, and retired themselves into Armenia, and Asseradochus his youngest son succeeded Sennacherib. Such was the end of the Assyrian Army that came before Jerusalem.

CHAP.

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CHAP. II.

Ezechias having for a time remained in peace, dieth: and leaveth his son Manasses to succeed him.

King Ezechias (being in this sort beyond all hope delivered from his fears) offered thanksgiving and sacrifices unto God, with all the people: acknowledging that there was no other cause that had slain part of his enemies, and put the rest to mortal fear, nor delivered Jerusalem from thralldom, but only Gods succour and assistance. And whilst he altogether intended and was occupied about the service of God, he fell sick of a grievous disease, so as the Physicians despaired of his health, and his friends expected nothing but his death. But that which occasioned the greatest trouble, was, that he had no children, and saw that he was now to depart the world, and to leave his house without a successor, and his kingdom desolate. In this affliction he besought God, that it would please him to lengthen his life a little time, until he had children to succeed him; and that he would vouchsafe that his soul might not be taken from him, before he were the father of a son. Hereupon God taking compassion of him, (and the rather, because he was not grieved for that the pleasures of his kingdom were taken from him; but for that he sought for a lawful heir to succeed him) he sent the Prophet Esay unto him, to assure him, that after three days he should be recovered of his sickness; and that after he had lived some fifteen years more, he should depart out of this life, and leave a lawful heir behind him. When the Prophet (according as he was commanded) had brought these tydings to the King, he doubted both the unexpected messenger, and the mightiness of his disease: for which cause, he required some prodigious sign at Esais hands, to the intent that he might certainly believe, that he was sent as a messenger from God unto him: for the truth of those things which either exceed our hope, or reason, are wont to be confirmed by these means. Whereupon Esay asked him what sign he required, and it should be given him. He answered, that he desired to see the shadow of the Sun go back ten degrees upon his Quadrant. On this occasion the Prophet besought God, that it would please him to confirm the King by this miracle: who seeing that which he desired, was suddenly delivered from his sickness, and went up into the Temple to worship and praise God. At that time it hapned, that the Monarchy of the Assyrians was destroyed by the Medes, (whereof I will speak in another place.) Not long after, Balad King of Babylon sent an Ambassador to Ezechias with Presents, calling him his ally and friend: who receiving his messengers, he feasted them, and shewed them his treasures, his arsenal, and all other magnificence that he had of gold and precious stones: and after he had given them Presents for Balad, he dismissed them. Whereupon the Prophet Esay came unto him, asking him from whence those Ambassadors came? To whom Ezechias answered, That they were of Babylon, and came unto him from their King; telling the Prophet how he had shewed them all that which he had, to the end that having seen and observed his riches and power, they might afterwards certify the King thereof. Whereunto the Prophet replied, saying, Know thou, that within a little time thy riches shall be transported into Babylon, and thy children shall be made Eunuchs, and (being no more men) shall be slaves unto the King of Babylon. All which God gave him to understand before it hapned. Ezechias was troubled to hear these tydings, saying, That he desired that his people might not fall into those miseries: but since it was impossible to change the Decree of God, he required that he might have peace during his life-time. Of this Balad King of Babylon, Berolus maketh mention. This Prophet truly divine and admirable for the verity of his Prophecies, is accounted to have spoken nothing that was untrue, but to have left in writing all that which he prophesied: the truth whereof hath afterwards, in effect, appeared to posterity. Neither did he alone perform thus much; but besides him, twelve others have done the like: and all that which is hapned unto us, either good or evil, hath fallen out truly according to their Prophecies. But hereafter we will speak of every one of them. Now when Ezechias had lived his prefixed time, (according as we have before related) and governed his kingdom in peace, he died when he was 54 years old, and in the 29 year of his Reign.

CHAP. III.

The Kings of Chaldaea and Babylon war against Manasses, and take him Prisoner.

THIS son Manasses (the son of Achiba, a Woman born in Jerusalem) succeeded him in the Kingdom. This Man forsook his fathers ways, and abandoned himself to all manner of viciousness and debauchery; but adding himself to all the iniquities of

the *Israelites*, who were destroyed, because of their heinous sins committed against God. He was so impudent, as he spared not to pollute the very Temple of God, the City, and the whole Country: and being no longer to be restrain'd by any fear of the just vengeance of God, he barbarously put to death many good and virtuous Men, and spared not the very Prophets; so that *Jerusalem* was overflown with blood. For which cause God being provoked unto wrath by his heinous offences, sent divers Prophets, the one after the other, both to the King and the people, by whom he threatened to inflict the same calamities upon them, which (for contempt of Religion) the *Israelites* their Brethren had a little before suffered. But they not giving heed to their Predictions, (whose admonitions had they respected, they might have prevented their imminent evils) at length experimented the truth thereof. For whereas they persevered in their accustomed and dissolute manners, God stirred up the King of *Chaldea* and *Babylon* against them; who sending their Armies into *Judea*, and spoiling the whole Region, at length surprized and led away *Manasses* Prisoner, and made him liable to what punishment it should please them to inflict. Then this miserable Prince (taught by his own experience) acknowledged his sin, and humbly besought God to have compassion on him. His prayer was heard; and after some space of time, the *Babylonian* sending him home, restored him to his former government. As soon as he was returned back to *Jerusalem*, he made it appear, by the change of his life, that his repentance was sincere, and endeavored nothing more, than to abolish the memory of his former actions, and employed his whole care to establish the service of God. He purged the Temple also, and cleansed the City; and from that time forward, he addicted himself wholly to think how he might give God thanks, for that he had thus delivered him from ruine, and how he might pass all the remnant of his life in his favour. He taught the People likewise to do the like, telling them what miseries they had endured within a few years; because they had demeaned themselves impiously. He repaired the Altar also, and according to *Moses* Prescript, offered thereon solemn Sacrifices: and after that he had provided those things that concerned the service of God, he took care likewise for the security of the City of *Jerusalem*, and repaired the old and ruined walls, and built some anew, for the enlarging of the City, he erected high Towers likewise, furnishing the same with munition, and victual sufficient for a City of defence. And so much was he changed during the rest of his life, that he was held most happy; and after that he began to serve God, he invited many to the imitation of his virtues. After he had lived 67 years, he dyed in the 55th year of his Reign, and was buried in his garden. His kingdom came into the hands of his son *Amon*, the son of *Emassema*, of the City of *Jabath*; who imitating the Impieties to which his father addicted himself in his youth, was slain in his own house, by a conspiracy plotted by his own household-servants, after he had lived 24 years, and reigned two. After his death, the people slew his murderers, and he was buried with his father, and the kingdom was given to his son *Josias*, who was eight years old.

CHAP. IV. The History of Josias.

THE Mother of *Josias*, King of *Juda*, was of the City of *Boseth*, and was called *Jeda*: This Prince was by nature far excellently disposed to all virtue, that during the whole course of his life, he proposed to himself no other example but that of his Predecessor King *David*. When he grew to be twelve years old, he gave a manifest proof of his piety and justice: for he drew the people to a conformable course of life, and to the detestation and abolishing of Idols, that were no gods, and to the service of the one and true God of their forefathers. And considering the actions of his Predecessors, he began to rectify them in that wherein they were deficient, with no less circumspection, than if he had been an old man; and that which he found to be adversely done by them, he did promote and imitate. And besides this wisdom, which was innate to him, he made use also of the advice and counsel of the Elders: for following the laws, (both in respect of publick policy, as also in religion) he walked uprightly, in that by observing them, he could not err. He made a particular inquiry both in *Jerusalem*, and the Country round about, for those places where they had set up the worship of false gods, and overthrew their altars; and all those gifts that had been offered to them by his Predecessors, were defaced: and in this manner caused he the people to return to the service of God, and to forsake the honour they did unto Idols. He offered likewise the ordinary sacrifices and burnt-offerings upon the altar, and established Judges and Magistrates to determine publick debates, and to do each man right: charging them to have no less respect of equity, than they had of their own lives. He sent also thorrow all the Country, commanding that all those that would be Contributors, either in gold or silver,

silver, towards the reparation of the Temple, should bring in their benevolence, according to their abilities. And when all the money was gathered together, he appointed Superintendents, both over the Temple, as also over the charges that were defrayed in the reparation thereof: namely, *Amasias*, who was Governor of the City, and *Saphan* the Secretary, and *Joata*, who was over the Registers, with the High-Priest *Elcia*: who with all expedition and diligence provided workmen, and all that which was requisite for the building, and began the work. This sudden and speedy reparation of the Temple, gave a manifest testimony of the Kings piety: who, when he had attained to the 18th year of his age, sent *Elcia* the High-Priest, and caused him to melt down the remainder of the money that was given towards the building of the Temple, and to make vessels, cups and ewers for the service of the Altar. He commanded also, that all the gold and silver that was in the Treasury, should be brought forth, and employed after the like manner, in cups and other vessels. Now whilst the High-Priest search'd the Treasury, he found the sacred Books of *Moses* in the Temple, which he brought and deliver'd to the Scribe *Saphan*; who, after he had perused the same, presented them unto the King, giving him to understand, that all that which he had commanded, was accomplished: besides that, he read the Books unto him, which when the King heard, he rent his cloaths, and called *Elcia* the High-Priest unto him, and the Scribe *Saphan*, with certain other of his inward friends, and sent them unto the Prophetess *Olda*, the wife of *Sallum*, a man in high dignity, and famous for his Nobility: commanding them, That when they came unto her, they should endeavor to appease Gods wrath, and labour to recover his favor, because it was feared, that by reason that their ancestors had transgressed the Laws of *Moses*, they should be in danger to be dispossessed of their Country, and abandoned by all men, should at length perish miserably.

When the Prophetess had heard the Kings commandment, she willed those that were sent unto her, to return unto the King, and to certify him from her, that God had given sentence against them, which might not be revoked by any prayers whatsoever; namely, that since they had transgressed the Law of *Moses*, the people should perish, and should be cast out of their Country, and deprived of all their goods, because they had not repented of the violation of his most holy Laws; notwithstanding the Prophets had exhorted them to repentance, and had foretold the punishment of their impieties, which should happen unto them to the end that they might believe that God is God, and that he fails not in any thing that he hath foretold by his Prophets. Furthermore she said, That he forbore as yet to send the afflictions upon them for *Josias* sake, who was a virtuous man, but that after his decease, God would pour out his wrath upon the people. This Prophecy of the Woman they signified unto the King, who lent into all parts, and assembled the People in *Jerusalem*, commanding the Priests and Levites, and generally all men, without distinction of age or person, to be present in that Convention. Now when they were assembled, he first of all caused the sacred books to be read, and afterwards standing aloft upon his Throne, he caused all the people to swear and promise, that they should serve God, and keep *Moses* Laws. Whereupon all of them did willingly approve of whatsoever he said (promising to do that whereunto they were exhorted) And therewithall offering up Sacrifices unto God, they besought him to shew himself favourable and merciful towards them. The King likewise commanded the High-Priest, that if there were any vessels in the Temple which were made by his Predecessors, in honour of Idols, and strange gods, he should cast them out; and after that a great number were found therein, all of them were gather'd together and burnt, and the ashes afterwards were scatter'd abroad, and as touching the Priests (that appertained to Idols that were not of the Race of *Aaron*) he put them to death. When these things were thus executed in *Jerusalem*, he came afterwards to the plain Country; and all that which *Jeroboam* had erected there in honour of Idols, he utterly defaced it, and the bones of the false Prophets were burnt upon the Altar that *Jeroboam* had built. This had the Prophet foretold that came to *Jeroboam* at such time as he offered Sacrifice, and told him in the presence of all the people, all that which should happen: namely, That one of *David's* posterity called *Josias*, should do these things: which Prophecy took effect 361 years after. After this, King *Josias* applied himself to the *Israelites*, (who had avoided the captivity and servitude of the *Assyrians*) and persuaded them to forsake their impieties, and the services they had performed to strange gods, and to honour the sovereign and true God of their fathers, and to cleave unto him. He made a search also thorrow every house, borough and city, fearing lest as yet there should be an Idol hidden. He likewise sought out the Chariots that were made by his ancestors, in honour of the Sun, and all that which was adored, whatsoever it were, and utterly abolished the same. After he had in this sort purged the Country, he assembled all the people in *Jerusalem*, where he celebrated the Feast of unleavened bread, which we call *Easter*. Towards the performance

formance whereof, he gave the people young kids and lambs, to the number of 3000, and 3000 Bullocks, for burnt-offerings; and the chief among the Levites, distributed amongst the other Levites 500 Lambs, and 500 Bullocks. Having therefore such an abundance of Beasts, they sacrificed according to the Law of *Moses*, (the Priests taking charge thereof, and confirming the rest of the people by their example.) Neither was there ever such a solemnity kept by the *Hebrews*, since the time of *Samuel* the Prophet; because all things were done according to the Laws and the ancient Customs, which were observed in the time of their Fathers. After this, *Josias* lived in peace, riches, honour, and estimation amongst all men: and thus ended his life.

C H A P. V.

Divers Exploits of *Nechao*.

Nechao, King of *Egypt*, having gathered great Forces, conducted his Army towards the River *Euphrates*, to war against the *Medes* and *Babylonians*, who had destroyed the Empire of *Assyria*: for *Nechao* affected the government of all *Asia*. Now when he drew near unto the City of *Atende*, (which was under *Josias* subjection.) King *Josias* denied him passage, and would not suffer his Army to march thorow his Country. For which cause *Nechao* sent an Herald unto him, to let him understand, That it was not against him that he made War, but that he bent his course towards *Euphrates*: for which cause he wished him in no sort to hinder his intended journey, lest thereby he should be constrained to make War upon him. But *Josias* regarded not this demand of his, but resolved himself to hinder his passage thorow his Country: And I am persuaded that his evil Genius put him upon making this resistance, to the end that he might have some occasion to do something against *Nechao*. For whilst he set in order his Army, and rode from one Band to another, being mounted upon his Chariot, he was stricken with an Arrow that was shot by a certain *Egyptian*, which put a stop to his proceedings: For feeling himself oppressed with pain, by reason of his wound, he commanded his Army to retire, and returned himself to *Jerusalem*, where he dyed of his wound, and was buried with his Fathers with great magnificence, after he had lived 39 years, and reigned 31. For him the people mourned with great heaviness, lamenting for many days. The Prophet *Jeremiah* also made an Elegy upon him in verse, which is as yet extant even in these days. This Prophet foretold in writing those evils which should afterwards happen unto the City, and the Captivity wherewith we are entangled at this present, and the surprisal of *Babylon*. Neither hath he alone foretold the same, but the Prophet *Ezekiel* hath likewise done the like, who first left two Books written of the same Argument. These two Prophets were of the race of the Priests. But *Jeremy* kept in *Jerusalem*, from the 14th year of the Reign of *Josias*, until the destruction of the City and Temple, as in time and place convenient we will declare, setting down those occurrences that hapned to this Prophet. After the death of *Josias* (hitherto mentioned) his son *Joaz* succeeded him in the Kingdom, at such time as he was 23 years old, he reigned in *Jerusalem*, and his mother's name was *Ameltai*: he was a man full of impiety, and of a malignant and perverse nature. The King of *Egypt* returning from the War, sent unto *Joaz*, commanding him to meet him in *Samath* a City of *Syria*, where he was no sooner arrived, but he kept him Prisoner, committing the Kingdom to *Eliachim* his brother, (on the Fathers side) who was his elder brother likewise. He changed his name likewise, and call'd him *Joachim*: he impos'd a Tribute also on *Judea*, of 100 Talents of silver, and a Talent of gold, which *Joachim* paid; and as touching *Joaz*, he led him into *Egypt*, where he finished his days, after he had been King three months, and ten days. Now *Joachim's* mother was called *Zinda*, of the City of *Abumai*. He was a wicked person, and of a malignant nature, having neither piety towards God, nor respect towards men.

C H A P. VI.

Nabuchodonosors Army cometh into Syria.

In the fourth year of the Reign of *Joachim*, a certain man called *Nabuchodonosor*, possessed the Kingdom of *Babylon*, who at that time went out with a great Army against *Carchemish*, (a City situate near unto *Euphrates*) resolving with himself to fight against *Nechao* King of *Egypt*, under whose power all *Syria* was subject. *Nechao* understanding of the *Babylonians* intent, and how great his Army was, made very little account thereon, but with a huge Army advanced towards *Euphrates*, with an intent to repulse *Nabuchodonosor*.

H chodonosor. But he was overcome in battel, and lost divers thousands of his men. Whereupon, the *Babylonian* (passing *Euphrates*.) seized all *Syria*, as far as *Pelissim*, (*Judea* only excepted.) The fourth year that *Nabuchodonosor* reigned over these conquered Countries, and in the eighth year of the Reign of *Joachim* over the *Hebrews*, the *Babylonian* led forth his Army against the *Jews* with a mighty power, threatening them to use all hostility, except *Joachim* would pay him Tribute. *Joachim* fearing his threats, bought his peace with silver, and payed for three years space the Tributes that were imposed on him. But in the third year (understanding that the *Egyptian* was up in Arms against the *Babylonian*) he denied the payment of the Tribute, notwithstanding he was frustrated of his hope, for the *Egyptians* were not so hardy as to make War. All which the Prophet *Jeremy* daily foretold him, signifying unto him, That he built his hope in vain upon the *Egyptians*; and that it would fall out, that the City should be overturned by the King of *Babylon*, and *Joachim* himself should be delivered Prisoner into his hands. But because there was no means for them to escape this justice, all that which he said, was nothing available. For notwithstanding the People and Governors heard thereof, yet made they no reckoning of the same, but were displeased with those counsels which he proposed unto them, accusing *Jeremy*, as if he took pleasure to utter and publish ominous and adverse Prefaces against the King; they likewise called him in question before the Kings Council, and requir'd that he might be condemn'd. Whereupon some of them gave sentence against him: But others took a more discreet course, and persuaded them to cause the Prophet to depart out of the Kings house, forbidding his Adversaries to do him any mischief: since that he had not only foretold the future calamities of the City, but that many before him had done the like, as *Nichas*, and divers others; and yet that no one of them had suffer'd any evil by the Kings of their time, but that contrariwise *Nichas* had been honour'd as a Prophet sent from God. By these words they appeased the People, and deliver'd *Jeremy* from the death intended against him. This man wrote all his Prophecies, and read them to the People in their Fasts, when they were assembled in the Temple in the ninth month of the fifth year of the Reign of *Joachim*, which book he had composed touching that which should happen unto the City, the Temple, and the People. When the Governors heard the same, they took the book from him, and commanded that both he and his Secretary *Baruch* should withdraw themselves out of the sight of men: and they took the book, and presented it unto the King; who, in the presence of his Friends, commanded his Secretary to read the same: and after he had heard the contents thereof, he waxed wroth, and sending it in pieces, cast it into the fire, intending that it should never be seen. He sent out likewise a strict Commission to seek out *Jeremy*, and his Secretary *Baruch*, and to lead them out to be punished. But they were already fled, that they might prevent his indignation.

C H A P. VII.

M Nabuchodonosor putteth Joachim to death, and establisheth Joachim in the Kingdom.

NOT long after this, he went out to meet the King of *Babylon*, who was marched out to make War against him: and being incredulous and careless of the Prophets Predictions, he opened the gates unto him, supposing that he intended him no evil. But when the *Babylonians* were entered into the City, the King observed not his promises, but put all such to death as were in the flower and strength of their years, and spared none of the Inhabitants of *Jerusalem*, with them also he slew their King *Joachim*, and caused his body to be cast from the top of the walls, and vouchsafed him no Sepulchre, establishing *Joachim* his son King of the Country, and of the City. Moreover, he took 3000 of the most honourable Citizens of *Jerusalem* Prisoners, and led them to *Babylon* with him, amongst whom was the Prophet *Ezekiel*, at that time very young in years. This was the end of King *Joachim*: who lived 36 years, and reigned 11. *Joachim* that succeeded him in the Kingdom, was the son of *Nofia* of *Jerusalem*, and reigned three months and ten days.

C H A P.

CHAP. VIII.

•Nabuchodonosor changeth his purpose, and besiegeth Joachin, and receiveth him upon composition.

AS soon as the Babylonian had bestowed the Kingdom of Judaea on Joachin, he was seized with a sudden fear, which made him suspect lest Joachin remembering himself of the injuries he had done unto him by the murder of his father, might draw the Country into rebellion, and revolt against him. For which cause he sent out certain Forces, and besieged Joachin in Jerusalem: who being a man of a good nature, and of an upright heart, was loth to forsake the City in that danger without a Governor, considering that it was for his cause that the Common-weal was in that hazard. For which cause, taking his wife, and his nearest kin with him, he delivered them into the hands of the Captains that were sent against him, receiving an oath from them, that neither they nor the City should receive any harm. But this promise continued not a year: for the King of Babylon observed it not, but commanded his Captains to imprison all the youth and artificers that were in the City, and to bring them bound unto him. The number of them was 10832 persons, besides Joachin, his Mother, and his near Allies, whom they took Prisoners.

CHAP. IX.

Sedechias is made King over Jerusalem, by the Babylonians.

INSTEAD of Joachin, he appointed Sedechias his Uncle King of Jerusalem, whom he bound by an oath that he should govern the Country without any innovation, and that he should hold no intelligence with the Egyptians: This Sedechias was 21 years old, at such time as he came unto the Kingdom, and was Joachims brother by the mothers side: he was a contemner of all laws, and a perverter of ordinances. For the young men that were about him, were without the fear of God, and all the people under his dominions, committed whatsoever outrages were best liking unto them. For this cause the Prophet Jeremy came unto him, protesting oftentimes against him, and denouncing, That if he would not forsake his impieties, and addit himself to that which was just, (but gave ear unto his Governors, amongst which there were many wicked men, and to those false Prophets that misled him, trusting that the Babylonians should not make War against his City, but that the Egyptians should levy an Army, and overcome them) that then he should suffer much misery: For (said he) they have no truth in their sayings, and they will always mislead you by false reports. Whilst Sedechias gave ear to these discourses of the Prophet, he was persuaded, and acknowledged all that to be true which he had spoken, and very profitable both for him, and his people; but anon after, his friends corrupted him, and diverted him according to their own opinions. Ezekiel also at the same time had prophesied in Babylon concerning all those calamities which were to fall upon the Temple, and sent notice to Jerusalem of that which he had received from God. Norwithstanding Sedechias gave no credit to his Prophecies, by reason that all the Prophets were accustomed to accord in all things the one with the other, as touching the furprisal of the City, and the imprisonment of Sedechias: but Ezekiel differed in this, that he said that Sedechias should not see Babylon, notwithstanding that Jeremy had prophesied, that the King of Babylon should lead him away Prisoner in bonds: because therefore these two accorded not in all their sayings, he concluded that the matter wherein they agreed, was of no consequence. Notwithstanding all things hapned unto him according as the Prophets had pronounced, as we will declare hereafter. After that he had continued his alliance and friendship with the King of Babylon for the space of eight years, he brake the league that was between them, and confederated with the Egyptians (under hope that they should overcome the Babylonians.) Which when the King of Babylon understood, he led forth his Army against him, and destroy'd his Country to the uttermost; so that after he had taken his Cities of defence, he brought his Army before Jerusalem, and besieged it. The Egyptian perceiving the state wherein his Ally Sedechias was, levied an huge Army, and came into Judaea, with an intent to raise the siege. Whereupon the Babylonian withdrew his Army from Jerusalem, to encounter with the Egyptian, and fought with him, and overcame him in battle, and pressed on him with such courage, that he put him to flight, and drove him out of Syria. As soon as the Babylonian was dislodged from Jerusalem, the false Prophets deceived Sedechias, telling him, That the Babylonian should never more return to make War either

He against him, or his Nation, and that he should never any more depart from his house in Babylon; and that they who had been led away captives, should return home again, laden with those vessels of the Temple which the King of Babylon had taken from them.

But the Prophet Jeremy presenting himself before the King, prophesied the contrary to these impostors, assuring both him and the People, That no profit could befall them by means of the Egyptians, for that the Babylonians should overcome them, and should return and encamp before Jerusalem, and besiege the same, and destroy the People by famine, and lead them away Prisoners that were remaining, and carry away all their substance; and that after they were seized of the riches of their Temple, they should finally burn the same. As for the City, they should raze it; and (said he) they shall keep us captive for the space of 70 years: And I in their servitude the Persians and Medes shall deliver us, at such time as they have gotten the Empire out of the hands of the Babylonians; then shall they send us back again into our Country, and we shall build our Temple anew, and establish the City of Jerusalem.

Divers men gave credit to these words of Jeremy; but the Governors, and such as contemned God, intreated him very cruelly, as if he had been a man beside himself. And whereas he had an intent to visit his Native Country Anatoth, some 20 furlongs from Jerusalem, one of the Magistrates encountering him in his journey, and laying hold on him, retained him, loading him with this slander, That he stole away, to submit himself to the Babylonians. But Jeremy answer'd, That he was falsely accused, and that he repaired only to the place where he was born. This Prince giving him no credit, arrested him, and brought him before the judgment-seat, where he sustained all sorts of outrages and torments, and was shut up in Prison to be punish'd, and remain'd there for a time, suffering the extremity of wrong and injury. The ninth year of the Reign of Zedechias, and on the tenth day of the ninth month, the King of Babylon came and encamped the second time before Jerusalem, and intrenched himself round about the same, for the space of 18 months, and laid siege thereto, using his utmost endeavor to make himself Master of the place. And they that were besieged therein, were afflicted with two of the greatest calamities, Famine, and a most grievous Pestilence. At this time the Prophet Jeremy being in Prison, held not his peace, but cried with a loud voice, and preached and exhorted the People, willing them to entertain the Babylonians, and to open their gates unto them: because that in so doing, they might secure themselves with their families, whereas otherwise they were assured of destruction.

He foretold them also, That if any one remained in the City, he should most assuredly either perish by famine, or the enemies fury; but if so be they submitted themselves to the enemies mercy, they should escape from death. But those Governors that heard him speak after this sort, gave him no credit, in that they were not as yet pressed with the danger: for which cause they came unto the King, and after a despicable manner, told him all that which had been spoken, accusing Jeremy, and reproving him for a mad man; urging this, That he had abated their courage, and by his woful predictions, had weakened the hearts of the people, which were otherwise ready to fight for him and their Country, by reason that he flying unto the enemy, menac'd them with the surprisal and utter ruine of their City.

The King, in regard of the natural humanity and justice that was in him, was not any wayes hereby provoked against Jeremy; yet to the intent that he might not seem utterly to oppose the Governors, he deliver'd the Prophet into their hands, to deal with him howsoever they pleased. Who, having obtained this liberty from the King, entered the Prison on the sudden, and laying hold on Jeremy, they let him down into a Pit full of mud, to the intent he might die in that place, and be strangled by the filth; in effect, he was set therein up to the neck. But one of the Kings servants (an Ethiopian by Nation) certifi'd the King of the Prophets affliction, assuring him, That his Friends and Governors did not justly, so to thrust and bury the Prophet in the mud, and curiously to conspire against him, stirring him with bonds and tortures worse than death. Whereupon the King hearing this, was sorry that he had deliver'd the Prophet to the Governors, and commanded the Ethiopian to take some of his Court with him, (with cords, and such other things necessary, as might concern the safety of the Prophet) charging him with all expedition to deliver him from that captivity. Hereupon the Ethiopian furnish'd with men and necessary means, drew the Prophet out of the mud, and dismiss'd him without any guard. That done, the King sent for him in private, demanding of him, If he had any message to deliver him from God, praying him to let him understand whatsoever he knew as touching the success of the siege? The Prophets answer was, That although he should tell him, yet it would not be believed; and that if he should exhort him, he would not give ear, or listen unto him, counsel, for fear of the Governors. But (said he) O King, thy friends have condemn'd me to death, as if I had been a most wicked Malefactor. But where are they now at this present that have deceived thee, and born thee in hand,

hand, saying, That the Babylonian would not come and besiege thee? Now will I take heed how I tell thee the truth, for fear lest thou condemn me to death.

Hereupon the King (wore unto him, That he should not die, neither that he would deliver him into the hands of the Governors: For which cause, Jeremy grounding himself upon the faith which he had plighted unto him, counselled the King to yield up the City to the Babylonians; because that God had willed him to signify unto the King, that if he would save his life, and avoid the imminent danger, and save his City from utter ruin, and preserve the Temple from burning, he should submit; or otherwise, that none but he should be reputed to be the cause of all those evils that should happen unto the City and Citizens, and of that calamity that should befall both him and all his family. When the King heard this, he told him, That he would do according as he had counselled him, and perform whatsoever he thought necessary to be done: but that he feared that his Subjects, who were already gone over to the King of Babylon, would do him ill offices with that King, and that by their means he might be accused, and deliver'd unto death. But the Prophet encourag'd him, telling him, That his fear was in vain; assuring him; that he should suffer no evil, if so be he yielded up the City: and that neither his wife, nor children, nor the sacred Temple should suffer any mischief.

Upon these words the King dismissed Jeremy, charging him to communicate the counsel that was held between them to no one of the Citizens, no not to the Princes, if they should ask of him wherefore the King had sent for him? advising him to answer, if so be they were inquisitive, That he resorted to the King, to request him that he might be no more imprisoned: all which the Prophet performed; but they pressed him very much, to know for what cause the King had sent for him.

CHAP. X.

Jerusalem is taken, and the people carried into Babylon by Nabuchodonosor.

Mean-while the Babylonian continued his violent siege against the City of Jerusalem, and having raised Towers upon certain Bulwarks, he drave away by this means all those that approached near unto the walls: he raised also (round about the City) divers platforms, that equalled the walls in height: Mean-while, the City was as valiantly and courageously defended by the Inhabitants; for neither Pestilence, nor Famine, plucked down their spirits: And although that within the City they were tormented with these scourges, yet were not their resolutions broken, nor did the enemies inventions astonish them, nor their engines afright them; so that all the battle betwixt the Babylonians and Jews, seem'd to be a trial both of valor and art, whilst these do assuredly hope to surprize the City; and the other thought their safety consisteth herein, if they ceased not by new inventions to frustrate their enemies endeavors. And in this state continu'd they both, for the space of 18 months, until they were consumed by Famine, and by the darts that were shot against them by those that flor from the Towers. At length, the City was taken by the Princes of Babylon, (in the eleventh year of the Reign of Zedechias, the ninth day of the fourth month) who were put in trust by Nabuchodonosor to manage the siege; for he himself made his abode in the City of Reblatha. Now if any man be desirous to know the names of them that had command at such time as Jerusalem was surpriz'd, these they be, Nergelcar, Aremantus, Emegar, Nabosar, and Echarampor. The City being taken about midnight, the Princes of the Enemies Army entered into the Temple; which when Zedechias understood, he took his wives and his children, with the Princes and his friends, and fled thorow a great valley by the desert: which when the Babylonians understood by certain Jews that were revolted, and had submitted themselves unto them, they arose early in the morning to pursue them, and overtook and surprized them near unto Jericho. Whereupon those Princes and friends of Zedechias that had taken their flight with him, seeing the Enemies near unto them, forsook him, and scattering themselves here and there, endeavour'd each of them to save himself. When therefore the Enemies had apprehended him, attended by a few followers only, and accompanied by his children and wives, they brought him unto the Kings presence; and who no sooner beheld him, but he called him wicked and perfidious, and upbraided him with breach of his promise, and contempt of his Majesty. Furthermore, he reproached him for his ingratitude, in that having received the Royalty from his hands (which he had taken from Joachim, to bestow on him) he had, notwithstanding, employed all his Forces against his Benefactor.

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H But (said he) that great God that hateth thy Treachery, hath delivered thee into my hands: and when he had spoken these words, he caused Zedechias Friends and Children to be slain before his eyes, with all his other prisoners: afterwards commanding his eyes to be plucked out, he led him to Babylon. All which happened unto him, according as the Prophets, Jeremy and Ezekiel had foretold him: namely, that he should be surprized and brought before the King of Babylon, and should speak with him face to face, and should see him with his eyes (for so had Jeremy prophesied) but being made blind and conducted to Babylon, he should not see the City of Babylon (according as Ezekiel had foretold.) All which may sufficiently expresse to those that know not the nature of God, how divers and admirable his judgements be, in disposing all things in good order, and pre-signifying those things that are to come, even as in this place there appeareth a most signal example of humane error and incredulity, by which it was not lawful for them to avoid their future calamity, nor shun their unalterable destiny.

Thus was the Race of the Kings extinguished that descended from David, who were in number, One and twenty, that Reigned after him. All of them together governed Five hundred and fourteen years, six months, and ten days: adding thereto the twenty years of the first King Saul, who was of another Tribe. After this, the Babylonian sent Nabuzardan, General of his Army, unto Jerusalem, to spoil the Temple, giving him in charge, to burn both it and the Kings Palace, and to raze and level the City with the ground; and afterwards to transport the People unto Babylon. Nabuzardan arrived there the eleventh year of the Reign of Zedechias, and spoiled the Temple, and carried away the Vessels that were consecrated to Gods service, both those of Gold as also those of Silver: he took likewise the great Laver that was given by Solomon: the Columns and Pillars of Brass, with their Chapters likewise, and the Tables and Candlesticks of Gold: and after he had born away all things, he burned the Temple the first day of the 5th month, of the eleventh year of Zedechias Reign, which was the eighteenth of Nabuchodonosors. He burned also the Kings Royal Palace, and razed the City. This Temple was burned 470 years, six months, and ten days after the foundation thereof: and in the year 1062. six months, and ten days after the departure of the people out of Egypt: and 1950 years, six months, and ten days, after the Deluge: from the Creation of Adam, until the ruin of the Temple, there were three thousand five hundred and thirteen years, six months, and ten days. Thus have we set down the number of the years, and

L expressed in what time every thing hath been performed. The General for the King of Babylon having destroyed the City, and transported the People, took prisoner the High Priest Sareas, and his Colleague, the Priest Saphan, with the Governors and Keepers of the Temple, which were three; the Eunuch also which had the charge over the rest, and seven of Zedechias friends, and his Secretary, besides sixty other Governors: all which (together with the Vessels which he had pillaged) he sent to Reblatha, a City of Syria, unto the King of Babylon; who commanded in that place, that the High Priest and Governors should be beheaded: as for the rest of the prisoners, and Zedechias the King, he carried them with him to Babylon; he sent also in Bonds, with the rest, Josadach, the Son of Sareas the High Priest, whom he had put to death in Reblatha (as we have before related.) And since we have reckoned up the race of the Kings that swayed the Scepter of Juda, and given an account how long they Reigned, it will not be unnecessary to recite the names of the High Priests, and to report who they have been, that have administered the Priesthood under the Kings. Sadoe was the first High Priest of the Temple, built by Solomon. After him his Son Achimas succeeded in that Honour, and after Achimas, Azaraz, after whom succeeded Joram, and after Joram, Josheba, after Josheba, Axioram, who had for his successor Phideas; to Phideas succeeded Sudeas, to Sudeas, Julius, to Julius, Jotham, to Jotham, Urias, to Urias, Nerias, to Nerias, Odeas, to Odeas, Saldam, to Saldam, Elcias, to Elcias, Sareas, to Sareas, Josadach, who was carried away prisoner into Babylon: all which have succeeded in the Priesthood by lineal descent.

When Nebuchodonosor was come to Babylon, he shut up Zedechias in prison, where he kept him until he died, and after his death, he honoured him with a Royal Tomb. He likewise offered the Vessels that he had taken out of the Temple of Jerusalem unto his gods, and caused the people to inhabit the Countrey of Babylon, delivering the High Priest from his Bonds. The General Nabuzardan that led the people away captive, left the poorer sort in the Countrey of Judea; and those also that voluntarily yielded themselves unto him, over whom he appointed Godolias, the Son of Aicam, Governour (a man that was both upright and noble) commanding them to till the Land, and to pay their assigned Tribute to the King. He delivered the Prophet Jeremy also out of prison persuading him to repair with him to the King of Babylon: telling him, that he had received express commandment from the King, to furnish him with all things necessary for that journey: but if he were not contented to repair to Babylon, he should declare unto him in what place he would make his abode, to the intent he might certify

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the King thereof. But the Prophet would not follow him, or sojourn in any other place, desiring rather to live amidst the ruins of his Country, and among the pious Reliques of his poor Nation.

When the General Nabuzaradan understood his resolution, he gave charge to the Governor Godolias (whom he left in Judea) to have care of him, and to furnish him with all that which he wanted, and after he had gratified him with Presents he departed. In mean while, *Jeremy* dwelt in the City of *Masphath*, he desired Nabuzaradan, that he would send him his Disciple *Baruch* (the Son of *Neria*, a man of a Noble Family, and excellently Learned in that Country Language.) Now when those, that during the Siege of *Jerusalem*, were retired out of the City, understood the retreat of the *Babylonians*, they assembled together from all parts, and came to *Masphath* to *Godolias*, under the conduct of *John* the Son of *Caracas*, and *Jezeanais* and *Sarcas*, and others. And besides these a certain man called *Ismael* (the Son of the Bloud Royal, a wicked and fraudulent man, who during the Siege of the City, had retired himself to *Babai*, King of the *Ammonites*, and had sojourned with him during all the troubles. When they were come together, *Godolias* advised them to remain in that Country, without any fear of the *Babylonians*, promising that in manuring their Land, they should incur no inconvenience. All which he confirmed unto them by an Oath; adding further, that if any disturbance were offered to any man, he would readily assist him. He gave each one this advice likewise, to inhabit any City that they liked best: promising them to send them thither, with such things as appertained to them, to build them Houses, and furnish their Habitation; promising that when time served, he would make provision of Corn, Wine and Oil, for their maintenance during the Winter; and when he had thus advised them, he gave them leave to depart, and inhabit the Country. Now when the rumor was spread amongst the people of *Judea*, that *Godolias* had thus courteously entertained those that were Fugitives, and now he had permitted them to inhabit and Till the Country (provided that they payed their Tribute to the *Babylonians*) divers of them repaired to him, and inhabited the Country. And *John* and the other Governors being with him, and assured of his clemency, began entirely to love him. Wherefore they told him, that *Babai* King of the *Ammonites*, had sent *Ismael* to murder him by some Treachery, that by that means he might have the Dominion over the *Israelites* that remained, in that he was of the Bloud-Royal; perswading him, that the only means to escape this Treason, was, to permit them to kill *Ismael* in secret: assuring him on the contrary, that they feared, that if *Ismael* should happen to kill him, their whole Nation that remained, was like to fall to utter ruin. But *Godolias* replied, that it was not probable that *Ismael*, who had received nothing but kindness from his hands, should make any attempt upon his life; and that having never been guilty of any unworthy action in the time of his necessity, he should now make himself guilty of so great a Villany against his Benefactor, whom he ought, even with the hazard of his own life, to secure from the attempts of others. Yea, said he, although those things were true, which you inform me of, yet had I rather dye, than murder a man that had committed his life to my trust. For which cause, *John* and the rest (seeing their perswasions were in vain) departed from him. Some thirty days after, *Ismael* (accompanied with ten Men) came to *Masphath* to *Godolias*, who received them with Presents and magnificent Entertainment; so that to express to *Ismael* and his companions, how heartily they were welcome, *Godolias* drunk so hard, that he was somewhat overcome with Wine. Now when *Ismael* perceived him overwhelmed with Drink and Sleep, he slept unto him with his ten associates, and cut both his throat, and theirs, who kept him company at the Banquet; after which murder, he issued out by night, and slew all the Jews that were left in the City, and those *Babylonian* Soldiers also that were left in Garrison in that place. The next day there came fourscore Men of the Country to *Godolias* with Presents, being utterly ignorant of that which had happened. *Ismael* knowing them, called them unto him, as if he intended to bring them to *Godolias*, and as soon as they were entred, he locked the Court-Gates, and slew them, and afterwards cast their bodies into a deep Ditch, to the intent they might not be discovered. Of this number there were some that escaped, who brought him that they might not be put to death, before they had delivered certain Moveables, Garments, and Corn that they had hidden in the field: which when *Ismael* understood, he spared them: but he kept them prisoners that were in *Masphath*, with their Wives and Children, in the number of whom were the Daughters of *Zedechias*, whom Nabuzaradan had left with *Godolias*. This done, he retired back again to the King of the *Ammonites*. *John*, and the Governors of his company, hearing what was done by *Ismael* in *Masphath*, and above all, of the murder of *Godolias*, they were wonderfully enraged. so that each of them assembling his forces, issued forth to pursue *Ismael*

H *Ismael*, whom they overtook near unto a Fountain in *Hebron*. The prisoners that were with *Ismael*, seeing *John* and his Confederates, took courage, supposing that it was some succors that came to help them, and forsook him that led them, and began to joy with *John* followers: and thus fled *Ismael* with his eight Men, to the King of the *Ammonites*. *John* gathering together all those whom he had rescued from *Ismael*'s hands, both Eunuchs, Women, and Children, retired into a certain place called *Abednaga*; where he sojourned all that day, resolving from thence to depart into *Egypt*, fearing lest the *Babylonians* should put him to death, if they should remain in *Judea*, for that they would be displeased with the death of *Godolias*, whom they had placed in the Government.

In this perplexity and distress, they addressed themselves to the Prophet *Jeremy*, beseeching him to enquire of God, and to certify them, what it behoved them to do in their doubtful Estate, binding themselves by an Oath, to do that which *Jeremy* should command them. Hereupon the Prophet promised that he would ask Counsel of God for them: and some ten days after God appeared unto him, and willed him to certify *John*, the Governors, and the rest of the people, that if they inhabited *Judea*, he would assist them, and take care of them, and secure them so, as the *Babylonians* (whom they feared) should do them no harm: but if they departed into *Egypt*, he would abandon them, and deliver them over to the like misery, as their brethren had endured in times past. Whilst the Prophet thus warned them from God, they would not believe him, in that he commanded them to remain in that place, but they imagined, that under a false pretext of Gods command, he had counselled them thereto, but that in effect, he spake in favor of his Disciple *Baruch*, perswading them to stay there, to the end they might be consumed by the *Babylonians*: Contemning therefore the counsel which God gave them by the Prophet; both *John* and the rest of the multitude went into *Egypt*, and led with them both *Baruch* and *Jeremy*. Whither they were no sooner come, but God told the Prophet, that the *Babylonian* should lead his Army into *Egypt*; for which cause he willed him to foretell the people, that *Egypt* should be destroyed, and that they should partly be slain in that place, and partly led captive to *Babylon*. Which came in like manner to pass: for in the fifth year after the destruction of *Jerusalem* (which was the three and twentieth year of the Reign of Nabuchodonosor) Nabuchodonosor in his own person led his Army into *Celasyria*, and having conquered the same, he made War upon the *Ammonites* and *Moabites*. And after he had brought these Nations under his obedience, he went and fought against the King of *Egypt*, and overcame him: and after he had slain their King that governed at that time, and planted another in his place, he afterwards took the Jews that he found in that Country, and carried them prisoners into *Babylon*. By this means we have learned, that the estate of the Hebrews, hath been translated twice to the other side of *Euphrates*. For the people of the ten Tribes, during the Reign of *Osas*, were carried away captive by *Salmanazar*, King of the *Assyrians*, after he had taken *Samaria*; and the two Tribes by Nabuchodonosor, King of the *Babylonians* and *Chaldees*, upon the taking in of *Jerusalem*. True it is, that *Salmanazar*, after he had displeased the *Israelites*, planted the *Chutheans* in their place, who before-time inhabited the innermost of the Countreys of *Persia* and *Media*, and were called *Samaritanes*, according to the name of the place which they inhabited; but the *Babylonian* having led the two Tribes prisoners, hath not planted any other people in their places.

For this cause, *Judea*, *Jerusalem*, and the Temple, remained desart for the space of seventy years: and all the time that passed between the captivity of the *Israelites*, until the destruction of the two Tribes, was an hundred and thirty years, six months and ten days; but Nabuchodonosor chose the noblest young men amongst the Jews (and such as were allied to King *Zedechias*, and esteemed likewise for the good disposition, and fair proportion of their Bodies and Faces) and committed them to Masters to be instructed, commanding that every one of them should be gelded, according as they were accustomed to deal with young Children of other Nations, whom he subdued by force. He allowed them Victuals from his own Table, and they were taught and instructed in the Discipline of the Country, and in the *Chaldean* Tongue. These were very apt to learn Wisdom: and for that cause he commanded that they should be Trained up in the exercise thereof. Of these were four of *Zedechias* kindred, fair in Body, and virtuous in their Nature, who were called *Daniel*, *Ananias*, *Misael* and *Azarias*; whose names the *Babylonians* changed, and appointed that they should be called by other names, distinct and different from their own: *Daniel* was called *Balthazar*; *Ananias*, *Sidrach*; *Misael*, *Misach*; and *Azarias*, *Abednaga*. These did the King esteem very highly for their excellent nature, and for the great affection that they had to attain unto Learning and Wisdom, wherein they profited greatly, and were for that cause, highly esteemed by him, and whereas *Daniel* and his kinsman thought good to live austerely, and to ab-

abstain from those Meats that came from the Kings Table, and in general from all things ^{the year of the} ^{World, 3:51.} that had life, they went to *Askenas* the Eunuch (who had the care and charge over them) beseeching him to convert those Meats to his own use, which were sent from the Kings Table, and allow them Herbs and Dates, and such things as had no life; because they intended to hold that course of life, and to forsake all others. *Askenas* told them, that he was ready to condescend unto their demands; but that he feared, lest being called for by the King, they should be found to be lean in Body, and discoloured in Face (for without doubt, following that Diet, they must needs lose their Beauty and Complexion) which might bring him in damage of his Head. They perceiving that *Askenas* intended nought else but his security, perswaded him to allow them but ten days of approbation, under condition, that if by that regiment of Diet, their habitude of Body should not be any ways altered, they might continue that course of life, which they had intended from that day forwards: but if they should be found lean and weak, and less proportionable then they that fed upon the Kings allowance, that then they should return to their accustomed Diet. Now it fell so out, that not only their Bodies were better in growth, but they seemed rather better fed, and of a taller stature than the rest: so that they that lived upon the Kings allowance, seem'd lean and ill-favoured; whereas *Daniel* and his companions made show, as if they had been nourished with Dainties, and brought up in abundance. From that time forward, *Askenas* took all that which was allowed the four young Men from the Kings Table, and kept it to himself, giving them instead thereof, the Diet that they chose and delighted in. They C having their spirits more pure and subtil to comprehend their Masters instructions, and their Bodies more strong to endure labour (for their spirits were not charged with diversity of meats, nor their Bodies effeminated for the same cause) attained the more readily to all that Doctrine that was taught them by the *Hebrews* and *Chaldees*: *Daniel* especially having profited in Wisdom, studied the interpretation of Dreams, and God appeared unto him. Two years after the Egyptian War, King *Nabuchodonosor* dreamed a wonderful dream, the explication whereof, God gave unto him in his sleep, but he forgot the same when he awoke out of his Bed. And for that cause sent he for his *Chaldees* and Divines, telling them that he had dreamed a dream, but that he had forgot the same, commanding them to declare unto him what the dream was, and the signification thereof also. Whereunto they answered, that it was impossible for men to sound out the secret thereof; notwithstanding they promised him, that if he would declare his vision unto them, they would cause him to understand the signification thereof. Hereupon *Nabuchodonosor* threatened them with death, except they represented his dream unto him; and they protesting that they could not fulfil his request, he commanded them all to be slain. But *Daniel* hearing how the King had condemned all the Sages to death, and knowing that both he and his companions were concerned in that danger; addressed himself to *Ariochus*, the Captain of the Kings Guard, requiring him to inform him, for what cause the King had adjudged the *Chaldees* and Sages to be put to death: and having told what had happened, as touching the dream, and how the King forgetting the same, had charged them to inform him therein; and how they had answered, that it was impossible for them to perform the same, and how thereby they had provoked the King to displeasure: he besought *Ariochus* to go unto the King, and to procure one nights reprieve on the behalf of the *Egyptians* and *Chaldees*, in that he hoped during that night to beseech God, and intreat from him both the Dream and the signification thereof. Hereupon *Ariochus* told the King what *Daniel* had requested, and he thereupon respited the execution of the Magicians for that night, until he might see what would become of *Daniel's* promise: who retiring himself with his companions into his chamber, besought God all the night long to manifest unto him the dream, and deliver the *Magicians* and *Chaldees* from the Kings wrath, with whom, both he and the rest of his companions were F like to dye, except he might know what the King had dreamt the night past, and what was the interpretation thereof. Whereupon God (having compassion of the danger wherein they were, and taking pleasure in *Daniel's* wisdom) signified unto him both the dream, and the signification thereof, to the intent the King might be resolved of the meaning thereof.

^{av. 10. ad 24.} *Daniel* having received the truth from God, arose very joyfully, and certified his Brethren (who had already lost all hope of life, and thought on nothing but death) and gave them courage and hope. Having therefore rendered thanks unto God, for that he had had compassion of their younger years, as soon as it was day, he went unto *Ariochus*, requesting him that he might be brought to the Kings presence, assuring him, G that he would open unto him the dream which he had seen the night past. *Then when Daniel was brought unto the Kings Presence, he besought him, that he would not esteem him to be*

H he more wise than the other Chaldeans and Magicians, in that, whereas none of them could expound his Dream, he did attempt to express the same: for that came not to pass, by reason of his experience, or for that he was more industrious than they were; but (said he) God hath had compassion on us that were in danger of death; and as such time as I requested him to grant me, and my Country-men life, he hath certified me both of your Dream, and the signification thereof. I was not so much aggrieved, for that in our innocency we were adjudged to death by thee, as concerned for thy reputation and renown, which was hazarded by condemning so many, and so innocent; and just men to death: whereas that which you have required of them, favoureth nothing of humane wit, but is the only work of God: Whilest therefore thou thoughtst in thy self, who it was that should command the whole world after thy self, at such time as thou wert asleep, God intending to let thee know all those that should govern after thee, presented thee with this Dream. It seemed unto thee, that thou sawest a great Statue, whereof the Head was of Gold, the Shoulders and Arms of Silver; the Breast and Belly and Thighs of Brass; and the Legs and Feet of Iron. Thou beheldest after that, a great Stone (that was drawn from a Mountain) that fell upon the Statue, and beat down and burst the same, and left no whole piece thereof; so that the Gold, Silver, Iron and Brass, were powdered as small as dust: whereupon a violent wind seemed to blow, which by the fury and force thereof, was born away and scattered into divers Countreys: on the other side the stone grew so mighty, that it seemed to fill the whole Earth. This was that Vision that appeared unto you; the signification whereof is expressed after this manner. The Head of Gold signifieth your self (and those Kings of Babylon that have been before you.) The two Hands and Shoulders signify, that your Empire shall be restored by two Kings; the one part by the King of the East, clothed in Brass, whose force shall be abated by another power resembling that of iron, and he shall have the power over the whole Earth, by reason of the nature of Iron, which is more strong than Gold, Silver, or Brass; he told the King also what the Stone signified. But for mine own part, I thought it not expedient to express in this place: because the only design, and intent of my Writings, is to register such things as are past, and not such matters as are to come. But if any man be so curious as to enquire into these things; and to understand such matters as are hidden, let him read the Book of *Daniel*, which he shall find amidst the Sacred Scriptures.

L When King *Nabuchodonosor* had heard those things, and remembered himself of his Dream, he was astonished at *Daniel's* wisdom, and casting himself prostrate on the Earth, after the manner of those that adore God, he embraced *Daniel*, giving direction that sacrifice should be offered unto him, as if he were God. Moreover, he called him by the name of God, and committed the administration of his whole Kingdom, to him and his companions, who, by reason of the conspiracies of their malignours and detractors, happened to fall into most imminent and dreadful danger, upon the occasion that ensueth. The King built a Golden Image, sixty Cubits high, and six in bigness, and erected it in a great Plain, near unto *Babylon*: and being ready to dedicate the same, he assembled all the Governours and Princes of his Countreys, commanding them first of all, that as soon as they should hear the Trumpet sound, they should prostrate themselves on the Earth to adore the Statue; threatening that whosoever should do the contrary, he should be cast into a burning Furnace: whereas therefore all of them adored the Statue upon the sound of the Trumpet; *Daniel* and his companions utterly refused to perform that duty; alledging for their justification, that they would not transgress the Laws of their Country: for which cause, being apprehended, they were instantly cast into the Furnace of Fire, (and protected therein by Gods providence) escaped death beyond all mens expectation. For the fire touched them not, neither could it burn, during their abode in the Furnace. For God so defended their Bodies, that they could not be consumed by fire; which miracle made them in great estimation with the King, for that he saw that they were virtuous, and beloved of God: and for that cause they were highly honoured by him. Not long after this, the King saw another Vision in his sleep, which signified unto him, that being cast from his Empire, he should converse with Savage Beasts, and that having lived in that estate in the Desert, for the space of seven years, he should recover his Kingdom again. Having had this Dream, he assembled the Magicians once more, demanding their answer, and the signification thereof. But it was impossible for any one of them, either to find out, or declare the meaning of this Dream unto the King: Only *Daniel* discovered the same, and the effect was answerable to his prediction. For the King passed the fore-limited time in the Desert, so that no man durst intermeddle with the affairs of Estate during seven years. But after he had called upon God, that it would please him to restore him to his Kingdom, he repossessed the same again. Let no man in this place accuse me for reporting these particularities, according

as I have found them written in Holy Books: for in the entrance of my History, I have answered those objections: so that I have openly protested, that I will only faithfully translate the Hebrew Histories into the Greek tongue: and according to my promise, relate that which is contained therein, without adding any thing of mine own, or concealing ought of another mans. After that Nabuchodonosor had reigned forty three years, he died: he was a man of good Conduct, and more happy than any of his Predecessors. Berofus maketh mention of his acts, in the third Book of the Chaldaic History, where he speaketh thus. His Father Nabuchodonosor, having notice that the Governour whom he had appointed over Egypt, and the neighboring parts of Cœlosyria and Phœnicia, was revolted from him (being at that time in himself unable to endure the troubles of War) committed a part of his Forces unto his Son Nabuchodonosor, who was in the flower of his age, and sent him forth against them, who encountering the Rebels, and fighting with them, overcame them, and brought the Country under his subjection. Mean while, Nabuchodonosor the Father died of a sickness in Babylon, after he had Reigned One and twenty years. Nabuchodonosor the Son, having notice of his Fathers death, gave order to the affairs of Egypt, and the rest of the Country: and committing the care and transportation of the Jews, Syrians, Egyptians, and Phœnicians to his friends, to bring them to Babylon with his Army and Carriage, he with a few Men, made hasty journeys thorow the Desert. And when he had taken the administration of the Kingdom upon him (which in his absence, was in the hands of the Chaldees, and by their Chieftain was reserved until his return, unto his use) he became Lord of all his Fathers Empire. When his prisoners were arrived, he assigned them convenient dwelling places in the Country of Babylon; and with the spoils of War, he magnificently repaired and decked the Temple of Bell, and other places. He enlarged the old City, and repaired and beautified it with other buildings; by means whereof, they that would besiege the same, were hindered from cutting off the current of the River, to the prejudice of the Inhabitants. He incircled it within with a treble Wall, and outwardly with as mighty and as many enclosures, and made all of burnt Brick. The Walls were magnificently builded, and the Gates bravely adorned in manner of Temples. He caused a Palace to be builded near unto his Fathers ancient Palace: the magnificence and ornaments whereof, I am not able to express; only this thing most memorable, I have thought good to note, that these great and pompous Buildings were finished in fifteen days. In this Palace he had Vaults raised so high, that in outward appearance they seemed to be Mountains, on which all sorts of Trees were planted. He devised and prepared also a goodly Garden, and called it the hanging Garden, because his Wife having been brought up in the Country of Media desired at Babylon, to see some resemblance of her own Country. Megasthenes, in the fourth Book of his Indian History, maketh mention of this Garden in that place, where he enforced himself to prove, that this King surpassed Hercules in valour and execution of worthy actions. For he said, that Nabuchodonosor overcame the chief City of Lybia, and a great part of Spain. Diocles in the second Book of the Persian History, and Philostratus in his Phœnician and Indian History, make mention of this King, saying, that he overcame the City of Tyre, at the end of thirteen years, at such time as Ithobal Reigned over the Tyrians. This is the sum of all that which the Historiographers write, as touching this King.

C H A P. XI.

Nabuchodonosors Successors: the destruction of Babylon by Cyrus, King of Persia.

After Nabuchodonosors death, his Son Evilmerodach obtained the Kingdom, who incontinently delivered Jeronias King of Jerusalem out of prison, and held him in the number of his most esteemed friends, and gave him Presents, and committed the Government of the Palace of Babylon into his hands. For his Father had not kept his promise with Jeronias, when he surrendered himself, his Wife, Children, and Friends into his hands, in the behalf of his Country, and to the intent that the City of Jerusalem should not be razed by those that besieged it, as we have heretofore declared. Evilmerodach died in the eighteenth year of his Reign, and Niglissar his Son obtained the Kingdom, which he possessed forty years, and afterwards died. After him the succession of the Kingdom came unto his Son, called Labophoradach, which continued in him but for the space of nine months, and after his death it came unto Balshafar, who by the Babylonian was called Naboadel. Against whom Cyrus, King of Persia, and Darius King of Media made War; at such time as he was besieged in Babylon, there hapned a marvellous and prodigious spectacle.

Balshafar

Balshafar came upon a certain Festival day in a Royal Chamber, where he was served with great store of Vessels fit for his Majesty; and with him at the Banquet there fate his Concubines, and most intimate friends. At which time (to shew his Magnificence) he caused those Vessels to be brought out of the Temple of his God, which Nabuchodonosor his predecessor (fearing to employ to his own use) had stored up in his Idols Temple. But Balshafar was so puffed with pride, that he drank out of them, and employed them to his own use. Now came it to pass, that whilest he quaffed, and blasphemed the Name of God, he saw a hand issuing from a Wall, which wrote on the same certain words: by which Vision being somewhat terrified, he assembled his Magicians and Chaldees, and all that sort of people (who amongst those barbarous Nations made profession to interpret Prodigies and Dreams) to the intent they might signify unto him the meaning and signification of that Writing. Now when these Magicians had told them that they could not give an interpretation of it, the King was fore vexed and troubled at this unexpected Vision: whereupon he caused it to be proclaimed thorow his Country, that whosoever should read that Writing, and declare the meaning thereof, he would give him a Golden Chain, and a Purple Robe (such as the King of the Chaldees wore) and besides all this, the third part of his Empire. After this Proclamation the Magicians assembled together with a great concourse, and were far more diligent and inquisitive to find out the signification of the Writing: but they advanced nothing more than at the first. Mean while, the Kings Grandmother seeing him wholly dejected in mind, began to comfort him, and to tell him that there was a certain man amongst the prisoners of Judea, led thither at such time as Nabuchodonosor destroyed Jerusalem, whose name was Daniel, a man wife and expert in searching out of things that were only known unto God, who evidently expounded that which Nabuchodonosor required, at such time as no other man could satisfy his demand. Whereupon the King called him unto his Presence, and telling him what proofs he had heard of his Wisdom, and of that Divine Spirit that was in him, and how he onely was fit to interpret those things which were concealed from other mens knowledge; he prayed him to inform him what that hand-writing signified, promising him in reward thereof, a Purple Garment, a Golden Chain, and the third part of his Empire: to the end, that being honoured with these rewards for his wisdom, he might grow famous amongst all men, who demanding the reason, should know the intent why he was honoured. But Daniel (refusing all these Presents of his, in that the wisdom that is given from above, is not corrupted thereby, but is freely imparted to those that have need thereof) told him that that Writing did foretell the end of his life, because he had not learned to fear God, neither to lift up his thoughts higher than humane nature, notwithstanding he had seen the chastisement wherewith his predecessor had been punished, for the outrages he committed against God. For that Nabuchodonosor having been driven to lead his life amongst Beasts, by reason of his Impieties, after divers requests and supplications, had obtained mercy, and was returned unto humane conversation, and into his own Kingdom, for which cause all the time of his life, he praised Almighty God, the Governour of all things: whereas he had omitted to do the like, and had blasphemed the name of God, and had debauched himself with his Concubines in the Vessels dedicated to God: For this cause, God was displeased with him, and certified him by his Writing, what end he should expect. Whereupon he expounded the Writings after this manner: *Mene* (which is as much to say, as number) sheweth that God hath numbred the days of thy Life and Reign, which shall endure but a little while; *Thekel* signifieth a balance; God therefore (said he) weighing the government, sheweth that it shall be overthrown: *Phares*, this word signifieth a fragment, God shall break thy Kingdom, and divide it among the Medes and Persians. When the King had heard this interpretation, he was very sorrowful (according as the nature of things so disastrous and so apparent required, (Notwithstanding he delayed not to bestow those Presents which he had promised the Prophet, although (as he well perceived) the words boaded him ill, yet he gave him all that which he promised him, considering with himself, that it was his own destiny that he ought to accuse, and not Daniel, who like an honest man had declared the Truth, notwithstanding it were very unwelcome to his ear. Not long after this, Balshafar and the City were overthrown and taken by Cyrus King of Persia and his Army; for this was that Balshafar, under whom, and in the seventeenth year of whose Reign, the surprisal of Babylon hapened. This as far as I could gather, was the end of King Nabuchodonosors posterity.

Darius, who (with his ally Cyrus) had destroyed the state of the Babylonians, was threescore and two years old at such a time as he took Babylon. He was Assyages Son, and is prized by otherways called by the Greeks. He took the Prophet Daniel, and led him with him into

The year of the World, 3381.
Before Christ's Nativity, 538.
Nabuchodonosor's death.
Darius of Nabuchodonosor, Media & Persians chap. 43.
The year of the World, 3381.
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Nabuchodonosor's death.
Darius of Nabuchodonosor, Media & Persians chap. 43.

Megasthenes in Nabuchodonosor's Description.
Diocles in Phœnician and Indian History.
Philostratus in his Phœnician and Indian History.

v. 2. ad 39.
Daniel interpreted the Writing to the King.
The King performed his promises to Daniel.
v. 31.
Babylon destroyed and two years old at such a time as he took Babylon. He was Assyages Son, and is prized by otherways called by the Greeks. He took the Prophet Daniel, and led him with him into

The year of the
World 3325,
before Christ's
Nativity,
539.
The force of
envy,
Daniel's ho-
nour and up-
rightness,
Hidai and
Ruffinus, chap.
14.
Dan. 6, 2 v. 4.
ed 15.

v. 16.
Daniel cast in-
to the Lions
Den.

Daniel's ene-
mies rent in
pieces by the
Lions.
v. 22. all-
m.

into Media, and kept him near unto him, doing him much honour, for he was of the number of three Governours whom he constituted over three hundred and threecore Provinces; for so had *Darius* commanded it. Now *Daniel* being thus honoured and beloved by *Darius*, and trusted by him in all things, for that God was with him, was much hated; as they usually are, who have the greatest interest in Princes favours. Whereas therefore they that were jealous of the good esteem which he had with *Darius*, sought occasion to calumniate and backbite him, he warily cut off all opportunity thereof; for he would neither be bribed with Silver, nor corrupted with Presents, supposing it to be an act of much dishonesty to receive gifts after a man had done any courtesies. He therefore gave his maligners no manner of ground to detract from his reputation. But they still persisted in their malice, and all other attempts failing, they thought upon one at last, by which they imagined they might destroy him; For they perceived that *Daniel* did thrice every day make his Prayers unto God, they supposed that they had found a just pretext to work his ruine. Whereupon they came unto *Darius*, certifying him, that the Princes and Governours had concluded together, to this effect: that for 30 days space, an intermission should be granted to the people; during which time, it was neither lawful for them to demand any thing, neither of himself, or of any man or God whatsoever; and if any man should attempt any thing against this common decree, it was ordered, that he should be cast into the Lions Den. But the King not perceiving the drift of their malice, nor how they sought by this device to entrap *Daniel*, told them, that he liked of the decree, and promised to confirm the same, and made a publick Edict, wherein the Princes resolutions were ratified. Now whilst all men endeavoured through fear, carefully and diligently to observe this Edict; *Daniel* set light thereby, and according to his accustomed manner, standing in all mens sight, he worshipped his God, and prayed unto him. Whereupon the Princes (having got that occasion which they long expected) came readily unto the King, and accused *Daniel*, for that he only amongst the rest, had presumed to infringe their Decree: urging moreover, that he did it not for his Religion sake, but in contempt of the Kings Edict. And because they feared, lest *Darius*, by reason of the great affection he bare unto *Daniel*, should be ready to pardon him (notwithstanding he had transgressed their Edict) they pressed him earnestly to inflict the punishment which was threatened by the Law, and to cast him into the Lions Den, according to the form of the Edict. *Darius* hoping that God would deliver *Daniel*, and that no harm should befall him by the jaws of wild Beasts, exhorted him patiently to endure that Trial. Now as soon as he was cast into the Den, the King sealed up the Stone that closed the mouth thereof, and departed, spending all that night without rest or repose, so much he was concerned in *Daniel's* behalf. And when the day was come, as soon as he awoke, he came unto the Den, and finding the Seal unbroken, wherewith he had marked the Stone, he opened the same, and called unto *Daniel* with a loud voice, asking him if he were in safety? He hearing the King speak, answered, that he had received no hurt. Whereupon *Darius* commanded that they should draw him out of the Lions Den. His adversaries perceiving that *Daniel* had escaped without harm (because that God had taken care of him) would not that he should escape: and thereupon told the King, that the Lions did neither touch nor approach *Daniel*, because they had been fed and gorged before. For which cause the King displeased with their injurious malice, commanded a quantity of flesh to be cast unto the Lions; and when they were glutted, he commanded that *Daniel's* enemies should be cast among them, to the intent he might know, whether the Lions would touch them or no, when they were gorged. At which time *Darius* saw very manifestly, that God had by his power protected *Daniel* from death. For as soon as the Nobles were cast into the Den, the Lions spared not one of them, but tore them all in pieces, as if they had been hungry and without meat. I suppose that these Lions having been a little before glutted with meat, did not slay these men to satisfy their hunger, but I rather judge that their crimes provoked the rage and fury of the Beasts: for when God pleases, he maketh even unreasonable creatures to execute his vengeance against wicked men. *Daniel's* adversaries being thus destroyed, *Darius* gave notice hereof to all the Subjects of his Provinces, praising that God whom *Daniel* had adored; saying that he was the only true God, who had all power: he honoured *Daniel* likewise with especial regard, esteeming him amongst the chiefest of his Familiars. He therefore being thus renowned (because he was beloved by God) built in *Ecbatane* in the Countrey of the *Medes* a magnificent Castle, and a marvellous Monument, that remaineth even unto this day, which seemeth to those that look thereon, that it is but newly built, and made but that very day which they behold the same; the Beauty thereof seemeth so lively and perfect, as that continuance of time doth in no sort deface it. For it faresh with Buildings as with Men, they wax old, and are infeebled by years, and lose their Beauty. At this day, all the Kings of *Media*, *Persia*,

H Persia and *Parthia*, are entombed in this Castle, and the charge thereof is committed to a Priest, who is a Jew: and this custome continueth even until this day. Neither is that to be buried in silence, which is worthy especial admiration in this man: For all felicity that could be expected by a famous Prophet, attended him; and during his whole life-time, he was both most highly honoured by Kings, and revered by the whole common sort: and after his death, his memory is immortal. For all the Books which he left in writing, are read amongst us even at this present; and we have been persuaded by the reading thereof, that *Daniel* had conference with God. For he hath not only Prophecied of things to come (as other Prophets have done) but also hath determined the time wherein those things should happen. And whereas other Prophets, were accustomed to foretell adversities, and for that occasion were misliked both by Princes and their People; *Daniel* foretold them always good successes; so that he hath drawn unto him the good will of all men, by reason of those pleasing Predictions that he pronounced; and by the issues thereof, he hath obtained a testimony of Truth, and a reputation, to have had in time, a Spirit that was truly Divine, and hath left us certain Writings, by which he hath manifestly declared the immutability and exact certainty of his Prophecies.

It is said, that being at *Susa*, the Metropolitan City of *Persia*, at such time as he walked abroad, attended by his Familiars, that there happened an Earthquake, with a great noise: so that he was left alone, and all his companions fled from him. And that thereupon, being sore troubled, he fell upon his Face, and both his Hands: at which time some one touched him, and commanded him to stand up, and to see that which should happen to his Country-men after divers ages. Being therefore raised upright, there was a great Ram shewed unto him, that had divers Horns, the last whereof was the greatest of all. Afterwards he looked towards the West, and perceived a Goat carried thorow the Air, that butted at the Ram, and having encountered him twice, had beaten and trampled him under his Feet. Thirdly, he saw a Goat, in whose forehead there grew one great Horn only: which being broken, four others brake out instead thereof, bending each of them towards the four Winds of the World. He hath written also, that from them, there shall arise another little one also, which as God (who presented the Vision to him) told him, being grown to perfection, should war against the whole Nation of the Jews, and take the City by force, and confound the Estate of the Temple, and hinder the Sacrifices, for one thousand two hundred ninety and six days.

Daniel writteth that he saw these things in the field of *Susa*, and hath declared that God himself told him what that Vision signified; which was, that the Ram signified the Kingdoms of the *Persians*, and the *Medes*: His Horns signified the Kings that were to Reign in those Kingdoms; and that the last Horn signified the last King, who should surpass all the rest in Riches and Glory. That the Goat signified, that there should come a certain King among the *Greeks*, who should fight at two severall times with the *Persians*, and should overcome him in War; and afterwards possess the whole Government: And that by the great Horn that grew in the forehead of the Goat, the first King was represented; and how that after he was taken away, four other should spring out of it. And whereas every one of these turned themselves towards the four corners of the World, it was a signe, that after the death of the first, he should have four successors, that should part the Kingdom between them, who neither should be his Allies or Children; yet such notwithstanding, as should command the world for many years: That from them, there should arise a certain King, that should oppose himself against the *Hebrew* Nation, and their Laws, and should overthrow their policy, spoil their Temple, and be a let that for three years space, the Sacrifices should not be solemnized, Now so hath it happened, that our Nation hath been so handled under *Antiochus* the famous, as *Daniel* had foreseen, and hath written divers years before, all that which should happen.

At the same time *Daniel* wrote concerning the Empire of the *Romans*, how it should destroy our Nation: and hath left all these things in writing, according as God declared them unto him; so that they who read and consider those things that have happened, admire *Daniel* for the Honour God dignified him with, and find thereby, that the *Epicureans* are mistaken, who exclude all Divine Providence from intermeddling with the concerns of humane life, and affirm, that God Governeth not the affairs of the World; or that the World is ruled by a happy and incorruptible Essence, which causeth all things to continue in their Being: but say, that the world is managed by itself, by casualty, without any Conductor, or such a one that hath care thereof. For if it were so, and that it were destitute of a Sovereign Governor (as we see Ships destitute of their Pilots to be drowned by the Winds; and Chariots that have no Drivers,

The Epicureans
erect confu-
sion.

The year of the
World 3325,
before Christ's
Nativity,
539.
Daniel's Pre-
dictions.

Dan. 7, 3. ed
17.
Daniel's Vision
of the Ram
and Goat, by
whom the
Kings of Me-
dia and Persia
were prefigu-
red.

Daniel's Pre-
dictions of the
Roman Em-
pire.
Dan. 9. 24. 25.
sum.

vers to conduct them, to beat one against another) even so should it perish, and ruinate it self by such an irregular motion. By these things therefore that Daniel hath foretold, I judge, that they are far estranged from the Truth, that affirm, that God hath no care of humane affairs; for if we see that all things happen casual, then happen they not according to his Prophecy. But I have written hereof, according as I have found and read: and if any one will think otherwise, let him continue his opinion as long as he please.

The Eleventh Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eleventh Book.

1. Cyrus, King of Persia, dismisseth the Jews from Babylon, and permitteth them to return into their Country, and contributeth towards the reparation of the Temple.
2. The Kings Governours under the building of the Temple.
3. Cambyses commandeth the Jews that they should not build the Temple.
4. Darius, Hyftalpis Son, buildeth a Temple for the Jews.
5. The bounty of Xerxes (Darius Son) toward the Hebrew Nation.
6. How during Artaxerxes Reign, the whole Nation of the Jews were almost extinguished through Amans treachery.
7. Bagofes, General of Artaxerxes the younger's Army, doth much injury to the Jews.
8. How bountiful Alexander of Macedon was unto the Jews.

CHAP. I.

Cyrus, King of Persia, dismisseth the Jews from Babylon, and permitteth them to return into their Country, and contributeth towards the building of the Temple.

THE first year of the Reign of Cyrus (which was the 70 after that our Nation was translated from Judea to Babylon) God had compassion on the captivity and calamity of his afflicted People: and accomplish'd that which he had foretold by the Prophet Jeremy, before the destruction of the City, viz. That after they had served Nabuchodonosor and his posterity for 70 years, he would again restore them to their native Country, where they should build a Temple, and enjoy their former felicity.

For he awakened the Spirit of Cyrus, and put it into his heart to write Letters throughout all Asia, to this effect: *Thus saith King Cyrus. Since Almighty God hath made me King of the whole world, I am persuaded that it is he whom the Jewish Nation do adore: for he hath declared my name by his Prophets, before I was born, and hath said, that I should build his Temple in Jerusalem, which is in the Countrey of Judea.* Now Cyrus knew these things by Reading of a Book of Prophecies, written by Esay, two hundred and ten years before his time. For (he saith) that God did secretly reveal these things unto him, speaking to this effect; I will that Cyrus, whom I have declared King over many Nations, shall send my people back into their Country of Judea, and shall build my Temple. *These things did Esay foretell one hundred and forty years before the ruine of the Temple.* Cyrus in reading these things (being ravished in admiration of the Majesty of God) was carried on with a great affection and zeal, to finish that which was written. He therefore called for all the Men of greatest account among the Jews that were in Babylon, and told them that he gave them Licence to return into their Country, and to repair the City of Jerusalem, and to rebuild the Temple of God; promising them that he himself would assist them. And to that effect he wrote unto his Governours, and Princes of those Countreys that confined upon Judea: charging them to contribute both Gold and Silver towards the building of the Temple, and to furnish them with Cattel for the Sacrifices. After that Cyrus had certified the Israelites of this his intent, the Princes of the two Tribes of Juda and Benjamin, with all the Levites and Priests,

H Priests departed thence, and repaired to Jerusalem: Nevertheless, divers of the Jews remained in Babylon, because they were loth to abandon those Possessions they had gotten. Those unto whom Cyrus had directed his Letters, afforded them their assistance, and furnished them with all things necessary to build the Temple, some of them with Gold, others with Silver, and the rest with a certain number of Oxen and Horses. Thus payed they their Vows unto God, and offered Sacrifices according to the ancient custom, as if they had but now first begun to build the City, and this were the third time of practising those Ceremonies, which our Fathers had observed. Cyrus sent them back also those Vessels, which were consecrated to God, (which King Nabuchodonosor had sent unto Babylon, after he had spoiled the Temple) and delivered them to Mithridates his Treasurer, commanding him to commit them to Abasars hands, who should have the custody thereof, until the Temple were built; to the end, that a such time as it should be compleat, he might deliver them to the Priests and Princes of the people, to be restored again to the service of the Temple. He sent Letters also to the Governours of Syria to this effect: *Cyrus the King to Sisine, and Sarabisme, health. I have permitted those Jews that inhabit my Countrey, to return into their native Countrey, and to re-edify their City, and erect the Temple of God in Jerusalem, in the same place where it stood before. I have also sent my Treasurer Mithridates and Zerobabel the Prince of the Jews, with express charge and authority, to lay the foundation of the same, and to build it sixty Cubit in height, and as many in breadth; making three Issues of brown stone, and another of such Timber as the Countrey affords; the Altar likewise, whereupon they may offer Sacrifice unto God: And my pleasure is, that the charge of all these things be defrayed out of my Coffers. I have also sent back those vessels which Nabuchodonosor took out of the Temple, and have delivered them to the Treasurer Mithridates, and to Zerobabel the Prince of the Jews, to be conveyed to Jerusalem, and restored to the Temple of God: the number whereof, I have hereunder subscribed. Fifty Levers of Gold, and four hundred of Silver; Fifty pots of Gold, and four hundred of Silver, Fifty golden Staves, and five hundred of Silver; Thirty Ewers of Gold, and three hundred of Silver; Thirty great Vials of Gold, and two thousand four hundred of Silver; and besides all these, one thousand other great Vessels. We grant also unto the Jews, the same Revenues which their Predecessors have enjoyed; and we do allow them 205200 Darchmes, for the purchasing of Cattel, Wine and Oil; and we give them 2500 measures of Wheat, to make fine Flower, which we appoint to be taken out of the Countrey of Samaria; and the Priests shall offer up these Sacrifices in Jerusalem, according to the ordinance of Moyses: and during their sacrifice, they shall make Prayers unto God, for the preservation of the King, and his House, to the end, that the Empire of the Persians may be still permanent. And my Will is, that they that disobey and oppose these Commands, shall be hanged on a Gibbet; and that their Goods shall be confiscated. These were the Contents of his Letters. Now the number of those that returned from the captivity into Jerusalem, was Forty two thousand, four hundred sixty two,*

CHAP. II.

The Jews begin to build the Temple at Jerusalem; but after the death of Cyrus, the Samaritans, and other neighbouring Nations writ to King Cambyses, his Son, to cause him to put a stop to the Work.

WHILE according to the King's Order, the Jews laid the foundation of the Temple, and were very busy about the building thereof; the Nations that bordered upon them, and especially the Chutheans, (whom Salmanazar, King of Assyria, sent from Persia and Media, to inhabit in Samaria, at such time as he carried away the people of the ten Tribes) incited the Princes and Governours, to hinder the Jews from repairing their City, and re-edifying the Temple. These Men, corrupted with Silver, sold their negligence and delay to the Chutheans, which they used in those Buildings. For Cyrus intending his other Wars, was ignorant hereof, and having conducted his Army against the Massagetes, he ended his days in that expedition. When as therefore Cambyses his Son, had obtained the Kingdom, they of Syria and Phoenicia, the Ammonites, Moabites, and Samaritans, wrote their Letters to Cambyses in these terms: *O King, thy Servants, Rathymus the Chancellor, Semelius the Scribe, and those Men that are Counsellors in Syria and Phoenicia, have thought themselves obliged to advertise thee, that those Jews that were led Captive into Babylon, are returned back into this Countrey, and are about building the City which was destroyed, by reason of their rebellion; and that they do repair the Walls of the same, and re-edify their Temple likewise. Know therefore, that if these things be permitted to be finished, that they will no more endure to be thy Subjects and Tribu-*

Tributaries, but will oppose themselves against their Kings, holding it more fit to command, A than to obey. We have therefore thought good, before the Work be so far advanced, to give you before Christ's your Majesty notice, that you may search the Records of your forefathers, wherein you shall always find, that the Jews have been Rebels, and enemies to their Kings; and that the City hath been for this cause laid desolate unto this present. We have thought good to signify thus much to your Majesty, which perhaps is unknown unto you, because, that if this City be once more re-inhabited and inclosed with a Wall, they will thereby obstruct your passage into Cœlœ Syria and Phœnicia.

C H A P. III.

Cambyfes forbiddeth the Jews to proceed in re-building the Temple

F. 17. 12. 13. Cambyfes answer, wherein he inhibiteth the Jews from building the City or Temple.

When Cambyfes had read this Letter (being by nature, wicked and malicious) he grew jealous and displeased at the Contents thereof, and wrote back again in this manner: The King Cambyfes to Rathymus the Chancellor, and to Belfen and Semelius, Scribes, and to all his other Counsellors and Inhabitants of Samaria and Phœnicia Health, Having read your Letters, I have commanded the Records of mine Ancestors to be examined, and I find that the City of Jerusalem hath been always an enemy to their Kings, and that the inhabitants thereof have always raised Sedition and Wars. I have likewise found, that their Kings have been mighty, and that they have exacted from Syria and Phœnicia continual Tributes. For this cause I have ordained, that the Jews shall not be permitted to re-edify their City, for fear, lest the boldness of that people being thereby encouraged, they should, according to their former custom, practise a new Rebellion. After the receipt of these Letters, Rathymus and the Scribe Semelius, and those of their faction, took horse, and rode speedily to Jerusalem, leading with them a great number of People, and prohibiting the Jews from the building their City or Temple. Thus was this work interrupted, until the second year of the Reign of Darius, King of Persia, for the space of nine years. For Cambyfes reigned six years, during which time he subdued Egypt, and upon his return from thence, he dyed in Damascus. And after the death of Cambyfes, the Magi that held the Empire of the Persians, for the space of one year, being taken away, the King of the seven principal Families of Persia, made Darius (the Son of Hystaspes) King.

C H A P. IV.

Darius gives leave to Zerobabel a Prince of the Jews, to re-build the Temple, a great number return to Jerusalem under his conduct, and apply themselves to the work; The Samaritans and others write to Darius to forbid them, but he is contrary to their desires.

Darius voweth to kind the sacred Vessels to Jerusalem, Zerobabel.

Darius, during the time that he lived a private life, made a vow unto God, that if he obtained the Kingdom, he would fend back unto the Temple of Jerusalem, all those Vessels which were as yet remaining in Babylon. It fell out that about the same time that he was made King, Zerobabel, who was appointed Governor over the Captive Jews, came unto him from Jerusalem. And being the Kings ancient friend: he, with two others, had three of the Principal Offices of the King's House conferred upon them, and were placed the nearest about his person. The first year of the Reign of Darius, he entertained all his Courtiers with great pomp and magnificence, both those of his Household, and those also that were his Governors and Princes of Media and Persia, and the Commanders in India, confining upon Ethiopia, with all the Chieftains of his Army, in one hundred twenty and seven Provinces. Now after they had Feasted, and were full of Wine, they departed each of them unto their Lodgings, to betake themselves to rest: but King Darius being laid in his Bed, repoted very little all the night long, but passed the time without sleep: Whereupon, seeing he could not compose himself to rest, he began to discourse with these three great Officers, promising unto him that should most truly and aptly answer those questions that he should demand, to grant him licence, by way of reward, to wear a Purple Garment, and to drink in a Golden Cup, to live on a Golden Bed, and to ride in a Chariot, whose Horses should be harnessed with Gold, and to wear the Tiara or linnen Wreath, and a Golden Chain about his neck, and sit in the next place to the King; and should likewise be called his Kinsman, in regard of his Wildom. After he had made these large promises, he demanded of the first, whether Wine were the strongest? of the second, whether

Whether the King were stronger? of the third, Whether Women, or Truth, were the strongest of the three? As soon as he had deliver'd them these questions to deliberate upon, he laid him down to rest. Upon the morrow he sent for the Princes, Chieftains, and Governors of Persia and Media, and afterwards sitting aloft in that Throne from whence he was accustomed to determine controversies between his subjects, he commanded those three young men, in the presence of that Princely Assembly, publickly to resolve those questions which he had propoed.

Whereupon the first of them began after this manner to expresse the force of Wine: The first Noble Prince, when I consider the force of Wine, I find nothing that can surpass it: for Wine disturbeth the judgement, and maketh the Princes understanding like to that of a Child, who hath need of one that should always direct him: It groweth the slave that freedom in discourse, which his thraldom had deprived him of: It equalleth the poor man to the rich: It changeth and transformeth the soul, assuageth the miserable mans grief, and maketh the Prisoners forget their bonds, and think themselves very rich; so that they think not on mean things, but talk of Talents, and such things as appertain unto the most wealthy: It causeth them to lose all apprehension both of Princes and Kings, and taketh from them the remembrance of their friends and familiars: It armeth them against their greatest friends, and maketh them suppose their nearest relations to be strangers; and when the Wine, couched by night and sleep, hath forsaken them, they wile, and know not what they have committed in their drunkenness.

When the first of them had spoken thus in favor of Wine, he that had undertaken to shew, that nothing was equal to the power of Kings, began after this manner: Kings (saith he) have dominion over men, who govern the earth, and at their pleasure can command the Sea to serve them: Kings have power and dominion over those men who master and command the most untamed and mightiest creatures: it therefore appeareth that their force and puissance exceedeth that of all these. If they command their subjects to wage War, and to expose themselves to danger, they are obedient; and if they send them out against their enemies, they willingly obey them, by reason of their force: By their command they level Mountains, beat down Walls, and raze Towers. And if they command their subjects to kill or be killed, they resist not, for fear lest they should seem to transgress the Kings commandment. When they have obtained the victory, all the glory and profit of the War redoundeth unto the King. They likewise that bear no Arms, but intend the tilage of the earth, after they have born all the toil, they reap and gather the fruits, to the end they may pay the King his tribute: And if be will or command anything, it must be performed without any delay. Furthermore, when the King is addicted to any pleasures, or intendeth to enjoy his rest, during the time that he sleepeth, he is guarded by those that watch, who are, as it were, tyed unto him, through the fear and awe they have of him: For not one of them dare forsake him when he sleepeth, nor depart from him, to follow their own affairs, but intend these services only which he thinketh necessary, which is the guard of his person. Who therefore will not esteem the Kings force to be greater than any others, since so many people obey him in whatsoever he commandeth?

After he had spoken to this effect, Zerobabel, who was the third, began to speak of the Mpower of Women and Truth, after this manner: True it is, that Wine hath much force, and no less true, that all men obey the King; yet far more mighty is the power of a Woman. For by a Woman the King was bred, and brought into this world; and those men that plant the Vineyards where Wines do grow, are born and nourished by Women; and generally there is not anything which we enjoy not by their means. For they weave us garments; they have the care and custody of our houses; neither is it possible for us to be governed from Women. Yea, they that possess much gold, and abundance of silver, and other things of great and inestimable price, only upon the sight of a fair Woman, forsake all these things, and will follow after the beauty which they behold, and for the possession thereof, content themselves to lose all things. We forsake likewise our Father and Mother, and the Country that hath bred us, and forget our Friends. For our Wives sake; yea, we will willingly content our selves to dye with them. Tet is there a greater and further demonstration of the most mighty power of a Woman: For whatsoever we travel for, all the pains that we endure both by Land and Sea, to the intent we may reap some fruits of our labours, do we not carry all this to give unto our Wives, as unto those who were our Mistresses? I have seen the King likewise, who is so great a Lord, endure a stroke on the ear, by Apame the daughter of Rhapaces his Concubine, and patiently suffer her to take the Diadem from his head, and set it on her own. When hee langued, hee langued; and when she was displeased, hee was displeased: and according as her passion changed, so hee complied, and humbly submitted his affection to her pleasures, according as hee saw her passionate or pleased.

But whilst the Princes, in way of admiration, beheld one another, he began to discourse of the Truth, saying: I have already declared what the force of Women is; yet notwithstanding both the King, and man are more feeble than Truth. For whereas the earth is huge and vast, the heaven likewise of an immeasurable height, and the sun of unspeakable clarity; and

Zerobabel, the third, expressed the power of women, and as lengtheneth the palm unto truth.

Darius propoundeth three questions to three of his Court.

whereas the Will of God both governeth and moveth these things (because God is just and true) it therefore followeth, that Truth is the most mighty of all things; against which, injustice may no ways prevail. Furthermore, all other things, notwithstanding they seem to be of value, yet are they mortal, and of little continuance: but Truth is immortal, and everlasting.

Moreover, all those things which we receive thereby, are neither mortal, nor subject to the injuries of time, fortune, or alteration, but continue equal, and separated from all stain of injustice. When Zorobabel had spoken after this manner, he made an end of his discourse: whereupon, all the Assembly began to pronounce that his Assertions were of most value, and that only Verity had an immutable force, and an undeterminable continuance. Whereupon the King commanded him to ask what he would, as touching that which he had promised to give, because he intended to grant it him, as to the wisest, and best learned amongst the rest. For (said he) thou shalt sit henceforth next unto me, and shalt be called my friend.

When the King had spoken thus, Zorobabel called to remembrance the vow that the King had made, if so be at any time he obtain'd the Kingdom: namely, That he would build Jerusalem, and the Temple of God, and restore those vessels likewise, which were taken away by Nabuchodonosor, and carried into Babylon. For this (said he) O King, is my request, which you permitted me to ask, and you promised me to grant, at that time when I was judged wise and well-learned by you. The King was well-pleased at his words, and rising from his Throne, he kissed him. He wrote also to his Governors and Princes, that they should send away Zorobabel, and those of his company, to build the Temple. Moreover, he sent Letters to them of Syria and Phœnicia, commanding them to cut down the Cedars of Libanus, and to send them to Jerusalem, towards the building of the City; publishing a Law, that all Jews should be made free, if they would resort unto Judea; forbidding all Commissaries and Princes, to impose any charge upon the Jews, for the necessities of the Kingdom; and commanding that all the Country which they should inhabit, should be exempt from Tribute: appointing the Idumeans, Samaritans, and Celosyrians, to restore those lands unto the Jews, which they unlawfully withheld, which their Ancestors had heretofore possessed. And besides that, to deliver them by way of contribution 50 Talents of silver towards the building of the Temple, permitting them to offer their ordinary Sacrifices. He likewise commanded, that all the Necessarys and Vestments which either the High-Priest, or the other Priests used in the service of God, should be furnished at his charge. He appointed also that the Levites should have Instruments of Music deliver'd unto them, to praise God withal; and that certain portions of land should be allotted for them that had the guard of the City, and the Temple. Moreover, he allow'd them a certain Sum of money every year for their ordinary maintenance. After this, he sent back all those vessels which Cyrus heretofore had resolv'd to restore unto Jerusalem.

When Zorobabel had obtained these things above-named at the Kings hands, he went out of the Palace, and lifting up his eyes unto Heaven, he began to give God thanks, that he had enabled him to appear more discreet than others before the King, and for the good success which he had given him in Darius's presence. For (said he) O Lord, if thou hadst not been favourable unto me, I had not obtained it. After he had in this manner given thanks for the present, and pray'd God to bless himself always favourable hereafter; he repaired to Babylon, and told his Countrymen what encouragement he had receiv'd from the King: who hearing thereof, gave God thanks also, who had restor'd them once more to the possession of their native Country: and they fell to feasting and banquetting for seven days space, for the restoring unto their Country, as if they had solemniz'd the feasts of their birth-days. Hereupon the heads of the several families made choice of those, that (with their wives and children) should return unto Jerusalem, who, by the assistance of Darius's Convoy, perform'd that journey with great joy, playing on their Psalteries, Flutes and Cymbals, and were after this manner conducted on their way, by those Jews that remained in Babylon. Thus went they forward, being a certain and determinate number of every family. I have not thought it necessary to repeat these families by name, lest I should perplex the Relation, and the Readers should be interrupted thereby. Notwithstanding, the whole number of those that went, and were about 12 years old of the Tribes of Juda and Benjamin, were four millions, fix hundred and eight thousand. There were likewise four thousand and seventy Levites: And of their wives and children together, forty thousand, seven hundred, forty and two. Besides these, there were of Singers of the Tribe of Levi, one hundred, twenty and eight; of Porters, one hundred and ten; and of those that attended on the Sanctuary, three hundred twenty and two. There were certain others likewise, that pretended that they were of the race of the Israelites, but could give no testimony of their descent, the number of whom was six hundred fifty and two. Of the number of the Priests, they that had espoused

H poused wives, (whose genealogy could not be derived, and who were not found also in the genealogies of the Priests and Levites) they were about five hundred, twenty and five. The multitude of servants that followed or attended on them, were seven thousand, three hundred thirty and seven. There were also two hundred, forty and five Singers of men and women: four hundred, thirty and five Camels, and five hundred twenty and five other beasts for their carriage. The conductor of this above-named multitude, was Zorobabel, the son of Salathiel, descended of Davids Line, and of the Tribe of Juda; and Jeshu the son of Josedech the High-Priest; besides which, were Mordochaeus and Serabaeus, who were chosen by the people to be their Governors, who contributed 100 pounds of gold, and five hundred of silver. Thus the Priests and Levites, and part of all the people of the Jews which were then in Babylon, were conducted to dwell in Jerusalem; the other part of them following a little after, returned every one into his own Country.

The seventh month after their departure out of Babylon, the High-Priest Jeshu, and the Governor Zorobabel, sent Messengers thorow all the Country, and assembled the people from all quarters of the Region, who, with all alacrity and expedition, repair'd to Jerusalem. There erected they an Altar in the same place, where heretofore it was built, to the end they might offer Sacrifices thereon, according to Moses Law; but hereby they gave offence to their neighbouring Nations, who, in general, were incensed against them. They celebrated also at that time the feast of Tabernacles, according as the Law-maker had ordain'd: afterwards they offer'd oblations, and continual sacrifices, observing their Sabbaths, and all holy solemnities. And they that had made any vows, perform'd them, and sacrificed from the New Moon until the seventh month. After this, they began to build the Temple, and deliver'd great sums of money to the hewers of stone, and Masons, and gave strangers their ordinary diet, who brought them stone and timber. For it was an easie matter for the Sardonians, to bring wood and timber from Libanus, and binding it up, and gathering it together in rafters, to ship it, and land it at the Port of Joppa. For Cyrus had heretofore given them that commandment, and now the second time they were enjoined thereunto by Darius.

The second year after their arrival in Jerusalem, the Jews assembled together in the second month, and began to build the Temple, having laid the foundation thereof on the first day of December. Over this work, those Levites that were above 20 years of age, were overseers: with them also was Jeshu, and his sons and brothers joined, and Zolimeel the brother of Juda the son of Aminadab, and his sons. And through the diligence that these overseers of the Temple used, it was sooner finish'd, than it was expected. As soon as the Sanctuary was built, the Priests, apparelled in their accustomed habits, and the Levites, and the sons of Asaph arose, and with Trumpets praised God, and sung several Hymns and Psalms compos'd by King David. The Priests and Levites, with the Elders of the Tribes, calling to mind how great and magnificent the first Temple was, and beholding that which was built at present, far inferior to the former, and perceiving how much the ancient wealth and dignity of the Temple was abated; they were so sensibly touched with the consideration thereof, that they could not but burst forth into lamentations and tears. But the people were contented with that which they beheld, and without any mention of the former Temple, they troubled not themselves in comparing the one with the other; neither thought they upon the difference betwixt the present, and that which stood in times past: but the Elders lamented, and the Priests complain'd, that the new erected Temple was far less than the former; yet the noise of the Trumpets drowned their lamentations, and the joyful applauses of the people their mournings.

The Samaritans hearing the noise of the Trumpets, ran out to know the cause thereof, because they were ill-affected toward the Tribe of Juda and Benjamin; and understanding that the Jews which were return'd from Babylon, had re-edified the Temple, they addressed themselves to Zorobabel and Jeshu, and to the chief Governors of the families, requiring them that it might be lawful for them to repair the Temple with them, and to have part in the building thereof. For (said they) we honour God no less than you, we pray unto him, and adore him; we conform our selves to your customs, ever since the time that Salmanazar King of Assyria removed us out of Chuthea and Media hither. To these demands of theirs, Zorobabel, and Jeshu the High-Priest, and the Governors of the Tribes, answer'd, that it was impossible for them to admit of their assistance in the building of the Temple, because they had received their first commandment from Cyrus to perform it, and afterwards from Darius: notwithstanding they gave them licence to worship therein, offering them that the Temple should be common to both, if they pleased: yea, and accessible to all other Nations that would repair thither to adore God. The Chutheans (for so were the Samaritans call'd) hearing this, were much offended; and persuaded the other Nations of Syria,

The year of the
world, 3546.
Before Christ's
Nativity,
520.

The Syrian
Princes ex-
amine the
cause why the
Jews repair
their City and
Temple,
15, 16, 17, 18, 19,
20, 21, 22, 23.

to require the Princes (who continued their authority since the time of Cyrus, and afterwards ruled in *Cambyfes* time) to hinder the building of the Temple; and to delay the Jews, who were so intent and busie in their work. Whereupon *Sisin* Governor in Syria and Phenicia, and *Sarabazan*, accompanied with others, came unto Jerusalem, and demanded of the Chieftains of the Jews, By whose permission they built the Temple, which rather seemed to be a Fort than a Temple; and for what cause they fortified their City with gates, and so strong walls? *Zorobabel* and *Jesus* the High-Priest answer'd, That they were the servants of the living God, and that their Temple had been built by one of their Kings, who was rich, and surpass'd all other in virtue, that afterwards it had continued so long time in veneration and estimation; but by reason their fathers had been guilty of impiety against God, *Nabuchodonosor*, King of Babylon and Chaldaea, having taken the City by force, destroyed the same; and after he had spoiled the City, he burned it, and transported the people captive into Babylon. But after that *Cyrus* King of Persia had obtained the Kingdom of Babylon, he commanded by his express Letters sealed with his Royal Seal, that they should re-edify the Temple, and ordained that all those Treasures which *Nabuchodonosor* carried from thence, and of the consecrated vessels, should be deliver'd to *Zorobabel* and the Treasurer *Mithdrates*, to be convey'd to Jerusalem, and placed again in the Temple, as soon as it should be built. And he commanded also, that it should be presently re-edified, appointing *Abassar* to repair to Jerusalem, and give order for all that which was requisite; who hastening thither as soon as he had received *Cyrus*'s Letters, did speedily lay the foundations anew. From that time forward, until this present, it hath been hindered by the subtilty and malice of the neighbouring Nations, who have always been our Enemies, so that as yet it remaineth imperfect. If therefore it please you, and you think good, signify what you hear, by your letters to *Darius*, to the end, that examining the Registers of the Kings, he may find that all things have proceeded after the manner which we have related.

F. 15, 16, 17, 18, 19, 20, 21, 22, 23.

When *Zorobabel* and *Jesus* had answer'd to this effect, *Sisin*, and they that accompanied him, thought not good to hinder the building, until such time as they had certified *Darius* hereof, for which cause they wrote unto him presently. Hereupon the Jews were much discomforted and troubled, fearing lest the King should change his mind, and put a stop to the building of Jerusalem and the Temple. But two Prophets, *Aggeus* and *Zachary*, (who were amongst them) began to persuade them, willing them to fear no ill from the Persians, because God had assur'd them, that they should receive no harm; and upon the people gave credit to the Prophets, and diligently intended their building, without intermission.

C. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

When the Samaritans had after this manner written to *Darius*, and accused the Jews unto him for fortifying their City, and re-edifying their Temple, and inform'd him how it seem'd rather to be a Fort, than some sacred place; and had further alleg'd, that it would be no profit unto him: and moreover, had produced *Cambyfes* letters, by which they were forbidden to build the Temple, he understood that the re-establishment of Jerusalem stood not with the security of his state. But when he had read *Sisin*'s letters, and his associates, he commanded that the Chronicles of the Kings should be search'd, and there was found in *Ecbatane*, a City of the *Medes*, in a Tower, a certain Book, in which these things were written.

C. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

The first year of the Reign of *Cyrus*, commandment was given to build the Temple of Jerusalem, and the Altar therein. It was likewise decreed, that the height of the Temple should be sixty cubits, and the breadth as many; three stories of bowed stone, and one story of the wood of that Country: and it was ordained, that the expence of that building should be deducted out of the Kings Revenues. Moreover, he commanded that restitution should be made unto the Inhabitants of Jerusalem, of those vessels that were taken away by *Nabuchodonosor*, and carried away to Babylon: And the commission to effect all these things, was given to *Abassar* Governor of Syria and Phenicia, and his companions, to the end that they might depart from these places, and the Jews might be permitted to build therein. Furthermore, he ordained that the charge of this building should be gathered out of the Tributes of his Countries, and that they should furnish the Jews with Bulls, Weathers, Lambs, Goats, Flower, Oyl, and Wine, and all other things which the Priests should think meet to offer sacrifice, to the intent that they might pray for the preservation of the King of Persia: commanding that they that should transgress or oppose this commandment, should be laid hold on, and hanged on a Gibbet, and that their goods should be confiscate to the Kings use. Moreover, he besought God, that if any man went about to hinder the building of the Temple, that he would execute his vengeance upon that person, and punish him for his wickedness. When *Darius* had found these things written in his Registries, he wrote back to *Sisin* and his companions in this form:

King

H King *Darius* to *Sisin* and *Sarabazan*, with their Associates, health.

Having found amongst the Memorials of *Cyrus*, the Copy of his Instructions for the building of the Temple, I have sent it you, and my pleasure is, that the Contents thereof be executed. Farewell.

Sisin and his Associates being certified of the Kings pleasure, resolv'd to conform themselves unto it: and taking the care of the sacred buildings upon them, they assit'd the Princes and Magistrates of the Jews, in such sort as the building of the Temple was finish'd with great diligence, by the instigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandment, and by the directions of the Kings *Cyrus* and *Darius*; so that it was finish'd within seven years. In the ninth year of the Reign of *Darius*, and the three and twenty of the eleventh month, call'd by us *Adar*, and by the Macedonians *Disire*, the Priests and Levites, and all the rest of the people offer'd sacrifices, and gave thanks for the renovation of their former felicity, after their captivity, and for their new Temple also: sacrificing 100 Bulls, 200 Sheep, 400 Lambs, 12 Goats, according to the number of the 12 Tribes of Israel, and for the sins of each of them. The Priests and Levites also (according to the laws of *Moses*) appointed Porters to every gate. For the Jews had built Galleries round about, and within the Temple.

K Now when the Feast of unleavened bread (which is the Feast of *Easter*) drew near, in the first month call'd *Xanthicus* by the Macedonians, and *Nisan* by the Hebrews, all the people of the Towns round about Jerusalem resorted thither, and celebrated the Feast, purifying themselves, their wives and children, according to the ordinance of their Forefathers: And after they had solemniz'd the Feast call'd *Easter*, or the Passover, in the 14th Moon, they rejoiced for seven days space, sparing no cost how great soever. They offer'd burnt-offerings also, and sacrifices of thanksgiving, acknowledging Gods goodness that had brought them home into their native Country, to live according to the laws of their Forefathers, and had caused them to find favour in the eyes of the King of Persia. Thus dwelt they in Jerusalem, sacrificing unto, and serving God, and living under the Government of their Nobility. For they set up a kind of Aristocratical Government, and the chief authority remain'd in the High-Priests, until the *Assmonaeans* obtained the Kingdom: for before the captivity of Babylon, they were under the Government of Kings, who began from *Saul* and *Dauids* times, about some 532 years, six months, and ten days; and before their Kings, certain Governors, call'd Judges, reigned: and under this sort of Polity liv'd they more than 500 years, from the death of *Moses* and *Joshua*. And this was the state of the Jews after their captivity, during the days of *Cyrus* and *Darius*. True it is, that the Samaritans were their mighty and malicious adversaries, and did them many mischiefs, trusting in their riches, and pretending to be the Persians kinsmen, because their original proceeded from thence. For they refused to pay that Tribute which the King had commanded them to disburse unto the Jews to make their sacrifices, and the Governors of Syria and Phenicia lost no opportunity which might promote their design. For which cause, the Jews determined to send Ambassadors unto King *Darius*, to accuse the Samaritans; and to that intent, *Zorobabel*, and four others were sent. As soon therefore as the King understood by these Ambassadors, what crimes of theirs and accusations they had brought against the Samaritans, he dispatched his letters, and addressed them to the Governors and Council of Samaria, the tenour of which letters was to this effect:

N King *Darius* to *Tangara* and *Sambaba* Governors of Samaria, to *Sadrach* and *Bobolon*, and to their companions our servants being in Samaria, health.

Zorobabel, *Ananias*, and *Mardocheus*, Ambassadors in the behalf of the Jews, accuse you to be disturbers of the building of their Temple, alledging, that you refuse to discharge that, which by my decree you ought to furnish them with, for the charge of the sacrifices. My will is therefore, that upon the sight of these Letters, you deliver out of the Royal Treasury in Samaria, appointed for the Tributes, all that which shall be necessary for them to perform their sacrifices, upon the requests of the Priests, to the intent they let pass no day without sacrifice and prayer unto God for us, and for the Persians. This was the contents of his Letters.

O

B b 3

CHAP.

The year of the
world, 3550.
Before Christ's
Nativity,
514.

Ver. 2, 3.
Darius Epistle
to the Priests
of Syria.

Ezra 6, 17.
The finishing
of the Temple.

Ver. 15.
The Temple
dedicated 23
of March, or
24, it is in the 4
of *Esfar* 6.
dedicated the
third of March
Ver. 16, 17, 18.
The Passover
celebrated.

The form of
Communal
in Jerusalem.

The Samaritans
might enemies
of the
Jews.

The Embassy
of the Jews, to
Darius.

CHAP. V.

The year of the
World, 3506.
before Christ's
Nativity,
458.

Xerxes succeeds his Father Darius in the Kingdom; he permitteth Eſdras to return with a great number of Jews to Jerusalem. Eſdras obligeth thoſe that had taken ſtrangers to Wiſe, to ſend them back. His Praise, and his Death. Nehemiah obtains leave to build the walls of Jeruſalem, and ſinitheth that great work.

Hæſtiæ & Ruf-
ſus, C. 5.
1. Eſdras 7.
Xerxes King
of Perſia.
Eſdras learned
in the Law.

Nehem. 2. 1.
41 11.
Xerxes favo-
reth the Jews.

AFTER Darius death, his ſon Xerxes ſucceeded him, not only as Heir in the government of his Kingdom, but alſo as Succellor unto his piety and devotion towards God: for he changed not thoſe Inſtitutions of his Father that concern'd religious ſervice; but with great benevolence favoured all the Jews. During his Reign, Joacim the ſon of Jeſus was High-Prieſt; amongſt them alſo that remained in Babylon, there lived a Prieſt with the Jews in that place called Eſdras, a juſt man, and one of great reputation amongſt the people: and whereas he was very ſkilful in the laws of Moſes, he was much eſteem'd by the King. This man intending (with certain other Jews of Babylon) to return to Jeruſalem, beſought the King that he would vouchſafe to beſtow his letters of commendations to the Governors of Syria in his behalf. Whereupon the King gave him letters of recommendation to the Governors, certifying them of his favor towards Eſdras, and to the Princes in thoſe parts, to this effect:

Xerxes King of Kings, to Eſdras the Prieſt, and Reader of the Divine Law, health.

It is decreed by me, and ſeven other of my Council, that whoſoever in my kingdom of the Il-ræalites, their Prieſts or Levites, will repair with thee unto Jeruſalem, may freely do it with my licence, and may ſettle themſelves in Judea, there to ſerve the God of their Fathers; bearing with them thoſe Preſents unto the God of Iſrael, which I and my friends have vowed to offer unto him. Likewiſe give thee licence to take with thee all the gold and ſilver which any of thy Nation living here in Babylon will offer up unto God, to buy offerings to be ſacrificed upon the Altar of thy God: and to make whatſoever veſſels of gold or ſilver, which either thou or thy Brethren ſhall think meet. Thoſe ſacred veſſels alſo which are given thee, thou ſhalt dedicate unto thy God; and if there be ought elſe requiſite in thy behalf, that thou ſhalt think fit to provide, the charges ſhalt thou receive out of my treaſury. I have alſo commanded thee to the Treafurers of Syria and Phenicia, and have written to them, that whatſoever Eſdras the Prieſt, and Reader of the Law of God ſhall require, they ſhall preſently deliver it to him. And to the end that God may be favourable to me and my poſterity, my will is, that an hundred meaſures of wheat be offer'd unto God, according to the Law. I command you alſo that are Magiſtrates, that you exact nothing, neither impoſe any taxation on the Prieſts, Levites, Singing-men, Porters, or holy Officers. But thou Eſdras (according to the wiſdom given thee from above) ſhalt appoint Judges, who ſhall in Syria and Phenicia execute juſtice unto the people, according to your Law. Teach thou likewiſe freely all ſuch as are ignorant, ſo that whoſoever violateth either Gods or the Kings Law, he may be fined, or elſe condemned to death, as not ſinning through ignorance, but of contumacy. Farewell.

Ver. 16 17, 18.
Eſdras at-
tempted the Jews
that dwelt in
Babylon.

When Eſdras had received this Letter, he was well-pleaſed, and gave thanks unto God, confeſſing that it was he, who was the Author of that favour he had received at the Kings hand: And after he had read this Letter unto the Jews that were at that time reſident in Babylon, he kept the original, but ſent a copy to all thoſe of his Nation, being in the Country of the Medes: who being inform'd of the King's zeal to the ſervice of God, and his favour towards Eſdras, were very joyful; and divers amongſt them took their goods, and came unto Babylon, deſiring to return to Jeruſalem: but the reſt of the Iſraelites would not abandon or leave their dwelling. Whereupon it came to paſs, that two Tribes were under the obedience of the Romans in Aſia and Europe: but the ten Tribes were on the other ſide of Euphrates, even until this day; and it is incredible, how exceedingly they are there multiplied. With Eſdras there departed a great number of Prieſts, Levites, Porters, Singing-men, and ſervants of the Temple. Now after he had aſſembled thoſe of the captivity, that inhabited on this ſide Euphrates, and ſojourn'd there three days, he commanded them to ſolemnize a Faſt, and to pray unto God for his preſervation; that no evil might happen unto him; and that neither their enemies, nor any other might do them any violence: For Eſdras had foretold the King, that God would be their Protector, and that therefore he requir'd no Convoy of Horſemen at his hand for his ſecurity. After that they had recommended themſelves unto God, they ſet forward on their way, the twelfth day of the firſt month of the ſeventh year of the

Reign

H Reign of Xerxes, and arrived in Jeruſalem in the fifth month of the ſame year. Whereupon he incontinently preſented unto the Treafurers (who were of the race of the Prieſts) the ſacred deſpositum wherewith he was intruſted, which conſiſted of 650 Talents of ſilver, and of ſilver veſſels an 100 Talents, of veſſels of gold to the value of 20 Talents, of brazen veſſels (more precious than gold) the weight of 12 Talents. Theſe were the Preſents of the King and his Friends, and of the Iſraelites that dwelt in Babylon.

When Eſdras had deliver'd theſe Preſents into the hands of the Prieſts, he offer'd burnt-offerings unto God, according to the Law, namely, 12 Bulls for the publick conſervation of the people, 72 Rams and Lambs, and 12 Goats for a ſin-offering. And afterward he deliver'd the Kings Letters to his Princes and Governors in Ceſophrya and Phenicia: who being conſtrain'd to execute that which was enjoin'd them by the King, honour'd the Nation of the Jews, and ſupplied them every ways in their neceſſities. We owe unto Eſdras the honour of this Tranſmigration, for he not only laid the deſign of it, but his virtue and piety were undoubtedly the cauſe that God gave him ſo good ſucceſs in the undertaking.

Not long after, there came certain Men unto him, complaining that ſome of the people, Prieſts and Levites, had tranſgreſſed againſt their Ordinances, and broken the Laws of the Country, in that they had eſpouſed certain ſtrange women, and corrupted the purity of the Sacerdotal race; requiring him, that he would have a regard to Gods Ordinances, for fear left he (being diſpleaſed with them) ſhould caſt them again into that miſery from which he had ſo lately deliver'd them. Eſdras hereupon was ſo much afflict-ed, that he rent his cloaths, and tore his hair, and pulled his beard, and caſt himſelf upon the ground, becauſe the chief among the people were concern'd in that offence. And becauſe he feared left if he ſhould command them to forſake their wives, and thoſe children which they had begotten by them, he ſhould not be obey'd, he continu'd in grief, and lay continually upon the ground. Whereupon, all thoſe reſorted unto him who were not guilty, and wept and lamented with him, becauſe of that which had hapned. In this affliction of mind, Eſdras (raiſing himſelf from the earth, and lifting up his hands to Heaven) ſaid, That he was aſham'd to look thereupon, becauſe the offences of the people

were ſo heinous; and that they had ſo ſoon loſt the memory of thoſe calamities wherewith their Forefathers had been viſited for their ſins. Nevertheleſs, O Lord, (ſaid he) ſince thy mercy is infinite, have pity, I beſeech thee, on the remnant that hath eſcap'd that long captivity, and which thou haſt brought back into their native Country. Spare them, O Lord; and though they have deſerved death, yet let thy mercy appear, in the ſparing of their lives. Whilſt thus both he and thoſe that came unto him, lamented with him, with their wives and children, a certain man called Achonias, one of the principal men of Jeruſalem, came to him, and ſaid, That they had ſinned, becauſe they had eſpouſed ſtrange women; and perſuaded Eſdras to command them all, to baniſh both them and the children begotten by them; adviſing, that they who obey'd not the Law, might be puniſh'd. Eſdras (perſuaded by theſe words)

made all the Princes of the Prieſts, Levites, and Tribes of Iſrael, ſwear, That they would diſmiſs their wives and children, according to the counſel of Achonias. And as ſoon as he had received their oaths, he departed from the Temple unto Johns houſe the ſon of Eliſh, and there ſpent he all the day, without taſting any meat, by reaſon of the grief which he had conceiv'd. Hereupon an Ediſt was publiſh'd, That all they that were returned from the captivity, ſhould repair within two or three days, to Jeruſalem (under the penalty that they who deſanctified, and came not within the prefixed time, ſhould be held as excommunicate, and their goods conſiſcate to the publick treaſury of the Temple, by the ordinance of the Prieſts.) They of the Tribes of Juda and Benjamin came thither within three days, on the 20 day of the ninth month, call'd by the Hebrews, Tebeth; and by the Macedonians, Apellens.

And as ſoon as they were ſeated in the upper part of the Temple in the preſence of the Elders, Eſdras aroſe and reprov'd them, becauſe they had tranſgreſſ'd the Law, in taking wives who were not of their Nation: For which cauſe he told them, that if they would do that which were agreeable unto God, and profitable for themſelves, they ſhould diſmiſs ſuch wives. Whereupon, with a loud voice, they all cried, That they would do it willingly; but that there was no ſmall number of them, and that it was the winter-ſeaſon, and the matter of that conſequence, as one or two days could not end it: For which cauſe they thought it very needful, that the execution were deferred for a while; and that at the length, ſome of the Princes who were free from that crime, with certain other choſen Elders of every place, ſhould make inquisition after them that had married wives contrary to the preſcript of the Law. Which being approv'd by them, about the New Moon of the tenth month, this Inquisition began, which continued until the New Moon of the month enſuing: and there were many of the family of Jeſus the High-Prieſt,

The year of the
World, 3506.
before Christ's
Nativity,
458.

Eſdras reſpi-
reth to ſenſi-
ble, and com-
mitteth the
veſſels and
other precious
Preſents to the
Treafurers
hands.

Eſdras prayers
for the Levites
that had mar-
ried ſtrangers.
Eſdras's pec-
torum.

1 ſ. 10. 2. 5.
10. 11.

Priest, and of the Priests, Levites, and Israelites, that (making more account of the observation of the Laws, than of the natural affections to their wives and children) did presently put away their wives, and those children they had by them, and sacrificed certain Rams for a peace-offering unto God: whose names it were needful to reckon up in this place.

When *Esdra*s had in this manner reform'd the abuse committed by such marriages, he so corrected the evil custom thereof, that this confirmation continued firm and irrevocable for ever. In the seventh month, they solemniz'd the Feast of Tabernacles: whereunto when all the people were resort, they all came together in an open place in the Temple, towards the gate that looketh Eastward, requiring *Esdra*s, that he would read *Moses*' Ordinances unto them: which he performed; and standing up in the midst of the multitude, he read the Law unto them, from the morning until noon. By which reading, not only for the present, but for the time to come, they were informed of their duty; and calling to mind that which was past, they were so sorrowful, that the tears fell from their eyes, when they consider'd, that if they had kept the Law, they had not suffer'd any of those evils wherewith they had been afflicted. But *Esdra*s beholding them in that state, advis'd them to repair home, and to weep no more, because that day was a solemn and holy day, wherein they ought not to weep, because it was forbidden. But he commanded them rather to intend their feasts and pleasures, and to make this good use of their remorse for their former sins, that they might not fall into the like for the time to come. They following *Esdra*s exhortation, began to celebrate the Solemnity, and continued their feast of Tabernacles eight days. After which time, they returned every one unto his house, praising God in hymns, and thanking *Esdra*s for the reformation of those unlawful marriages which had been contracted with strangers; after he had gotten great honour among the people, he finish'd his days in an happy old age, and was buried honourably in *Jerusalem*. About the same time also died *Joaquin* the High-Priest, whose son *Eliachim* succeeded in his place.

After this it came to pass, that a certain man that was one of the captive *Jews*, and King *Xerxes* Butler, called *Nebemias*, walking before the City of *Susa*, (which was the Metropolis of *Persia*) heard certain strangers that came from far, upon their entrance into the City, talking with one another in the Hebrew Tongue; whereupon he drew near unto them, and ask'd them, *Whence they came*? They answer'd, *That they came from Judea*: which as soon as he knew, he enquir'd after the state of *Jerusalem*, their native City, and how the people fared. To whom they answer'd, *That they were in very bad state, and that their City-walls were demolished, and that the Nations round about them, afflicted the Jews with many outrages, making inroads into their Country, and spoiling them daily, so that divers of them were led away Prisoners; yea, some Citizens of Jerusalem: and that the High-ways were found full of dead bodies*. Hereupon *Nebemias* began to weep, (thorow the compassion he had of his distressed brethren) and looking up towards Heaven, *How long* (said he) *O Lord, wilt thou see our Nation thus afflicted, without taking care of us? Behold how we are made a prey to all men! Whilst thus he walked before the gate, and lamented bitterly, word was brought him, that the King was ready to sit down to his meat: whereupon he halted away to give his attendance, according to his office. As soon as Supper was done, the King grew pleasant, and casting his eyes upon *Nebemias*, (whom he perceiv'd to be heavy and disconsolate) he ask'd him *what he ailed*? *Nebemias* (after he had besought God to give him persuasive words to discourse unto the King) answer'd, *O King, how is it possible but that I should be afflicted, when I hear that the walls of Jerusalem, (which is my native Country) are levelled with the ground, and the Sepulchres and Monuments of my Predecessors are defaced, and the gates of the City are burned? Do me therefore this grace, that I may go thither, and repair it, and finish the rest of the building of the Temple*.*

The King gave ear to his request, and promis'd him his Letters, assuring him, *That he would address them to the Governors, commanding them to do him honour, and to furnish him with all things necessary, to accomplish that which he intended. For which cause* (said he) *ease to be afflicted, and give thy attendance cheerfully*. Hereupon *Nebemias* adored God, and thanked the King for the promise he had made him; and therefore by the joy he conceived, he cleared that confusion and sorrow, that before he bare in his countenance. The next day the King called for him, and gave him Letters unto *Sadeas* the Governor of *Syria, Phoenicia* and *Samararia*, in which he commanded him to honour *Nebemias*, and to furnish him with all things necessary for that building which he intended. As soon as he came to *Babylon*, he took divers of his Countrymen with him, who willingly follow'd him, and went with him unto *Jerusalem*, in the 25 year of the Reign of *Xerxes*; and after he had deliver'd his Letters to *Sadeas*, and the other Governors, he assembled the people of *Jerusalem*, and standing up in the midst of them, he spake unto the whole Congregation

tion to this effect: *You men of Jury, there is none of you but know what care God Almighty hath been pleas'd to take of our Forefathers, Abraham, Isaac and Jacob, in regard of their piety and love to justice; and he doth still make it evident that he will not abandon us, in that I have obtained favour of the King and permission (by his assistance) to rebuild the Walls of our City, and finish the rest of the Temple. I therefore pray you (who are assuredly persuaded of the envy and hatred the neighbouring Nations bear unto you, who hearing that we are intent upon our building, will overpress us, and labour by all means possible to hinder us) first to rely upon Gods Providence, who will oppose himself against the hatred which they bear us, and afterwards to intermit neither day nor night in prosecution of the building, but with all care continue the work, in that the opportunity doth require our diligence. After he had spoken to this effect, he gave order that the Governors should take the measure of the Wall, and distribute the task among the people, according to the Burroughs and Towns, and to every mans ability: and after he had promised to employ both himself, and all his family therein, he dismiss'd the Assembly. Hereupon the *Jews* (incited by his authority) address'd themselves to the work, and then it was that they first began to give the name of *Jews* to those of our Nation who returned from the Captivity; and to the Country the name of *Judea*, because it had been heretofore inhabited by those of the Tribe of *Juda*.*

The *Ammonites, Moabites, Samaritans*, and all the Inhabitants of *Celestria*, understanding that the walls were rais'd with such haste and diligence, were much troubled, and resolv'd with themselves to lie in ambush, and to hinder them in the prosecution of their works; so that they slew divers *Jews*, and fought the means likewise to murder *Nebemias* himself: and having hired certain strangers with money to commit the fact, they lay in wait for him. They endeavour'd also to terrify the *Jews* with vain reports, and by spreading certain rumors, that divers Nations intended to make War against them: by which reports (being much troubled) they desist'd for a time from the prosecution of their building. Yet none of these things could weaken *Nebemias*'s diligence or resolution, but that (keeping a guard round about him) he diligently prosecuted his design, setting light by all occurrences: so great was his affection to accomplish the work. And therefore he carefully stood upon his guard, not that he fear'd death, but because he was persuaded, that his Fellow-Citizens would abate of their courage and resolution, if he continued not with them, to animate them to the prosecution of so holy an enterprise. He commanded likewise, that the Workmen while they wrought, should have their Arms near them, so that both Masters and Labourers carried their Swords.

Moreover, he gave order that they should have their Targets by them; and he placed certain Trumpeters, some 500 foot distant the one from the other, charging them, that as soon as they discover'd the Enemy from any part, they should incontinently sound the alarm, and give notice unto the people to arm themselves, and prepare for the fight, for fear they should be surpris'd, and found unprovided. He himself also walked the round about the City by night, with an indefatigable courage, and without either eating or sleeping, but only for necessity sake; and this labour endured he for the space of two years, and three months: for the Wall of *Jerusalem* was built again in that time, in the 28 year of the Reign of *Xerxes*, and in the ninth month. After the City was fortified, *Nebemias* and the people offer'd Sacrifices unto God, and spent eight days in feasting. When the rumor was spread abroad that this building was finish'd, the Inhabitants of *Syria* were sore displeas'd. But *Nebemias* perceiving that the City was weakly manned, besought the Priests and Levites to forsake their dwellings without the City, and to come and dwell within, and to that intent he built them houses upon his own charge. He ordain'd likewise, that they that intended their Husbandry, should bring the Fruits of their fruits unto *Jerusalem*, to the intent that the Priests and Levites by enjoying their continual maintenance, might omit no time in the service of God: wherein he was readily obey'd. By this means, the City of *Jerusalem* was very well peopled. After that *Nebemias* had honourably accomplish'd divers other worthy actions deserving praise, he died in a good old age. He was a man so good, so just and highly affectionate towards his Country: and one to whom they are so much oblig'd for the benefits which they have receiv'd, that his memory will remain for ever among the *Jews*.

C H A P. VI.

A

The year of the
World, 3543.
before Christ's
Nativity,
431.

Artaxerxes succeeds his father Xerxes in the Kingdom of Persia, he repudiates Queen Vasthi his Wife, and espouseth Esther the Niece of Mardocheus. A man persuades Artaxerxes to banish all the Jews, and to apprehend Mardocheus; but he is banded, and Mardocheus established in his place.

Heb. & Ruf.
Juss. cap. 6.

Esther 1, 2.

C. 1. v. 10, 11.
ad Juss.
Abasuerus sen-
teth to Vasthi
to grace his
feasts; the re-
sulteth; and
therefore is
call off by him.

AFTER the death of Xerxes, the Kingdom fell to CYRUS his son, who by the Grecians was call'd Artaxerxes. Under his government all the race of the Jews, both Men, Women and Children, were in danger to be utterly exterminated: the cause whereof, I will hereafter declare. But first of all I must speak somewhat of the King, and declare how it came to pass, that he married an Hebrew Woman of the Blood Royal, by whose means (as it is said) our Nation was preserv'd. After that Artaxerxes had taken the Kingdom upon him, and establish'd Governors over 127 Provinces, from India as far as Ethiopia: in the third year of his Reign, he entertain'd and feasted all his Friends with great magnificence, the Nations of Persia likewise with their Governors for 180 days. He feasted after this, for the space of seven days, the Ambassadors of all Nations in the City of Susa, after this manner. There were several Pavilions erected, whose pillars were of gold and silver, cover'd with linnen and scarlet vails, which were of that extent, that divers thousands of Men might take their refection therein. All the entertainment was serv'd up in vessels of gold, enriched with precious stones, very glorious to behold. The King likewise commanded his servants (that attended the feast) that they should enforce no man to drink, by filling continually, according to the manner of the Persians, but to permit every one of the guests to drink according to his discretion. He sent also throughout all the Countrey, commanding a cessation from all labour, and that every one should make Holy-day for many days, and think of nothing but rejoicing, and wishing him a happy Reign. The Queen Vasthi also made a banquet unto her women in the Royal Palace. Now whereas the King was desirous to shew, that she surpass'd all other women in beauty, he sent unto her, commanding her to come to the banquet in more Royal manner than the rest of her Attendants: but she, too curiously tied to the observation of the law of the Persians, (which forbiddeth women to be seen by strangers) went not unto the King, and notwithstanding he sent his Eunuchs divers times unto her, yet persisterd in her refusal to come unto him. Whereupon the King (moved with displeasure) gave over his banquet, and arising, he call'd unto him his seven Counsellors, to whom (according to the custom of the Persians) it belong'd to expound the Laws; and accus'd his wife, telling them how much he had been slighted by her, since having sent for her divers times to accompany him at his banquet, he had refus'd to obey him: he therefore commanded them to declare their opinion, what punishment appertain'd to her. One amongst them, call'd Macheus, answer'd, That the injury was not only offer'd unto him, but to all the Persians, who should likewise be all in danger of being after that manner despised by their wives; for that no one of them would acknowledge duty towards their husbands, taking their example from the Queens disobedience, which she shew'd towards him, who was the Governor over all. Whereupon he concluded, That she that had thus dishonour'd him, should be severely punished: which done, he thought fit that this ordinance of the Kings, might be publish'd thorow all Nations, that Queen Vasthi should be separated from his bed, and another woman chosen in her place. This determination, confirmed by the consent of the rest of the Magi, very much afflicted the King, because on the one side he was unwilling to act contrary to the Laws of his Countrey, and on the other, he knew not how to put away his Queen, for whom he had so great a passion, by reason of her beauty. Which when his Friends perceiv'd, they counsel'd him to forget the memory and love of a woman so unprofitable, and to send and seek out thorow all his Countries for the fairest woman amongst them, whom he might choose and take to wife, that by the society of another woman, the great affection which he bare unto Vasthi, might be extinguish'd. The King approving of this counsel, sent out certain Messengers and Deputies, commanding them to bring unto him the fairest Virgins that were to be found in his Kingdom: when therefore they had assembled a great number of them, they found in Babylon a young Orphan, (without either father or mother) who was brought up under her Uncle (whose name was Mardocheus) of the Tribe of Benjamin, and one of the greatest men among the Jews. The beauty and modesty of this Virgin were so extraordinary, that the rais'd the admiration of all that beheld her. She therefore was deliver'd in charge unto one of the Eunuchs, who carefully attended her with all diligence, furnishing her with odors and precious perfumes, according to the custom of noble women;

H women; and after this manner were 400 Virgins entertain'd for the space of six months. Now when he that was put in trust with this Commission, thought these Virgins to be sufficiently prepar'd, and that they were fit to come to the Princes bed, he sent every day one unto the King to keep him company: who, after some embraces, sent her presently back again unto the Eunuch. But when Esther came into his presence, he feel'd his affection more on her, than all the rest; and being surpris'd with her beauty, he took her for his lawful wife, and the Nuptials were solemnly celebrated in the seventh year of his Reign, and in the 12 month, call'd by us Adar, that is February. And he sent Messengers thorow all his Kingdoms, to proclaim a Feast in honour of his marriage: he himself also feasted the Persians, and Medes, and the Princes of the Nations, for a whole months space. At such time as Esther entred into the Royal Palace, he set a Diadem upon her head, and so lived with her, that he never question'd her either of her Birth, or Nation. Her Uncle came from Babylon to Susa, (the chief City of Persia) where every day he walked before the Palace-gate, enquiring how Esther did: for that he lov'd her as dearly as if she had been his own daughter. Now the King had made a Law, That no man should approach his presence, upon pain of death, except he were called, during the time that he was on his Throne; and round about his seat there stood certain Officers with their Arms, ready to punish those who being uncalled should attempt to approach the Throne. The King himself sat aloft, and holding in his hand a golden Scepter, whensoever he intended to save the life of any one that approached his Throne uncalled, he stretch'd forth the same, and touch'd him therewith: who being thus touch'd, by that means escap'd death. And as touching these things, we have sufficiently spoken in this place.

Not long after this, when as Bagathous and Theodestes, two of the Kings Eunuchs, had conspir'd against him; Barnabas, who was of the Hebrew Nation, and one of their servants, being acquainted with their Treason, discover'd it to the Queens Uncle Mardocheus, who, by her means, inform'd the King of their conspiracy. Who finding out the truth by their examination, he commanded them to be executed on the Gibbet; he for that time gave no recompence to Mardocheus for saving his life, but only commanded his name to be registred in his Records, permitting him to have access to his Palace, as if he had been one of his Domesticks. Now as often as Haman (the son of Amadath an Amalechite) came unto the Palace to visit the King, all those that were either Persians or strangers, (according to the Kings especial direction) did him honour: But Mardocheus shew'd him no honour (because the laws of the Jew forbade it,) Which when Haman had observ'd, he demand'd whence he was? And understanding that he was a Jew, he was much displeas'd, saying in himself, That the Persians who were of a freer condition, call themselves disprate before him, and be that was but a slave, disclaim'd to do the like, Intending therefore to revenge himself on Mardocheus, he thought it not sufficient to procure his punishment at the Kings hands, but resolv'd wholly to exterminate his Race (for he was by Nature an Enemy to the Jews, by reason that the Amalechites, from whom he descend'd, had heretofore been conquer'd by them.) Whereupon he address'd himself unto the King, and accus'd them, saying, That there was a certain cursed Nation spread thorow his whole Kingdom, infectious, and abhorring the customs of other men, who used divers laws and ceremonies, contrary to those of all other Nations, and destructive of the fundamentals of his Kingdom, so that the greatest favour he could do to his Subjects, would be utterly to exterminate them. And lest your Majesties Tribute should be any ways impaired by the means, I promise you of mine own Revenues forty thousand talents of silver, desiring rather willingly to forego so much money, than that your Kingdom should be unpurg'd of such a cursed Race of men. When Haman had made this his request, the King answer'd, That he forgave him the money, and that he permitted him to deal with that Nation as he thought fit. When Haman had obtain'd his desire, he presently sent forth an Edict thorow all Nations, in the Kings Name, to this effect,

The great King Artaxerxes, unto his Governors of an Hundred and seven and twenty Provinces, extending from India as far as Ethiopia, health.

Having obtained the Empire over so many Nations, and extended my dominion over the World, according to mine own pleasure, and being so little inclined to treat any of our Subjects with rigour, that we rather take great pleasure in affording them some signal marks of our favor and goodness, causing them to enjoy an happy peace, it remains that we seek after those means that may render this happiness perpetual to them. Being therefore admonish'd by my friend Haman, (who for his wisdom and justice is more honoured than all other by me; and for his approved fidelity, hath the second place in authority under me) that there is a certain race of men

The year of the
World, 3546.
before Christ's
Nativity,
415.

The Maiden
Esther made
Queen.

Esther 2. 7, 8.
Mardocheus
came from
Babylon to
Susa.

The Kings
command that
no man should
approach his
Throne, except
he were called.
Esther 3. 11.
Mardocheus
discovereth
the Treason.

Eph. 2. 22, 23.

Haman being
honoured by
all men, is
neglected by
the Jews.
Esther 3. 1, 2.
2: 4.
2: 5-9.

Ver. 6.
The destruc-
tion of the Jews
planned unto
Haman:

men intermingled among you, enemies to all mankind, using none but their own laws, and such as that are different from others, disobedient to their King, and of depraved manners and customs, that neither submit themselves to our Government, nor promote the welfare and prosperity of our Empire: I will and command, That as soon as Haman shall have made known unto you this our pleasure, (a man whom we hold as dear as our father) they be slain, with their wives and children, so as you spare none of them; nor permitting your compassion towards them, to prevail over your obedience to us: And this command we to be done the 14th day of the 12th month of this present year; that in one day cutting off all our enemies, hereafter ye may live in peace and security.

The lamentation of the Jews, upon the hearing of this Edict. Eſther 4. 1. 3. 5. 6.

This Edict being spread thorow all places of the Countrey, and publish'd in every City, all men prepar'd themselves against the prefixed day, utterly to exterminate the Jews, and no less diligence was there used in *Susa* the Metropolitan City. Mean-while, the King and *Haman* feasted, and made good cheer, whilst the City hung in suspense, being troubled with the expectation of the event of that which should follow. But *Mardocheus* having intelligence hereof, rent his garments, put on sackcloth, and cast ashes on his head, walking thorow the City, and crying, That their Nation had not committed any crime deserving death: and using these, or such like speeches, he came unto the Kings Palace, and stood before the gate, because it was unlawful for him to enter thereto into that habit: The like also did the Jews that were in the Cities where those Edicts had been publish'd against them, weeping and lamenting their miseries. But when the News hereof was brought unto the Queen, that *Mardocheus* stood before the Palace-gate in a deplorable condition, she was much troubled, and sent certain of her servants unto him, to command him to change his attire, but they could not persuade him to put off his sackcloth, for the cause of his sorrow still remaining, he could not think of laying aside the marks of it. She therefore called unto her her Eunuch *Acrabenus*, and sent him unto *Mardocheus*, to know what accident had befall him, that made him put on his mourning habit, and to assist himself after that manner, and not at her intreaty to lay aside those marks of his sorrow. Hereupon *Mardocheus* told the Eunuch of the Edict made against the Jews, and sent by the King unto all his Provinces; the offer of the money that *Haman* likewise had tender'd to the King, whereby he had bought the utter ruin of his Nation at the Kings hands; moreover, he gave him the Copy of that which had been proclaim'd in *Susa*, to be deliver'd unto *Eſther*: whom he intreated to beseech the King, and to esteem it no dishonour to become a Suppliant, to save her Nation, and to preserve the Jews from that death wherunto at that time they were expos'd: since *Haman*, the next in honour to the King, had accused the Jews, and incens'd his Majesty against them. When *Eſther* understood this, she sent again unto *Mardocheus*, giving him to understand, That she was not called for by the King; and that whosoever entered unto him, and was not called, except the King would secure him, by stretching out his golden Scepter; for he, unto whom the King was pleased to grant that favor, although he were not called unto him, yet suffered he not death, but obtained pardon. When these things were reported by the Eunuch from *Eſther* unto *Mardocheus*, he commanded him to tell her, That she ought not so much to tender the particular respect of her life, as the lives of her whole Nation; assuring her, that if at that present she had not care of them, their succor should only proceed from God by some other means than this: but she and her fathers house should be destroyed by them whom she had contemned. Upon this reply, *Eſther* sent the same messenger back again unto *Mardocheus*, commanding him to repair unto *Sulan*, and to call a general Assembly of all the Jews that remained there, willing them for three days space to fast and abstain from all kind of meat for her safety, and that both her self and her servants would do the like, promising them, that at that time she would present her self unto the King, notwithstanding his contrary Edict; and that if she must needs die, she would willingly suffer it.

Mardocheus observ'd her orders, caused the people to fast, and to pray unto God for her safety; he likewise himself besought him, That it might please him at that present to have compassion on their desolate and distressed Nation; as he had done oftentimes heretofore: and that as he had pardoned them at such time as they had offended, so now also at this present he would deliver them from that perdition which was denounced against them. For that they were not in danger to die infamously for any offence of their own, but because he only had incens'd *Haman*, in that he would not adore him, or perform that honour unto him, which is only due to God: for which cause, in revenge, he had contrived this mischief against them, who would not transgress the divine ordinances. The People likewise pray'd to the like effect, beseeching God, That he would have care of their preservation, and preserve the Israelites in what place soever they were, from the misery as hand, which was before their eyes, and already expell'd by them. *Eſther* also besought God, (according to the manner of her Countrey) casting

Having cast her self prostrate on the earth, clothed in sackcloth, and abstaining for three days space from meat and drink, and what thing soever else was delectable, beseeching God to have compassion on her, That when she presented herself before the King, she might have words fit to persuade and mollify him, and grace and beauty far more amiable than ever she had, to the end that by those means she might be the better enabled to appease the King, if so he were displeased with her; and to succor her brethren in extreme danger, whereby the King might turn his anger against the enemies of the Jews, and take compassion of their imminent danger, which, without his prevention, would surely fall upon them. After she had in this sort for three days space fasted and prayed, the cast off her mourning attire, and changed her habit, attiring herself as became the Majesty of a Queen, having two of her servants on whom she leaned, and the third that follow'd her, carried up her train, which was large, and trailed on the ground: and in this equipage came she unto the King, having her cheeks stained with a modest blush, bringing with her a Majesty mixed with beauty, but her heart was not altogether free from fear. But when she beheld the King sitting aloft on his Throne, glorious in his garments embroider'd with gold, and adorn'd with precious stones, a fear suddenly fell upon her, since he lookt not on her perhaps at first with a favourable countenance; whereupon being astonish'd, her limbs failed her, her colour faded, and she fell betwixt her handmaids arms into a swoon. Whereupon the King (by the will of God) changed his affection, and suddenly leapt from his Throne, and embracing her with both his arms, he raised her up, and kissed her, and spake comfortably unto her, praying her to be of good courage, and not to suspect any misfortune, for that she came unto him without any motion of his: That the ordinance was only made for his subjects, but that she (who was equal with him) should fear nothing: whereupon he took his Scepter in his hand, and laid it on the Queens neck, whereby he deliver'd her from all fear; so that she recovered her vigor and courage, and spake after this manner: O King, I cannot easily express unto you the inconvenience that is suddenly fallen upon me; for as soon as I beheld the great and redoubt'd Majesty of your person, my spirits forsook me, and my heart failed me. Now whilst I spake these words with pain and feebleness, the King was touch'd with compassion; so as he animated and encouraged her, and commanded her to expect nothing but good; yea (said he) if thou demandest the half of my Kingdom, I will grant it thee. But *Eſther* only requested this at his hands, that only he and his friend *Haman* would vouchsafe to grace her with their presence at her banquet: which the King readily granted her. Now when they were come unto the banquet, and in the midst of their cups, the King commanded *Eſther* to ask what she would, and he would grant it her, assuring her, That he would refuse her in nothing; yea, although she demanded the half of his Kingdom. But she deferred to discover her suit until the next day, requiring him once more to repair with *Haman* unto her banquet.

When the King had promised to visit her again, *Haman* departed with great joy, for that he alone had the credit to banquet with the King and *Eſther*, and no other had ever obtained the like honour amongst any Kings of those Dominions. But in his return, perceiving *Mardocheus* in the Court, he was moved, because that (notwithstanding he had lookt upon him) he had not done him honour: wherefore he came home unto his house, he called *Zaraza* his wife, and his friends, and told them what honour not only the King, but the Queen also had done him; and how he only with the King had supped that day with the Queen, and was invited the next day also to banquet with the King: notwithstanding he told them that he was discontented, because he saw *Mardocheus* the Jew in the Court. *Zaraza* his wife told him, That he should cause a gallows to be raised fifty cubits high, and that the next day he should demand licence of the King, that *Mardocheus* might be hanged on the gibbet. *Haman* approving of his wives counsel, commanded his servants to prepare the Timber, and erect the gallows in his Court, to hang *Mardocheus* thereon: which they diligently perform'd. But God, who knew what would come to pass, mocked at *Haman*: curst hope; for the very same night he deprived the King of sleep, who being not willing to spend the time idly whilst he was awake, but to employ it in something that might be profitable for his Kingdom, he commanded his Secretary to bring him the Chronicles of the Kings his Predecessors, and of those things that were done by himself, and to read them to him. When therefore they were brought and read, he found that a certain man whose name was there set down, had received a great possession for reward of his virtue. He read likewise of another, that had obtained a recompense for his fidelity, and the like; till at last he came to the place where the Eunuchs *Bagothrus* and *Theodasites*, were noted down for a secret conspiracy against the person of the King, and how it was discover'd by *Mardocheus*. Now when the Secretary (having only recited this accident) turned over to another History, the King

The year of the World, 3564. before Christ's Nativity, 410.

C. 1. 2. 6. 6. Eſther's return to the King to solicit him in the behalf of the Jews.

Ver. 4. 2.

Ver. 9.

Haman had tried against *Mardocheus*.

Ver. 14.

A ludiſible custom in a King. Eſth 6. 12. 3.

Ver. 3. 4.

C c

ſtayed

stayed him, and ask'd, *If he found therein written, that he had given any recompence to Mardocheus?* He answer'd, *That he found nothing set down.* Whereupon the King commanded him to give over, and inquired of those to whom that office appertain'd, what hour of the night it was: and knowing that the morning was already discover'd, he commanded that some one should certify him, which of his friends attended before the Palace. At that time it hapned that *Haman* was found there, who came thither sooner than he was accustomed, with an intent to beseech the King, that he might put *Mardocheus* to death.

When the officers had brought the King word that *Haman* was before the Palace, they were commanded presently to call him in. As soon as he came into the Kings presence, he said unto him, *Since I am assured that no man hath so great an affection for me as thou hast, I prithee give me thy counsel, how I may condignly honour him, as becometh my self, whom I do most affectionately love.* *Haman* thinking the advice he should give, should be given for himself, (because he supposed that he only was beloved by the King more than all others) counselled him that which in his opinion was the best, after this manner: *If your Majesty shall think fit to express the favors towards the man for whom you pretend an extraordinary kindness, cause him to be mounted upon a brave Horse, and let him be apparelled in a Royal habit, and put a chain of gold about his neck, and let some one of thy chiefest friends march before him, and proclaim throughout the City, That thus is the man honoured, whom the King loveth.* The King with great satisfaction received this counsel which *Haman* thought he had given in favor of himself, and turning towards him, spake thus unto him: *Take one of my Horses, a garment of purple, and a chain of gold, and seek out the few Mardocheus, and give them unto him, and march thou before him, making proclamation after that manner which you lately propos'd: For (said he) thou art my nearest friend, and it is very fit that the execution of this thing be committed to thy trust, which thou hast so faithfully counselled. And this command I to be done, because Mardocheus hath been the preserver of my life.* *Haman*, upon the hearing of these words, beyond all expectation, was no less amazed, than if he had been Thunder-struck; but finding a necessity of giving obedience to a command that was so positive and expresse, he went out, having with him the horse, the purple habit, and the chain of gold, and meeting with *Mardocheus* before the Palace, who was clothed in sackcloth, he appointed him to lay his mourning habit aside, and to cloath himself in purple. But he (who was wholly ignorant of that which had hapned, and supposing that he mock'd him) said, *O thou most wicked amongst men, dost thou thus mock at our afflictions?* Notwithstanding being afterwards inform'd, that the King had bestowed this honour on him, for saving his life, and discovering the treachery of those Eunuchs that would have slain him, he put on the purple robe that the King wore ordinarily, and put the chain about his neck, and afterwards mounting on his Horse, he went round about the City. *Haman* walking before him, and crying, *Thus shall it be done to the man whom the King shall think fit to honour.* Now after they had gone round the City, *Mardocheus* gave his attendance on the King, but *Haman* came not into the presence, so much was he ashamed at that which had hapned: but going home, he told his wife and friends, with tears, all that which had hapned; who told him, *That it was no ways possible for him to revenge himself as yet on Mardocheus, because God did wisely afford him his assistance.*

Whil't they were thus speaking *Esther* Eunuchs came to hasten *Haman* to the banquet, and *Sabuchadas*, one of the Eunuchs, seeing the Gibbet erected in *Hamans* lodging, (whereon he intended to execute *Mardocheus*) demanded of one of the servants, wherefore it was raised up? And understanding that it was for the Queens Uncle, whom *Haman* would require at the Kings hands to the end he might put him to death, for that time he held his peace. But when the King being seated with *Haman* at the banquet, required the Queen to declare what the would require that he might grant her, she began to lament the danger of her people, saying, *That she, with her whole Nation, were made a prey to the sword, and that for that cause she brake out into this discourse:* For (said he) I had not troubled your Majesty, nor been so much grieved, if you had commanded that all the Jews should be sold, and led away Captives to extreme misery; for that affliction might have been born: but since the utter destruction of our whole Nation is designed, I could not but in this case have recourse to your Majesties clemency. The King much surprized with this discourse, demanded who it was that formed that design? whereupon the began publickly to accuse *Haman*, saying, *That he alone was that wretched and envious man, who had contrived their tragedy.* Hereupon the King was much troubled, and arose from the banquet, and went into the garden: then began *Haman* to pray, and beseech *Esther* to forgive him his offence. And whil't he was fallen upon her bed to beseech her favor, the King entred, and grew the more displeased at that he saw, and said, *O thou cursed amongst men, dost thou attempt to violate my wife?* *Haman* was wholly confounded with this question, so as

Ver. 10.
Honor offered
to Mardo-
cheus.

Ver. 11.

Ver. 12.

Ver. 13.

Esther 7. 1.

Ver. 2.

Ver. 3, 4.

Ver. 5, 6.

He had not a word to answer him. Hereupon the Eunuch *Sabuchadas* stepping forth, accused him for that he had found him in his lodging erecting a gibbet for *Mardocheus*, assuring the King that one of his household Servants had told him it at such time as he was went to call him to the Banquet; alleging moreover, that the gibbet was fifty Cubits high. Which when the King understood, he adjudged *Haman* to no other death but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be hanged upon the same gibbet, until he were dead. And here we cannot but admire the Providence of God, in considering his wisdom and justice in that he not only punished the wickedness of *Haman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another man. Thus died *Haman*, who had unjustly abused the Kings friendship: as for his goods, they were given unto the Queen.

After this the King called *Mardocheus* unto him (for already he had notice that he was his Wifes Uncle) and gave him the ring which he had given unto *Haman*: the Queen likewise gave him his goods, and intreated the King to deliver her from those apprehensions into which she had been cast by those Letters which were sent out by that wicked man *Haman* in his Majesties name, to the Governours of the several Provinces, with instruction to Maffacre the Jews, extirpate and their whole Nations assuring him that she could not live to behold the death of her brethren, and the total ruine of her Countrey. The King made no difficulty in granting her request, assuring her that he would not contradict her will, permitting her to write in the Kings name all that she would have done in the behalf of the Jews; promising that when she had done the same, he would Seal it with his own Seal, and give her authority to send it throrow all his Provinces: to the end that they that read those Letters, confirmed by the Kings Seal, should not any wayes oppose the execution of them. Whereupon he sent for his Secretaries of State, commanding them to write unto the Magistrates of all the Nations touching the Jews, and to the Princes and Governours of one hundred, twenty and seven Provinces, from *India* as far as *Ethiopia*. The Contents of which Letters were these.

Artaxerxes the great King, to the Governours, and those that faithfully rule under us, Health

*Many men being puffed up with pride, by reason of the many benefits and honors, which they receive through the liberality of their benefactors, do not only exercise their pride towards their inferiours, but also are not afraid to wax insolent against those who are the authors of their benefits, extinguishing as much as in them lieth, all manner of gratitude amongst men, and believing that it is in their power to deceive God himself, and rob him of his Justice: so that when the favor of their Princes hath given them power and authority in the Government of their affairs, in stead of applying themselves to the benefit of the publick, they have given place to the hatred they have conceived against some particular men, and deceived their Princes by false accusations and detractions, and provoked their wrath against those who have not done amiss: whence it cometh to pass, that they have been sometimes in extreme danger to lose their life. The proof whereof appeareth not only in ancient Histories (the knowledge whereof we have only obtained by hear-say) but by that likewise which hath been and is daily attempted before our eyes; so that hereafter we ought not to give credit to detractions and accusations nor to such things as men enforce themselves to persuade: but it behoveth every man to judge according to the truth of that he knoweth, and to punish those which are guilty, and to pardon the innocent, in considering their ads, and not the words that are spoken. For it is most notorious unto all men, that *Haman* the Son of *Amalech* (an Amalechite by Nation, and by that means a stranger, and not of the Persian blood, but entertained by us) hath in all things enjoyed the fruit of our bounty hitherto; so that he hath been called our father, honoured by all men, and obtained amongst all men, and in all things, the second place after us: yet could he not make a moderate use of his happiness, nor prudently entertain the greatness of his felicity; but hath sought means to deprive *Mardocheus* of his life, who preferred mines seeking by his fraud and malice to practise the ruine of *Esther*, the companion of our life and Kingdomes: and by this means striving to dispossess me of my most faithfull friends, he determined to transfer the Kingdom unto others. Touching my self, in that I know that the Jews, who are by this wretch destinated to die, are no wicked men, but such as live under a strict and holy discipline praying God continually that it would please him to continue the Kingdom in us, and our Successors; I absolve them not only from that penalty, contained in my former Letters sent by *Haman* (which by these presents I utterly disannul) but my pleasure likewise is, that they be had in all honour. As for him that practised these things, against them, I have*

have caused him and all his race to be hanged before the gates of Susa, according to the just A
Judgement of God inflicted on them for their offences. My will and pleasure therefore is,
that the Copy of this Letter be sent through all Countreys belonging to us, to the intent that the
Jews be suffered to live according to their own Laws, in peace; and that assistance may be
given them, to the end they may revenge themselves of those who have offered them outrage
in their adversity. And I command that this be done the thirteenth day of the twelfth
month called Adar, which is the day that God ordained for their preservation (when they
were appointed to be slain) which day I wish may be fortunate to those that love us, and a monument
of revenge on those that intended our ruin. My pleasure likewise, that all men, Cities and
Nations should know, that whosoever shall neglect, through obstinacy, to fulfil the tenor
of this my Mandate, shall be pursued with fire and sword: and let these Copies be set up B
throughout all our Dominions; and let each man of the Jews, upon the prefixed day, prepare
himself to be revenged on his enemies.

As soon as the Posts had received these Letters, they presently mounted on horseback
and rode each of them his appointed way; and Mardocheus being clothed in a Royal
habit, and adorned with a crown of Gold on his head, and a chain of Gold about his
neck, came forth: and the Jews of Susa, seeing him thus honoured by the Kings, sup-
posed that his good success was an assurance of their own: and when the Kings Let-
ters were published; The Jews lookt upon them as a favourable ray of light which
portended their deliverance, and their enemies were in so great fear that divers of other C
Nations circumcised themselves, supposing in that so doing they should be in security.
For the thirteenth day of the twelfth month (by the Hebrews called Adar, and by the
Macedonians Disfire) the posts that carried the Kings letters certified them, that they should
exterminate their enemies on that very day whereon they themselves were in danger
to be exterminated. The Governors likewise of the Provinces, the Lords and
chief Magistrates, did honour to the Jews: for the fear they had of Mardocheus, and
after the Kings Letters were published, it came to pass that the Jews slew about five
hundred of their enemies. Within the City of Susa the King declared unto Esther the num-
ber of the dead that perished in the City, and suspecting what might happen thorow D
the whole Country, he asked her if she requested any further matter, promising her that
he would see it executed: the besought him that it might be lawful for the Jews
to revenge themselves yet once more the next day upon their enemies, and to hang
Hamans ten Sons upon the gibbet: which the King (being loth to contradict Esther) per-
mitted, so that on the 14. day of the Month Disfire, they slew about three hundred more
of their enemies; without taking the smallest portion of their goods. Furthermore
the Jews slew in the Countrey, and in the Cities, about sixty five thousand of their
enemies, whom they dispatched the thirteenth day of the month, and solemnized the day
following in mirth and feasting. The Jews that were at Susa assembled themselves
likewise on the fourteenth day of the month, and banquetted that whole day. Whence
it cometh to pass, that all the Jews which are throughout the world, keep and solemnize E
this day for a festival, and send Presents the one unto the other. Mardocheus also wrote
unto the Jews, who lived under the Empire of Artaxerxes, commanding them to ob-
serve those dayes, and to solemnize them; willing them to charge their Successors to
do the like, to the end that this feast might continue for ever. For since on that day
they should have been destroyed by Haman, they should do well if after they had eca-
ped that danger, and taken revenge on their enemies, they should observe the same day
to give thanks to God: For this cause the Jews keep a solemn feast on these dayes,
and call it Purim, that is to say, Lots. But Mardocheus was great and powerful with
the King, Governing the whole Kingdom under him, and had also all the power that
could be conferred on him by the Queen; and for this cause the affairs of the Jews had
better success than was hoped, but there was nothing during the whole reign of
Artaxerxes which hapned to be of greater importance than this which we are going
to relate.

Esther 9. v. 2.
5. 10. 13.

C. 10. per to
um Poras
sesta. Mardo-
cheus authority

CHAP. 9

H

CHAP. VII.

John the High-Priest, kills Jesus his brother in the Temple. Manasses the brother of Jaddus
the High-Priest, espouseth the daughter of Sanaballath Governor of Samaria.

AFTER the death of Elias the High-Priest, Judas his son succeeded in the office, And
Judas being dead, John his son obtained the place, and was the cause that Bagofes, Hedio & Raf-
General of Artaxerxes Army, polluted the Temple, and made the Jews tributaries; so
that before they could offer their ordinary and daily sacrifices, they were compelled to
pay for every Lamb 50 drachmes, which hapned upon this occasion: John had a brother
called Jesus, whom Bagofes favoured, and promised to give him the High-Priesthood.
One day these two Brethren being in the Temple, they fell out about the succession, and
the quarrel rose so high, that John slew his brother Jesus in that holy place. It was a
thing very strange, that John being a Priest, should commit such an impiety against his
brother; and yet far more strange, in that so cruel an act, and an offence so impious,
hath neither hapned amongst Greeks nor Barbarians. But God left it not unpunished,
in that for the same fin the people lost their liberty, and the Temple was polluted by the
Persians. When Bagofes had intelligence, that John (the High-Priest among the Jews)
had slain his brother Jesus in the Temple, he came thither in all haste, and began to break
forth into bitter threats against the Jews, Have you (said he) been so bold as to commit
murder in your Temple? And when he attempted to enter, they hindered him. Where-
upon he replied, Am I therefore more polluted than the body that lieth dead in the Temple?
And having spoken thus, he entered thereinto, and for the space of seven years Bagofes
being thus incensed against the Jews, punished them for murdering Jesus. After that
John was deceased, Jaddus his son was made High-Priest, who had a brother called Ma-
nasses: Sanaballath sent by the late King Darius to govern Samaria, (for he also was
of the race of the Chuticans, from whom came the Samaritans) knowing that Jerusalem was
a famous City, and that the Kings thereof wrought much trouble unto the Inhabitants of
Alyria, and Celsyria; he willingly marieth his daughter Nicasis to this Manasse, with
an intent that this Marriage should be as a pledge of his good will to the Nation of the
Jews.

CHAP. VIII.

Alexander the great King of Macedon, passeth out of Europe into Asia, destroys the
Empire of the Persians; and when it was believed that he would have de-
molish'd the City of Jerusalem, he pardons the Jews, and
treats them very favourably.

ABOUT this time, Philip King of Macedon died in the City of Aegæ, being traitorously
slain by Pausanias the son of Cerasus, of the race of Orestes, and his son Alexander
succeeded him in the kingdom; who passing over the Hellespont, gave battel unto the
huge Army of Darius near the River Granic, and there obtained a famous victory. And
hereupon also invading the Countrey of Lydia, (after he had conquered Ionia, and
over-run Caria) he fell upon the quarters of Pamphilia, as is declared in another place.
But the Elders of Jerusalem were much displeased, that Jaddus's brother, who was at that
time High Priest, and had married a foreign Woman, should be companion and associate
with him in the Priesthood, so as they mutined against him. For they supposed that that
Marriage would be but a means to animate those who had a mind to profane Marriages,
and prove an inducement to others to communicate in Marriage with strangers: calling
to mind, that the cause of their evils, and first captivity was, because some of them had
fallen, and offended, by coupling themselves with Women of foreign Nations.

They therefore commanded Manasses either to forsake his Wife, or else never more to
approach the Altar. The High-Priest likewise being incensed against his brother, as well
as the People, drave him in like manner from the Sacrifice. For which cause, Manasses
(addressing himself to his Father-in-law Sanaballath) told him, That although he loved his
daughter Nicasis very intirely, yet would he not descend for her sake to be deprived of the
Priesthood (which was the greatest dignity that could be among their Nation, and which had
greater for-
tunes, retri-
ever continued in his race.) Whereupon Sanaballath answer'd him, That he
would not only continue him in the Priesthood, but also would give him the power and dignity of
the High-Priesthood, and make him Governor of all places that be commanded, provided the
Altarriage

The year of the
World, 3584.
Before Christ's
Nativity,
280.

Jaddus High-
Priest, whole
brother was
killed by
Sanaballath
daughter.

Alexander
made King af-
ter Philip his
father King of
Macedon.

Manasses un-
der hope of
greater for-
tunes, retri-
ever continued
in his race.

That he
had.

Marriage solemnized betwixt his daughter and him, were continued. He furthermore assured him, that he would build a Temple, resembling that in Jerusalem, upon the Mountain of Garizim, which was the highest in all the Country, permitting him to do the same with Darius's consent. *Manasse* puffed up by these promises, remaineth with *Sanballath*, and grew in hopes that he should obtain the Priesthood by Darius's means: for *Sanballath* was very old. Whereas divers others, both Priests and common People, among the *Israelites*, were intangled in such Marriages, there arose no small commotion in Jerusalem. For all they of this condition retired themselves to *Manasse*, whom *Sanballath* furnished with money, and lands to till, and houses to inhabit, to favour the ambition of his Son-in-law.

At the same time *Darius* understanding that *Alexander* having passed the *Hellepont*, had overcome those Governors, whom he had placed near unto the River *Granicus*, and that he passed further, spoiling his Country; he gathered together his Horsemen and Footmen, resolving to make head against the *Macedonians*, before they should gain all *Asia*: he therefore passed *Euphrates*, and Mount *Taurus* in *Cilicia*, to encounter his enemies. *Sanballath* joyful at *Darius's* approach, incontinently told *Manasse*, that he would fulfill his promise, as soon as *Darius* should return from the conquest of his enemies. For not only he, but also all the *Asians* persuaded themselves most assuredly, that the *Macedonians* would not abide the battle against the *Persians*, by reason of their great multitude; but it fell out altogether contrary to their expectation. For the *Persian* encountering with the *Macedonians*, was overcome; and after he had lost the greater part of his Army, and left his Mother, Wife and Children Prisoners, he himself fled into *Persia*. *Alexander* arriving in *Syria*, seized on *Damascus*, took *Sidon*, and besieged *Tyre*: and by his letters sending unto *Jaddus* the High-Priest of the *Jews*, he required him to send him some supplies, and to sell his Army victuals for their money; assuring him, that if he desired the friendship of the *Macedonians*, he would give him that tribute which he paid to *Darius*, and he should have no cause to repent of the choice which he should make. The High-Priest answered *Alexander's* Messenger, that he had sworn unto *Darius* never to bear Arms against him, during his life-time; against which oath of his, he could not act. Which when *Alexander* heard, he was displeased, but retolved notwithstanding to continue the siege at *Tyre*, until such time as it should be taken; yet threatened he, that as soon as he had taken it, he would lead forth his Army against the High-Priest, to the end that all Men might know to whom they ought to keep their faith. For which cause, sparing no labour, he overcame *Tyre*; and after he had given order for the settlement thereof, he came unto *Gaza*, and took it with *Babemeser* the Captain of the Garrison that held it. But *Sanballath* finding a fit opportunity to make himself great, forsook *Darius*, and followed *Alexander*, leading with him eight thousand of his Subjects: and coming to him at the beginning of the siege of *Tyre*, he offered to surrender to him all those places wherein he commanded, acknowledging him for his Lord more willingly than he had *Darius*. *Alexander* received him graciously: whereupon, *Sanballath* informed him of his condition, and let him understand, that *Manasse* (who was brother to *Jaddus* the High-Priest of the *Jews*) was his Son-in-law, who with divers of the same Nation, were desirous to build them a Temple in the Countries under his dominion, assuring the King of much profit thereby, because in so doing, the force of the *Jews* would be dismembered into two parts, and they could not conspire together to make any new insurrection or trouble, as in times past they had done during the Government of the Kings of *Asia*.

When *Sanballath* had permission from *Alexander* to build his Temple, with the greatest speed he might he finished the same, and made *Manasse* the High-Priest thereof, supposing that it was the greatest advantage that might happen to his daughters children. Seven months after the surrender of *Tyre*, and two after the taking of *Gaza*, *Sanballath* died. *Alexander* also razed *Gaza*, and prepared himself to come suddenly upon *Jerusalem*. Which when the High-Priest *Jaddus* understood, he was much grieved, and afraid, not knowing how to gain the favour of the *Macedonians*: and on the other side, knowing that the King was displeased with him, (because heretofore he had disobeyed him.) He commanded the people to make their prayers unto God, and he in his own person offered sacrifices, beseeching God that it would please him to be a shield of defence and succor to their Nation, and to deliver them from those imminent dangers wherewith they were threatened. But the next night following, whilst he slept, God appeared unto him, and commanded him to be of good courage, and that as soon as he had gone about the Wall, he should open the Gates boldly, and command the rest of the people to attire themselves in white; and that accompanied with them, he should march forthwards in those Priestly ornaments which were appointed by the Law, to the end that in this

His equipage they might go and meet with *Alexander*, without any apprehension of future evil, because he would protect them. As soon as he awaked from his sleep, he was very joyful, and related this Revelation from God; and performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not far off from the City, he marched forth to meet him, accompanied with the Priests, and a multitude of other people, giving him a most Royal entertainment, and far different from that of other Nations, near unto a place called *Sapha*, which word significeth a Watch, (by reason that from that place a man may discover the City and Temple of Jerusalem.) The *Phenicians* and *Chaldeans* that were in *Alexander's* Army, grouting their hopes upon his displeasure, doubted not but that he would give them leave to sack the City, and to hew the High-Priest in pieces: but it fell out quite contrary; for *Alexander* elysing the People from afar in white Rayments, and the Priests going before them in their Rochets, and the High-Priest attired in a Robe of Purple, broided with Gold, having his Mitre on his head, and his plate of Gold wherein the Name of God was written, *Alexander* himself marched forward before the rest of his company, and fell prostrate on his face before that Name, saluting first of all the High Priest; and at the same instant, all the *Jews* together saluted the King with one voice, and encompassed him round about. The Kings of *Syria* and thereof that saw that which happened, were wonderfully astonished, and thought that the King was out of his wits: *Parmenio* only drew near unto him, and ask'd him, what he meant, to adore the Priest of the *Jews*, whereas all other men adored him? To whom he answer'd, I do not adore him, but that God whom the Priest worshippeth: for in my sleep I saw him in such a habit, as I see him in at this present, at such time as I was in *Dio* a City of *Macedonia*: and whilst I consulted with myself by what means I might attain to the conquest of *Asia*, he counselled me to make no delay, but to march forward boldly, assuring me, that it would be he that would guide both me and mine Army, and would deliver the Empire of the *Persians* into my hands. Since that time, I have not seen any one attired after the same manner: and at this present beholding this man, and calling to mind the vision and exhortation that he gave me in my sleep, I hope that mine Army being conducted by divine providence, I shall overcome *Darius*, and discomfit the *Persians*, and that my designs shall have a happy issue.

When he had thus answer'd *Parmenio*, he gave the High-Priest his hand, and went with him into the City, being conducted by the Priests: after this, when he came into the Temple, he offered sacrifice, according to the High-Priests direction, whom he honoured likewise with very great reverence. And when *Jaddus* shewed him the Prophecy of *Daniel*, wherein he declared that a certain man of the Nation of the *Greeks*, should destroy the Empire of the *Persians*, and that in his opinion he was the man; *Alexander* was very joyful, and dismissed the multitude that attended him, for that time. The next day assembling the *Jews*, he commanded them to let him know, what favors they desired at his hands. Whereupon the High-Priest answer'd, That he desired that they might be permitted to live according to the Laws and Customs of their Forefathers, and that every seventh year they might be exempted from tributes. Which was granted them fully. They besought him likewise, That by his permission, the *Jews* that were in the Countries of *Babylon* and *Media*, might live according to their Laws. And he promis'd them willingly to do all that which they desired. He made Proclamation also among the People, That if any one of them would bear Arms under him, (and live according to the custom of their Nation) he was ready to receive them: whereupon divers lifted themselves under him in the Wars.

After that *Alexander* had thus behaved himself at Jerusalem, he marched with his Army against the neighbouring Cities; and wheresoever he went, he was received with great affection. But the *Samaritans*, whose Metropolis City at that time was *Sichem* (situate near unto the Mountain of *Garizim*, in which there dwelt divers *Jews* also, that were revolted from their Nation) seeing how favourably *Alexander* had received those of Jerusalem, they resolved to profess themselves to be *Jews*. For such is the nature of the *Samaritans*, (as we have declared heretofore) that when the *Jews* are in affliction, they renounce all alliance with them, (wherein they confess the truth:) But when they perceive our Affairs to be in prosperous condition, they endeavour to persuade the World that we are both sprung from the same original, and are defended of the race of *Ephraim* and *Manasse*, the sons of *Joseph*. They came therefore to the Kings presence, and met him near unto Jerusalem, with great magnificence, and demonstration of singular affection towards him. And after that *Alexander* had entertained them, they of *Sichem* approached near unto him, (being accompanied with those Men of War that *Sanballath* had sent unto the King) beseeching him, That he would visit their City, and honour their Temple with his presence: whereupon he promised, That at his return he would visit them. They required

red him also, That he would acquit them of the Tribute of the seventh year, because they did *not* sow in the same. He ask'd them, Who they were that made that request? They answer'd him, That they were Hebrews; but that they were called Schemites by the Sidonians. He ask'd them again, If they were Jews? And they said, They were not. Well (said he) I have made this grant unto the Jews: when therefore I shall return, and be more particularly informed, I shall do that which shall be requisite. Thus dismissed he the Schemites, but he commanded Sanballath's Men of War to follow him into Egypt, promising in that place to give them possessions by lot; which afterwards he did, (enjoining them to live in Garison in the City of *Thebes*, to make good that Country.) After Alexander's death, his Empire was divided amongst his Successors, and the Temple built near unto Mount *Garizim*, remained entire. And if any one were accused in *Jerusalem* for eating unlawful meats, or for breaking the Sabbath, or for any such like fault, he fled unto the *Schemites*, saying, That he was accused unjustly. In that time deceased the High-Priest *Jaddus*; and *Onias*, his son, succeeded him. This was the state of the Inhabitants of *Jerusalem* at that time.

The year of the World, 3631, before Christ's Nativity,

The Temple on the Mount of *Garizim*. Onias, son of *Jaddus* High-Priest.

THE

The Twelfth Book of the Antiquities of the JEWS, Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Twelfth Book.

1. *Protomey the Son of Lagus is made Governour of Jerusalem, and the rest of Judæa, by a stratagem, and leadeth divers Jews with him Prisoners into Egypt.*
2. *Protomey Philadelphus translateth the Laws of the Jews into the Greek tongue, and dismissing divers Captives of that Nation, he dedicateth many presents to the Temple of God.*
3. *In what estimation the Jews were with the Kings of Asia, and how the freedom of those Cities which they built, was granted them.*
4. *Joseph the Son of Tobias driveth away the Jews imminent calamity, by reason of his friendship with King Protomey.*
5. *The friendship and society between the Lacedæmonians, and Onias the High Priest of the Jews.*
6. *The Jews distracted by seditions, call Antiochus to their assistance.*
7. *How Antiochus leading his Army to Jerusalem, and taking the City, spoiled the Temple.*
8. *Antiochus forbiddeth the Jews to use the Laws of their forefathers: the Son of Asimonæus, called Matthias, contemned the King, and put his Captains to flight.*
9. *Matthias being dead, Judas his son succeeded him.*
10. *Apollonius, a Captain of Antiochus, is overcome in Jewry, and slain.*
11. *The overthrow and death of Lyfias and Gorgias sent out against the Jews.*
12. *How dividing their Armies, Simon overcame the Tyrants, and Protomaidans, and Judas the Ammonites.*
13. *The death of Antiochus Epiphanes among the Persians.*
14. *Antiochus Eupator overthrowing the Army of the Jews, besieged Judas in the Temple.*
15. *Antiochus giving over his siege, plighteth a league of friendship with Judas.*
16. *Bacchides a Captain belonging to Demetrius, being sent with his Army against the Jews returneth back to the King, without success.*
17. *Nicanor elected Captain after Bacchides, and sent out against the Jews, is slain with his whole Army.*
18. *Bacchides sent out once more against the Jews, overcometh them.*
19. *How Judas being overcome in battle, is slain.*

CHAP. I.

After the death of Alexander the Great his Army is divided amongst his Captains; Protomey one of the chiefe of them, makes himself Master of Jerusalem by surprise, sends several Colonies of Jews into Egypt, and puts great confidence in them; continual Wars betwixt the Inhabitants of Jerusalem and the Samaritans.

Alexander King of Macedon having overcome the Persians and establish the state of the Jews (according as hath been related) departed this life. Whereupon his Dominions and Kingdoms fell into divers mens hands; Antigonus made himself Governor of Asia: Seleucus of Babylon, and the bordering Nations: Lyfimachus had the Hellespont: Cassander Macedon: and Protomey the Son of Lagus held Egypt. Now when these men were at discord amongst themselves (whilest each of them affected the sovereignty, and fought the one against the other) they raised divers great and bloody Wars, which ruined many Cities and destroyed great numbers of their Inhabitants. Syria had sufficient experience of all these miseries under the Government of Protomey the Son of Lagus (surnamed Soter a Title which he little deserved. He it was that seized on Jerusalem by a stratagem; for he entered the City upon a Sabbath day, under pretext to offer sacrifices; and whilst the Jews suspected nothing but spent the day in ease and idleness, he surpris'd the City without resistance, and made the Citizens captives. Agatharchides the *Cnidian* (who wrote the Acts of Alexander's successors, testifieth the same) reproaching us of superstition; as if by that means we lost our City. He writteth to this effect; There is a certain Nation, which are called Jews, who inhabit a City which is call'd Jerusalem, both strong and mighty. They suffered it to fall into Protomey's hands, because they would not stand upon their guard; and through their unreasonable superstitions,

The year of the World, 3643, before Christ's Nativity, 311.

The death of Alexander, and the Wars of his successors, Jerusalem surpris'd by policy, and the Jews led away captive.

red him also, That he would acquit them of the Tribute of the seventh year, because they did A
 not sow in the same. He ask'd them, Who they were that made that request? They answer'd
 him, That they were Hebrews; but that they were called Sichemites by the Sidonians. He
 ask'd them again, If they were Jews? And they said, They were not. Well (said he) I
 have made this grant unto the Jews: when therefore I shall return, and be more particularly in-
 formed, I shall do that which shall be requisite. Thus dismissed he the Sichemites, but he
 commanded sanaballath Men of War to follow him into Egypt, promising in that place
 to give them possessions by lot; which afterwards he did, (enjoining them to live in
 Garison in the City of Thebais, to make good that Countrey.) After Alexander's death,
 his Empire was divided amongst his Successors, and the Temple built near unto Mount
 Garizim, remained entire. And if any one were accused in Jerusalem for eating unlaw-
 ful meats, or for breaking the Sabbath, or for any such like fault, he fled unto the Siche-
 mites, saying, That he was accused unjustly. In that time deceased the High-Priest Jaddus;
 and Onias, his son, succeeded him. This was the state of the Inhabitants of Jerusalem at
 that time.

The year of the
 World, 3652.
 before Christ's
 Nativity,
 33.
 The Temple
 on the Mount
 of Garizim.
 Onias, son of
 Jaddus High-
 Priest.

H The Twelfth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Twelfth Book.

1. Ptolomey the Son of Lagus is made Governour of Jerusalem, and the rest of Judæa, by a stratagem, and leadeth divers Jews with him Prisoners into Egypt.
- I 2. Ptolomey Philadelphus translateth the Laws of the Jews into the Greek tongue, and dismissing divers Captives of that Nation, he dedicateth many presents to the Temple of God.
3. In what estimation the Jews were with the Kings of Asia, and how the freedom of those Cities which they built, was granted them.
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18. Bacchides sent out once more against the Jews, overcometh them.
19. How Judas being overcome in battle, is slain.

C H A P. I.

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The death of Alexander, and the Wars of his successors, Jerusalem surpris'd by policy, and the Jews led away captive.

THE

superstition they permitted themselves to be subdued by a Tyrant conquerour. See A here what *Agatharchides* faith in this place of our Nation: But *Ptolomey* leading away with him divers prisoners from the better quarters of *Judea*, and the places near unto *Jerusalem*, of *Samaria* and mount *Garzim*, sent them into *Egypt* to inhabit there: and being assured that those of *Jerusalem* were most firm in maintaining their oaths and promises, according as it appeared by their answer made to *Alexander*, when after the discomfiture of *Darius*, he sent Ambassadors unto them: he put divers of them into his Garrisons, giving them the same privileges in the City of *Alexandria*, which the *Macedonians* had. After he had received their oath, that they should be faithful unto him, and his successours, in memory of the great trust and favours he had bestowed on them, many of the other *Jews* likewise of their own accord went into *Egypt*, partly B allured thereto by the plenty of the countrey, partly by the liberality of *Ptolomey* towards their Nation. Yet were there continual quarrels betwixt their posterity and the *Samaritans*: because they would keep and maintain the customs and ordinances of their forefathers; whereupon divers wars arose amongst them. For they of *Jerusalem* said that their Temple was the true Sanctuary of God, and would have the offerings and sacrifices sent thither; the *Samaritans* on the other side commanded them to be brought to the mount *Garzim*.

C H A P. II.

Ptolomey Philadelphus caused the Law of the *Jews* to be translated into the Greek tongue: and dismissing many Captive *Jews*, dedicateth many presents to the Temple of God.

After the death of *Ptolomeus Soter* his Son *Ptolomeus Philadelphus* succeeded in the Kingdom of *Egypt*, and held it for nine and thirty years space, he it was that translated the law into the Greek tongue, and delivered the *Jews* from that servitude, wherein they were intrahed in *Egypt* to the number of sixscore thousand upon this occasion. *Demetrius Phalerus* Master of the Kings Library, endeavoured to make a collection of all sorts of Books that were in the world, and brought all which he thought would be agreeable to the King, who was very curious in his collection of Books. D The Kings demanding one day how many thousands of Volumes he had already gathered: he answered him, that he had already got about two hundred thousand Volumes; but that shortly he hoped to have to the number of five hundred thousand. Besides he told him, that he had been lately informed that there were divers Volumes, among the *Jews*, wherein many things touching their Laws and policies were written which were worthy to be known and deserved a place in so memorable and famous a Library but that it would be very difficult to translate them into the Greek tongue, for their characters seem to have some relation to the *Syriack*, and their pronunciation likewise is not much different from it: notwithstanding they have their phrase proper and peculiar unto themselves. But nevertheless he believed it might be done, since his Majesty would not think much of any charge; the King approved of this proposal, and wrote unto the High Priest of the *Jews* to help him to these books. In the mean time a certain man called *Aristeus*, who was intirely beloved by the King by reason of his modesty and had divers times resolved with himself to solicit the King, to dismiss all the *Jews* that were in his Kingdom, supposing that at that instant he had a fit opportunity to make his request, he spake unto *Sofibius* to *Tercatin*, and *Andrew* the chief Captain of the Kings guard, beseeching them to favour him in that which he intended to move to the King. Having found how they stood inclined, he addressed himself unto the King, and spake unto him after this manner. Since your Majesty hath resolved not only to transcribe, but also to translate the laws of the *Jews* I should not speak to your Majesty with that freedom and sincerity which I ought to use, if I should not inform you that I know not how this can be fairly done at the same time that detain as your slaves so great a number of *Jews* within your Kingdom of *Egypt*? You will therefore do a work answerable to the greatness of your courage and benignity if you deliver them from their misery, considering that he who gave them their law is God, who governeth your Kingdom (as by diligent inquiry I have certainly learnt) for both they and we adore one God, Creator of all things, whom we call by the name of *Jupiter*, for as much as he preserveth our life and the lives of all men. For that honour therefore which you owe unto God, send back these people into their Country, and permit them to inhabit it, who amongst all men are most singularly affected to their Religion. Neither hath your grace occasion to suspect, that I make this address unto you, because I am either afraid or descended of any of their Tribes: But only for this reason because I am assured that there is but one God, who is the Maker of all men, and that he taketh pleasure in those that addit

H addit themselves to beneficence. When *Aristeus* had spoken thus, the King beholding him with a cheerful countenance, ask'd him, How many thousands he thought they were, whose liberty he desired? *Andrew* (being nigh at hand) answer'd, That there were more than 1100000. Whereupon the King replied, Is this demand, *Aristeus*, a matter of small consequence, which thou requirest? *Sofibius* and *Tercatin* replied, That he could do nothing more worthy of himself, than by such an action, to acknowledge the great obligations which God had laid upon him, in raising him to the Throne. The King being well-pleased to see them so unanimous in their request, promised that the *Jews* should be set at liberty, and that he would pay unto his Soldiers 120 drachmes for each *Jew* that was his slave: and touching the request made by them, he promis'd them to dispatch his Letters Patents, in most ample manner, to bring an happy issue to *Aristeus* suit; or rather to satisfy the Will of God, which was chiefly to be regarded. Hereupon he sent out his Proclamation, declaring, That he not only set them at liberty, who had been brought thither by his Father, or those of his Army who attended him; but those also who heretofore had been in his Kingdom, or lately had been brought thither: And notwithstanding it was told him, that the money that would be required for their ransom, would amount to more than 400 Talents, yet ceased he not to confirm that which he had promised. But that it may more plainly appear how great his Royal magnificence was, I thought good to insert in this place the Copy of the Edit, which he sent abroad, to this effect:

K Whosoever of you that in my Fathers service (by bearing Arms under him) have made any inroads into Syria and Phoenicia, and after the conquest of *Judea*, have taken any Prisoners, and brought them into our Cities and Countries, with intent to sell them: All they also, who have heretofore detained any, or at this present have any such Captives in their possession, they are commanded hereby, to set them at liberty that live under their thraldom, receiving for the ransom of every person 120 drachmes; if they are Soldiers, at such time as their wages shall be paid them: as for the rest, they shall receive their money out of the Kings Treasury. For I am persuaded, that it was contrary to my Fathers intent, and against all right, that they have been taken Prisoners, and that their Country hath been harassed by the insolency of the soldiers, who have thought to make their profit and merchandize by them by bringing them into *Egypt*. Having therefore L an especial regard to justice, and intending to shew mercy to those who are wrongfully oppressed, I command that all those *Jews* who are detained in servitude be discharged, and that they who hold them captive, receive the ransom promised by us, so as no deceit or fraud be used therein. And to the end that our ordinance be exactly and fully observed, our Will is, That this Edit of ours be publicly proclaimed three days after it shall come unto your hands; and that those who hold such Prisoners in their possession, declare how many Prisoners they have. Moreover, it shall be lawful for any man that will, to accuse such as obey not this Edit; and our pleasure is, that such as shall not observe it, shall have their goods confiscated to the Kings use.

When this Edit of the Kings, published to this effect, was proclaimed abroad, and M that only point was omitted, that concerned those that before-time had been, and afterwards the second time were led away Prisoners, in whose behalf he had given no direction, he shewed himself most bountiful in like manner toward these; and gave order that the number and tallie should be speedily gathered, and the money distributed to the Commissioners and Treasurers appertaining to him. This was dispatched in the space of seven days, all the Kings ordinance was accomplished, and there was laid out for the ransoms of them all, to the sum of more than 460 Talents: For the Masters exacted sixscore drachmes for the children also, grounding themselves upon the Kings Edit, by which it was ordained that for every person they should have that sum, extending the same even unto children.

N After this extraordinary munificence, according to the Kings command, he appointed *Demetrius* to make a Decree, touching the Translation of the Books of the *Jews*. For the King did nothing rashly, but admitted all things with great wisdom and circumspection; and therefore the Copy of *Demetrius* Proposal, and the Letters sent to this effect, are registred, and recorded in writing: the number likewise of the Presents that were sent, and by whom they were offered. So that whosoever shall behold them, he will judge by the curious workmanship, the great skill of the Workman; and by the excellencies of the pieces, he will know by whom each of them was fashioned. The Copy of the advice given by *Demetrius*, is this:

Demetrius

The year of the
World, 3684,
before Christ's
Nativity.

Demetrius ex-
hortatory Let-
ter to Ptolemy,
touching his
Library.

Demetrius to the great King, Health.

Most mighty Prince, since you have committed the trust unto me to find out such Books as are wanting to your Library, and to search for such Volumes as hitherto have been hid from my sight, to the end that I might gather them together after that I had used herein all the care that was possible; I have found, that amongst others, we want the Books of the Laws of the Jews. For they being written in Hebrew Characters, we have no notice thereof; nor have we taken the pains to inquire after them, because your Majesty hath not as yet thought fit to desire them. But I think it necessary, that your Majesty should have them procured, and that they be faithfully Translated, because those Laws proceeded from God himself; and it is most certain, that of all other Laws in the World, they are the wisest and incorruptest. For which cause, Hecateus the Abderite saith, that neither Poets nor Historians have made any mention of them, nor of those that have been governed under the same: because in themselves they are pure, and are not to be published by the mouth of the profane. May it therefore please your Majesty to write unto the High-Priest of the Jews, commanding him to send you six of every Tribe, such as be skill known to be most expert in their Law, by whom we may clearly apprehend the sense contained in those Books, to the end that having the faithful interpretation of those things that are contained therein, we may collect and gather them together, to the satisfaction of your Majesty.

The Kings li-
berality to-
wards the
Jews.

When the King had in this manner been advised, he wrote unto Eleazar the High-Priest of the Jews, touching this matter: letting him know what liberty was by him granted unto the Jews that were in his kingdom: He sent him also 50 Talents of gold, to make cups, ewers and vessels, with an infinite number of precious stones, commanding his Coffers, who had the charge of his Jewels, to suffer the Workmen to choose what stones they liked best. Furthermore, he appointed that a hundred Talents should be given for the sacrifices and oblations, and other uses of the Temple. But after that I have declared what was the Copy of the Letter sent unto Eleazar the High-Priest, and the manner how he obtained that Sacerdotal dignity, I will give an account of the rich Presents, and their curious Workmanship.

After the death of Onias the High-Priest, his son Simon surnamed the Just, succeeded in his place, who for that cause was so called, by reason of the piety which he shewed toward God, and good affection which he bare unto his Countrymen. This Simon dying, and leaving behind him one only son, of young and tender years, who was called Onitis: his brother (which was this Eleazar of whom we speak at this present) took upon him the Priesthood, and to him wrote Ptolemy, in such manner as is hereafter expressed.

King Ptolemy to the High-Priest Eleazar, Health.

Whereas divers Jews dwell in my kingdom, whom my father had honoured, (though during the Reign of the Persians they were sent thither as Prisoners) and made some of them Captains in his Wars, allowing them honourable wages and conditions: To others born in his time in Egypt, he hath committed his Forts and Garrisons, which made them much honoured and feared among the Egyptians. Since my coming to the Government, I have behaved my self graciously towards all men, and especially toward those of your Nation, of whom I have delivered more than 100,000 out of Captivity, paying their ransom out of mine own Coffers: I have likewise lifted some of those that were of age in the companies and bands of my men of War: I have received some into my Court, whom I took to be faithful and loyal, and in my opinion well worthy of such preferment; supposing this to be the most acceptable Present that I could offer up unto God, for his Providence in advancing me to the Kingdom. And being desirous not only to gratify them, but also all those Jews that are in the whole world, I have determined to cause your Law to be Translated, out of Hebrew into Greek, that I might put it in my Library. You shall therefore do well, if you choose out six discreet and learned men of every Tribe amongst you, and send them unto me, such as by reason of their age shall be well instructed in your Laws, and sufficiently enabled to expound the same. And I doubt not but that (the work succeeding as I hope it will) I shall thereby gain great glory. Wherefore I send unto you Andrew the chiefest Captain of my Guard, and Aristueus also, (whom we especially honour) to confer with you: by whom I have sent you 100 Talents of silver, as the first-fruits of those gifts and sacrifices, which we intend to offer in the Temple. You will do us an especial favor, if you signify your mind unto us by your Letters.

As soon as Eleazar had received the Kings Letters, he returned him an answer full of respect, as followeth.

The

A

The High Priest Eleazar to King Ptolemy, health.

If your self, your Queen Arsinoe, and your children be in health, we do very much rejoice thereat: We have received your Princely Letters with no small joy, and have read and considered the contents thereof; we have also published them in the presence of all the People, and have declared unto them your piety towards God, and have shewed them those vessels which you sent us, twenty of Gold, and thirty of silver: with five vessels, and a Table which you have sent us as Presents. We have likewise shewed them those hundred talents which Andrew and Aristueus (virtuous and excellently learned men, and honoured by you amongst your dearest friends) have brought unto us, to be employed in sacrifices and other uses in the Temple. Know therefore that whatsoever you are pleased to command we will readily observe, that we may acknowledge the benefits, which you have divers ways bestowed upon our Nation. We have therefore daily offered sacrifice for you, your Queen Arsinoe, your children and friends: the people likewise have prayed that God would send you happy success in whatsoever you desire, that your Kingdom may be continued in peace, and that the translation of our Law may be accomplished at your desire, for our own satisfaction. To that intent we have chosen six Elders out of every Tribe, whom we send unto you, together with the original of our Law. Our request is, that according to your accustomed piety and justice, you return us both our Laws and these interpreters in safety, as soon as they have answered your expectation. Fare you well.

The year of the
World, 3684,
before Christ's
Nativity.

Eleazar's Let-
ters in answer
to Ptolemy.

This is the answer which the High Priest sent unto him. I have not thought it necessary to set down the names of the seventy two Elders in particular, who were sent by Eleazar together with the law, although they were all mentioned in the Letter sent by the High Priest. Yet I think it not amiss to recite the excellency of those Presents that were sent by the King, and offered up unto God; to the end that all men may know how zealous he was towards the service of God. For in performance thereof, he spared no expence, but continually assisted the workmen and examined their workmanships; to the end that nothing might be carelessly finished, or negligently performed. I will therefore set down (as near as I can) the excellency of every piece (although it may be that the course of History requireth it not) because my desire is, by so doing, to let the Reader know how great the liberality and generosity of the King hath been. I will begin with the magnificent Table.

The King desirous to make it surpass that at Jerusalem inquired after the dimensions of it, to the intent that he might make it far greater. And having certain notice how large it was, and that there was no lett but that he might make his far greater, he said that he would have it five times greater than the other: but that he feared lest being so great it would be unfit to offer sacrifice thereupon; and his intention was, that the present which he offered, should not only serve for shew, but that they might also be somewhat proper for the use and service of the Temple. Wherefore concluding that the first was of a size large enough, he resolved his should not exceed the other in greatness; but that equalling it in the quantity of Gold, it should exceed it in the variety and beauty of workmanship. For he was very skilful in all arts very ingenious in all new inventions so that by his own judgement, he contrived such things as were not before in use; and commanded them to make and finish them, having always an eye to the model, which he had given them to work by. He undertook therefore to make the Table of two Cubits and a half in length, of one in breadth, and of one and a half in height all of massie Gold: about which there was a border, of a hand breadth; enriched with moving waves, on which there was a figure graven with admirable art, appearing on three sides: For being triangular, every angle presented the same engraving; so that when it was turned, it seemed that one and the same figure, represented it self. Within the infide of this border it was inlaid with divers goodly figures, but on the out-side it was far more excellently beautified and wrought because in that part it was most open to the eye. For this cause the upper part of the Table appeared to be of two parts, and of three angles, which (as we said) were apparent at such time as the Table was turned, each one seeming of equal magnitude with the other. Upon the graven bends there were precious stones inlaid, distant by equal proportion the one from the other, and fastned by Golden buttons tyed by loops. The sides of the borders (which presented themselves to the eye) were beautified with rich stones, disposed after the manner of an oval; and there was a border of golden twigs engraven round about the Table: under the ovals there was a Crown garnished with clusters of divers sorts of fruits, the clusters of grapes

The descrip-
tion of those
Presents which
Ptolemy de-
cided in the
Temple of Je-
rusalem.

The Golden
Table.

D d

hung

hung down, the ears of Corn stood upright, and all was inclosed with Pomegranats, and the precious stones were inclosed in gold throw the whole circuit of the Table, to present each sort of fruit in their native colours. There was also a rank of ovals under the Crown, not unlike to the former, made of Gold: so that on both sides, both the variety and delicacy of the work appeared, both in the bends and borders, as also in the Table, in which they appeared not any difference, on whatsoever side, it was turned: and from the top unto bottom one and the same workmanship appeared. For it had a plate of Gold four fingers broad, comprehending the breadth of the Table, on which the feet of the same were flated, which were afterwards fastned to the border by buttons and clasps of Gold, to the end that the excellent and curious workmanship might the better be seen, and on what side soever it was turned, it might always seem the same. They engraved also on the same, a labyrinth, in the midst whereof there were divers kindsof precious stones, shining like Stars: and amongst the rest there were Rubies and Emeralds of most orient brightness, as also all other sorts of Stones that either are esteemed for their beauty and price. Near unto this labyrinth from the one end unto the other there were certain knots engraven, the middle whereof was like to a Rhombus or Lofenge, upon which there were certain pieces of Chrystal and Amber, enched and placed one by the other in equal distance, and proportion: which gave a marvelous satisfaction to the beholders. The Corniches of the feet were made after the forme of a Lilly: the leaves whereof bent themselves under the Table, and the stalk seemed to be stretched out straight. The base of the same was an hands breadth large, adorned with a Carbuncle in every part. The breadth thereof was eight fingers, on which all the plate of the feet was flated: and one every one of them was there engraven by curious workmanship Ivy and Vine branches laden with clusters of grapes, so made to the life, that they seemed to be grapes indeed. For the whole was so subtle and delicate, that when the wind blew, the workmanship waved and was carried up and down: so that it seemed that these fruits were rather natural, than counterfeited by art. The work was made after a new fashion, as if it consisted of three pieces: and notwithstanding it was so well shut and closed together, that the seams and joints might not any wayes be seen: The thickness of the Table was no less than half a Cubit.

See here what this was, which the King presented: wherein the price of the stuff, the diversity and beauty of the workmanship, and the excellency of the engraving was very excellent: so that the richness of the materials, and the great variety of ornaments of this magnificent present made it evident that though this great Prince could not for the reasons, before mentioned, make this Table larger than the former, yet he spared no charges to make it surpass it in all other respects. He gave besides this, two vessels of Gold, sealed from the bottom as far as the half part of the Cups; and besides that, enriched with divers precious Stones curiously enched. And in the midst of them there was a labyrinth a Cubit high, made of all sorts of precious Stones, and at the foot thereof were engraven spires, after the manner of twigs, and fast by them a certain fold like unto a net made in oval fashion, that ascended even unto the brims. The midst thereof was filled with little targets, of the bigness of four fingers, made of precious Stones, and round about the edges thereof were Lillies, Ivy flowers, and vines with their clusters of grapes engraven round about. This was the beauty and excellency of those two Cups, each of them containing twenty and four pints. There were also others made of Silver, so transparent as if they had been of the purest Chrystal, thorow which all things that were put into them, were manifestly discovered. He caused also thirty ewers to be made, in which all the Gold that was not covered with precious stones, was shadowed with Ivy leaves, and vine branches most curiously engraven: and all these things were not only curiously wrought by the wonderful cunning of the workmen; but were in like manner seconded by an ambitious diligence of the King, who thinking it not enough that without sparing for any thing he had undertaken the charge, did oftentimes (foraking his most serious affairs) visit the shops, and examine the workes; and that which more and more increased their diligence, was, because they saw him so intent upon the work.

And these were the presents which were sent by this King to be dedicated in the Temple of Jerusalem. All which being consecrated and layed up in the Temple by the High-Priest Eleazar, after he had greatly honoured those that brought them thither, and given them certain presents to be tendered in his behalf unto the King, he dismissed and sent them back again. No sooner were they arrived in Alexandria, but the King (having notice thereof, and how the seventy two Elders were come with them)

H them) he sent to seek out his Ambassadors, Andrew and Aristus, who came and presented him with letters from the High-Priest Eleazar, and answered him to all which he demanded of them. And being desirous to communicate with the Elders that came from Jerusalem to expound and interpret the Law, he contrary to his ordinary custom and manner dismissed all those that came to him about private business, to whom he was accustomed to give audience every fifth day; as he used monthly to forrain Ambassadors. Having therefore for that time dismissed them, he kept those by him whom Eleazar had sent unto him; who coming to his presence (accompanied with those presents which the High-Priest had delivered them to present unto him, with the Original where in the Law was written in Golden Letters) he asked them where their books were: and they discovering and opening them, shewed them unto him. After the King had seen them, he was very much astonished, to see the parchments so delicate, and to behold the whole form thereof so perfectly conjoynd, that it was impossible to discover the seams: and he told them that he gave them thanks, that were come unto him, and unto him that had sent them, but more especially unto God, who was the Author of these laws. Whereupon the Elders and those that assisted them, cried out altogether, and wished that all good hap might befall the King: who through the excessive joy that he conceived, burst out into tears; For naturally extreme joy as well as great grief is the cause of tears. After he had commanded that these books should be committed to their trust who were deputed to that office, at length he called the Elders, telling them that it was very requisite after he should have treated with them concerning the occasion of their coming to take care of their particular entertainment. In a word, he confessed unto them, that their coming was so acceptable unto him, that he promised them so long time as he lived, he would every year renew and honour the memory of that day, (and by good hap it was the very same day where in he overcame Antigonus by Sea.) His pleasure was also, that they should be his guests, and he caused divers goodly lodgings to be assigned them under the Castle, Nicæan likewise, who had the charge to entertain strangers, commanded Dorotheus (who was ordinarily employed in the same) to prepare for every one of them such things, as were necessary for their diet and entertainment. For so was it ordained by the King, that in every City, there should be a Commissary appointed to provide for forrainers that should come to that place, to the intent they might be treated according to their own customs: intending thereby, that their entertainment should be the more agreeable unto them, and that they might be the less tired with forrain novelties. This custome of his was put in practice at this time by Dorotheus's care and exact diligence, who in his own person disposed all that which was necessary for their hospitality. He prepared two places to banquet in, in two several parts (according as the King had commanded him) so that some of them might sit on either side of him and the rest might be placed near unto his Table, omitting nothing of that which concerned their honour. When they were in this manner placed, the King commanded Dorotheus to entertain them as he was wont to do those who repaired unto his Court from Judæa. Hereupon he dismissed the Egyptian Priest, and others that were wont to make the ordinary prayers: which done he commanded that one of the Elders called Elyas (who was a Priest) should bless the Table: whereupon he standing upright in the midst of them all, besought God to bless both the King and his Subjects with all happiness. Whereupon there arose an applause and acclamation of all men, which being ceased, they fell to their banquet, and made good cheer with that which was set before them. When the King had kept silence so long as he thought convenient, he began at last to play the Philosopher, asking of every one of them certain questions in Physick, praying them to discuss the same; and when each of them in order had very pertinently answered to the question that was propounded unto them, the King took great pleasure therein, and for twelve days space he continued this feast. Who so desired to know the questions that were propounded unto them in particular, let them read the Book which Aristus hath written to that effect. The King was astonished at their answers, and the Philosopher Menodemus confessed that they confirmed him in his opinion that all things were administered by divine providence and that they furnished him with reasons to maintain his sentiments. But the King protested in their presence, that their conversation had infinitely contented and instructed him, in that by their means he had obtained the good hap to be informed by them how to govern his Kingdom. Whereupon he commanded that each of them should have three talents given him, and that they should be conveyed to their lodgings. Some four days after, Demetrius took them with him, and led them over that trench of the Sea that containeth seven furlongs, and that Bridge which joyneth the Island to the continent, and toward the Northern part there-

The year of the
World, 3584
before Christ's
Nativity,
216.

Two golden
standing cups.

Two silver
standing cups,
three vials,
Psalms
about six and six
tygers in the
middle of his
present.

The year of the
World, 3584
before Christ's
Nativity,
216.

The banquet
that was
made for the
Jews and their
prayers before
meat.

The Translation
of the
Bible into the
Greek tongue.

The 70 in-
terpreters
sent to
Alexandria,
with their
instructions.

of, he assigned them a lodging remote from all noise, and fit for contemplation: to A which place after he had brought them, he besought them, that since they had all those things that were necessary for the interpretation of their laws, they would apply themselves unto it without any discontinuance of the work, until they had brought it to perfection; whereupon they employed all the diligence that was possible, to the end the interpretation might be exact, intending only this from the morning until three hours after noon: after which time they employed the rest of the day in their refectory; and to that end they were furnished in all abundance with all sorts of victuals. Besides, *Dorotheus* presented them with a part of divers dishes which were prepared for the King; for so had his Majesty commanded it. Thus every morning entered they the Kings Palace, and after they had saluted him they retired themselves to their accustomed place; and after they had washed their hands in the Sea water, and were purified, they sat down in that manner to prosecute their translation. Now when the law was fully interpreted, and the work was finished, in the space of seventy and two days, *Demetrius* assembled all the Jews in that place where the law had been translated, and caused it to be read over in the presence of the interpreters themselves. Which done, the Assembly approved the Exposition of the Interpreters; and praised *Demetrius*, by whose suggestions they enjoyed so great a good. They requested likewise that this Exposition should be perused and over-read by the Nobles and Governors. After this, both the Priest, the Elders the Interpreters, and the Magistrates of the People required, that since this translation was so happily achieved, it might remain unaltered; so that no jot thereof might be changed.

Which resolution being allowed by all men, it was ordered, that if any man perceived any thing in that translation, which was either exuberant or deficient, he should consider the reason and give notice thereof, to the end it might be corrected: dealing herein very discreetly, to the end that that which had once been adjudged good, should continue inviolable for ever. The King therefore was highly contented, seeing his endeavours and purpose in that behalf so happily and profitably finished; but above all things, he took pleasure in reading the Law, admiring at the profound wisdom of the Law-maker, and began to question with *Demetrius*, by what means it came to pass, that neither any Poet nor Historiographer had made mention of that Law, notwithstanding that in itself it was so admirable. To whom *Demetrius* gave this answer: that no man was so hardy to touch that work, by reason that it was Divine, and every way venerable: assuring him also, that certain men who had attempted to set their hands thereto, had been punished by God: giving him to understand, how *Theopompus*, intending to reduce some part of that Law into his History, had ran mad for more than thirty days, and that having some intermission of his fit, he appeased God by prayer; thereby easily conjecturing what was the cause of his malady. Moreover, he was certified by a Vision that appeared unto him in his sleep, that this inconvenience befell him, because he had too curiously searched into sacred and divine matters, and had intended to communicate the same unto prophane and wicked men from which enterprise when he had desisted, he recovered his right wits again. He likewise insinuated further, that *Theodestus* the Tragick Poet, intending to make mention in some of his Poems of a certain History written in the sacred Scriptures, was stricken blind; and acknowledging the cause hereof to proceed from his audacious presumption, he was restored to his sight after he had appeased Gods displeasure.

When the King had considered on these words, according as *Demetrius* had discoursed them unto him, he prostrated himself on the earth, and commanded that the books should be carefully kept, to the end they might continue free from corruption. Furthermore, he exhorted the Translators to repair oftentimes unto him from *Judea*, assuring them that in so doing, the matter would redound both to their honor and profit; telling them that for that time he thought good to dismiss them: but when they should return unto him again of their own motion, they should obtain all that which their wisdom deserved, or magnificence could impart unto them. This said, he gave them leave to depart, after he had given each of them three several suits of apparel, two talents of gold, and a cup that was, in value, worth a talent, and a certain Bed or curious Couch to sit and banquet upon. This gave he them for themselves. But to *Eleazar* the High Priest he sent, by them, ten Couches, whose feet were of silver, and the furniture answerable, and a vessel of thirty Talents; Ten Purple Robes likewise, and a magnificent Crown, and one hundred pieces of fine linen: and besides that, he sent, by way of present, unto the Temple Ewers, Basins and two Golden vessels: beseeching *Eleazar*, by his letters, that if any one of his Subjects had an inclination to come unto him, he would permit him, assuring him that he would highly esteem the conversation of so learned men: and that he had riches which he would employ with great pleasure in such affairs. Thus did *Ptolomey Philadelphus* esteem and honor the Jews.

CHAP.

CHAP. III.

A Favor, received by the Jews from the Kings of Asia, Antiochus the great, contracts an alliance with the Ptolomey King of Egypt, and gives him Cleopatra his Daughter in Marriage, with several Provinces for her Dowry, and amongst the rest Judea, Onias the chief Priest instructs the King of Egypt by refusing to pay The Tributes which was due.

T He Jews received honour likewise at the hands of the Kings of Asia, because they had born Arms under them. For *Selenus* surnamed *Nicanor*, highly respected them, and permitted them to dwell in those Cities which he built in Asia and lower Syria; and in Antioch which was the Metropolitane chief City. Moreover he gave order, that they should be held in as great estimation, as either the Macedonians or Greeks that inhabited therein: so that even unto this day that order is continued as (it appeareth by this) for that the Jews refusing to anoint themselves with forraign oyl, do receive a certain sum of money from the Masters of the exercises in lieu of the Oyl. Which when the people of Antioch intended to abolish, during the present War, *Antianus* at that time Governour of Syria, opposed himself against them. Again, when *Vespasian* and his Son *Titus* had conquered the world, although the Alexandrians and Antiochians desired that the privileges which the Jews enjoyed might continue no longer; yet could they not obtain it. Whereby the humanity and valour of the Romans may appear, and especially of *Vespasian* and *Titus*, that notwithstanding they had received so great trouble the Wars of the Jews, and were so bitterly incensed against them, for that they had not, by laying down their Arms, submitted themselves, but had continued War against them to the uttermost, yet they deprived them not of their privileges, but put a stop to that displeasure which they had long before conceived against them; and in like manner had no regard to the request of two so puissant Cities, as Alexandria, and Antioch: wherefore they granted nothing in favour of them, nor ordained any thing to the prejudice of those whom they had overcome in War, so as to abolish one jot of those privileges which they had in times past; but said that they that had resisted them by Arms, and who had been overcome, were sufficiently punished for their obduracy: and as touching those that had not committed any offence, they saw no reason to deprive them of their rights and privileges. We know likewise, that *Marcus Agrippa* was of the same opinion touching the Jews. For whereas the *Ionians* were seditionously bent against them, and besought *Agrippa*, that it might be fully lawful for them to make use of the privileges which *Antiochus Selenus*'s Nephew (whom the Greeks intituled by the Name of God) had given them; requiring, that if the Jews were of their blood, they might be tyed to adore the same gods which the *Ionians* worshipped: When therefore this matter was referred to the determination of the Judges, the Jews had the better, and obtained the liberty to live according to their own Laws and Customs: and he that at this time pleaded their cause, was *Nicholas Damascene*. For *Agrippa* pronounced, That it was unlawful for them to innovate any thing. And if any man desire to have a more exact knowledge hereof, let him read the 123. and 24 book of the Histories of *Nicholas*.

Neither ought this judgment of *Agrippa*'s, to seem in any sort strange: for at that time our Nation had not by any Wars procured the Romans displeasure. But upon just occasion may a man admire the magnanimity of *Vespasian*, and of his son *Titus*, who behaved themselves with such moderation after so great a War, and such doubtful Battels as they had fought against us. But to return to my purpose, from whence I have digressed. At such time as *Antiochus* the great reigned in Asia, the Countrey of Jewry was much harassed, and both the Jews and Inhabitants of *Celestria* endured many miseries, even the For *Antiochus* making War against *Ptolomey Philopater* and his son, called *Ptolomey the fa- vour*, they were miserably perplexed. For whether *Antiochus* overcame, or was overcome, they were continually spoiled: so that betwixt the prosperity and adversity of *Antiochus*, they fared like a ship tossed in a storm. But at length, after *Antiochus* had overcome *Ptolomey*, he conquer'd Jewry. After the death of *Philopater*, his son sent a great Army into *Celestria*, under the conduct of *Scopas*, who seized a great number of those Cities; and falling upon our Nation also, he conquer'd it. Not long after this, *Antiochus* fought with *Scopas*, near unto the River *Jordan*, and obtained the victory, discomfiting the greater part of the Enemies Army; at which time *Antiochus* recover'd again those Cities of *Celestria*, which were before taken by *Scopas*. He took *Samarra* also: which when the Jews perceived, they submitted themselves of their own accord unto him; and having received him into the City of *Jerusalem*, they gave both his Army and his Elephants abundance of provision, and willingly assisted him with their Forces, to subdue those Garisons which *Scopas* had placed in the fortresses of the higher City. Whereupon *Antiochus* supposing it to be for his honour, to acknowledge and remunerate the affection and forwardness which the Jews had expressed in his service, wrote unto his Captains and Friends, signifying unto them how forward the Jews had been in his Wars: and to let them know, that he was resolved to gratifie them for their service.

Dd 3

Here

The year of the
World, 3984.
Before Christ's
Nativity, 280.
Ptolemy Ep-
iphane King
of Egypt war-
eth against
the King of
Syria

Hereafter I will insert the copy of his letters which he wrote in favour of them, after A
I have recited that which Polybius the Megalopolitan, writeth, to this purpose, which I
will recite out of the sixteenth Book of his histories, *scopas* (saith he) the General
of *Ptolomey's* Army, marching towards the mid-land, did in one winter overcome the
whole nation of the Jews. He reciteth also in the same Book that after that *Scopas* had
been overcome *Antiochus* seized *Bathanea*, *Samarita*, *Abila*, and *Gadara*; and anon after
the Jews, which dwelt at *Jerusalem* where the Temple was, joyned themselves with him :
and although we are to speake more amply and particularly of that apparition that
happened neare unto the Temple; yet we shall defer the recital hereof untill another time.
This is that which *Polybius* hath written. But to return unto our purpose : I will recite B
in this place the copy of those letters which were sent by the King.

King *Antiochus* to *Ptolomey*, Health.

Whereas the Jews have given us most apparent testimony of there affection towards us,
since the first time of our entrance into their Country, and have magnificently entertained
at such time as we were in person before their City, by presenting themselves before us, with
all their Elders; and have also furnished us largely with all that which was necessary for our
Soldiers and our Elephants; and have likewise taken Arms with us against the Egyptian
Garrison: we have thought fit to afford them some satisfaction in repairing their City,
ruinated by casualties, to the intent it might be inhabited and Peopled again, by gathering C
together those Jews that are scattered abroad in divers places, and planting them again in the
same. And in especial (to the end that the service of God may be renewed) we have set
down a certain sum of money, to be employed in sacrifices, and in buying Beasts for their
offerings, Wine, Oyl, and incense; that is to say, twenty thousand sicles of silver; and for
fine Flour, according to the law of the place, one thousand, four hundred and sixty measures
of Wheat, and three hundred, seventy and five measures of Salt. And my will is, that
all these things that are above-named, be delivered unto them according to the form of our
ordinance. We likewise command, that the work of the Temple be finished with the gal-
leries, and other necessary buildings; and that all the Timber be brought out of Judea and other
places, and especially out of Libanus, without any tax or tallage: which exemption also shall D
take effect in all other necessities that are requisite towards the reparation of so famous a
Temple. My pleasure likewise is, that all they of the same Nation govern their State, accord-
ing to their own laws. Let the ancient Priests and Scribes of the Temple also, and the sing-
ing men be freed from all taxations, that are payed by the powl, and the tributes, of the
Crown and all other whatsoever. And to the end that the City may be the sooner built, I grant
unto all them that inhabit the same as this present, or that hereafter transport themselves thither
within the month of October, to inhabit the same with exemption from all charges for three
years space. We forgive them moreover the third part of their tributes, to the intent they
may recover their losses. We will also that those Citizens that have been forcibly led from
thence into servitude, be set at liberty, both they themselves, and also those that are of their E
alliance; commanding their goods to be restored unto them. Farewell.

These are the contents of this Letter. And to yeild the more honour unto the Temple,
he sent an edict thorow all his Kingdom to this effect.

That it should not be lawfull for any stranger, to enter within the inclosure of the Temple
without the Jews permissions, except those that should be purified according to the law and custom
of the place. That no man should bring into the city any fesh of Horses, Mules, wild or tame
Asses, Leopards, Foxes, or Hares, or Generally of any Cattel prohibited to be eaten by the
laws of the Jews. That it should not be lawfull likewise for any man to bring their Skins
into the City or to nourish any such beasts in the same, but that it might be only lawfull to use
those beasts which might be sacrificed unto God, according to the law of their ancestors. That
whosoever should not observe these laws he should pay three thousand drachmes of silver
unto the Priests. Furthermore, to expresse his piety and fidelity towards us, as such time as
he heard of the troubles that happened in Phrygia and Lydia, he wrought also unto Zeuxis
Governour of one of the higher Provinces, and his intire friend, commanding him to send
certain of our Nation from Babylon to Phrygia, writing unto him unto this effect.

King G

H King *Antiochus* to Zeuxis his Father, Health.

Understanding that those of Lydia and Phrygia are newly fallen into Rebellion, I have
thought good (according to my duty) to prevent the same: and whilst I consulted with my
friends what was to be done, it hath been thought fit that two thousand Families of the Jews
should be sent thither; all which should be drawn out of Mesopotamia and Babylon, to plant
them in Garisons, and places of security. For I am persuaded of their good affection and zeal
towards us, both in respect of their devotion towards God, as also from the testimony which our
Predecessors have given them, namely, that they are faithful, and ready to execute that wherein
I they are employed. Moreover, it is our pleasure, that notwithstanding all difficulties, you cause
them to pass thither, and permit them to live according to their own Laws. Now when they shall
arrive in that place, thou shalt bestow on every one of them ground to build them houses on, with
sufficient Lands both for Tillage, and to plant their Vineyards in; for which they shall pay no
tribute for ten years space: and during such time as they may gather of their own for their
sustenance, they shall be allowed their provision of Corn for themselves, and their servants. Our
will is also, that they who shall be employed on necessary affairs, be sufficiently provided of that
they need, to the intent that being so bountifully dealt withall by us, they may shew themselves
the more affectionate in that which concerneth us. Thou shalt give order also to the utmost of
thy power, that this Nation be no wayes oppressed, or injured by any man. Farewell.

K Hitherto we have sufficiently declared what friendship *Antiochus* the Great bare unto
the Jews. After this, *Antiochus* contracted an alliance and friendship with *Ptolomey*, who
gave him his daughter *Cleopatra* in marriage, and assigned him for her dowry *Celestria*,
Samarita, *Judea*, and *Phenicia*; and because these two Kings divided the Tributes between
them, the chieftest in authority in every Province, collected from their Country, and paid
the Sum agreed upon to the Kings Treasury.

At that time the Samaritans puffed up with their prosperity, vexed the Jews, spoiling
their Country, and leading them away Prisoners by force. This hapned under the High-
Priest *Onias*. For after the decease of *Eleazar*, *Manasses* his Uncle obtained the Priest-
hood, and after the death of *Manasses*, *Onias* the son of *Simon*, firnamed the Just, enjoyed
this dignity. *Simon* was brother to *Eleazar*, as I have heretofore related. This *Onias*
was of no great capacity, and withall was very covetous: by which means he failed to pay
the twenty Talents of silver which his Predecessors were wont to pay to the Kings of E-
gypt, of that Tribute which the People paid unto him. Whereupon *Ptolomey Evergetes*,
the father of *Philopater*, was grievously incensed against him; so as he sent an Ambassador
to *Jerusalem* to accuse him, because he failed to pay his accustomed Tribute, threatening
him, that if henceforth he received it not, he would divide the Country amongst his
Soldiers, and send them to inhabit it. When the Jews heard this they were much trou-
bled: but *Onias* was no whit moved thereby because he was wholly given over to cove-
M lousness.

N

CHAP.

O

The year of the
World, 3990.
Before Christ's
Nativity, 224.

Antioch's
Epistle to
Zeuxis, in
which he mak-
eth mention of
the Jews.

Antioch's
friendship and
conferency
with Ptolomey.
The Samarit-
ans molest the
Jews.

Helio & Raf-
fines, cap. 4.
Onias the
High-Priest,
provoketh the
King of Egypt
for non-pay-
ment of his
Tribute.

The Epistle of
Antiochus the
great to the
Temple.

C H A P. IV.

The year of the
World, 3772.
before Christ's
Nativity, 194.

Joseph, the Nephew of the High-Priest Onias, obtains pardon for his Uncle, of Ptolomy King of Egypt, gets the favor of that Prince, and raiseth a very considerable fortune for himself. Hircanus, the son of Joseph, becomes a great Favourite of Ptolomy. The death of Joseph.

The Taxation
of the High-
Priest for de-
fending the
King.

But a certain man call'd Joseph, the son of Tobias and of Onias sister, who was the High-Priest, being young in years (but honored in Jerusalem for his wisdom, foresight and justice) having certain notice by his mother of the arrival of this Ambassador, came unto the City (for he had been absent in the Village of Phicala where he was born) and sharply reprov'd Onias his Uncle on the mothers side, because he did not any wayes provide for the security of his Countrey, but sought to draw his Countrey-men into a general hazard, in that he retained in his hands that money which was levied for the Tribute, whereby he told him, that he had obtained the Government over the people, and purchased the High Priesthood. And that if he were so bewitched with money, that for the love of it, he could have the patience to see his Countrey-men in hazard, and behold his Citizens suffer all that which cruelty could inflict upon them, he advis'd him to repair to the King, and to require him to bestow the whole or the half of the Tribute upon him. Hereunto Onias answer'd, That he would no more execute the Government, and that if it was possible for him, he was ready to give over the Priesthood, rather than repair unto the King. Whereupon Joseph asked him, if he would permit him, in the peoples behalf, to go Ambassador to Ptolomy. Whereunto Onias answer'd, That he gave him leave. Upon this occasion, Joseph went up into the Temple, and summoned the people to a general Assembly, exhorting them to be no ways troubled, and to conceive no fear through the negligence of his Uncle Onias, wishing them to be of good courage, and promising them that he himself would go Ambassador unto the King, and faithfully plead their Cause before him, and persuade him that they had committed no insolent neglect or contempt against his Majesty; which when the people understood, they gave Joseph hearty thanks. Whereupon he presently came down from the Temple, and honorably entertained the Ambassadors that came from Ptolomy, and having presented them with gifts of great value, and feasted them magnificently for many dayes, he sent them back to their Prince, assuring them, that he would in person follow them. And the rather was he incited to this journey, because the Ambassador had persuaded him to come into Egypt, under such assurance, that he would obtain all his requests at Ptolomy's hands; the rather, for that he was won with the young mans free spirit and noble entertainment.

The Kings
Ambassadors
honorably
entertained,
who reporteth
Joseph's lib-
erality upon his
return into his
Country.

As soon as the Ambassador returned into Egypt, he certified the King of Onias's ingratitude, and Joseph's humanity: certifying him, that he would come in person to entreat pardon for the People for that offence they had committed against him; and the rather, for that he was in especial authority among the People: and he so far enlarged himself in the praise of Joseph, that both the King and Queen Cleopatra had a good opinion of him, although he was as yet absent. But Joseph sent unto Samaria to his Friends, and borrow'd money, making preparation for his Voyage. Having therefore furnished himself with Apparel, Vessels and Horses, and with almost twenty thousand drachms, he arriv'd at Alexandria.

At that time it hapned, that the Princes and Governors of Phenicia and Syria repaired thither to farm their Tributes; for the King was accustomed every year to sell them to the men of most respect in every City: these meeting with Joseph on the way, began to mock at his baseness and poverty. But when he came to Alexandria, and had intelligence that the King was at Memphis, he set forward, and went out to meet him. When therefore the King, accompanied with the Queen, and Athenion his Friend, who had discharged the place of Ambassador in Jerusalem, came riding in his Chariot; Athenion (who had been honorably entertained by Joseph) perceiving him upon the way, certified the King that it was he of whom he had spoken upon his return from Jerusalem: protesting on his behalf, that he was a virtuous and honorable young man. Whereupon Ptolomy received him with more kindness than the rest, and made him come up into his Chariot; where he was no sooner seated, but the King began to accuse Onias for what he had committed. But Joseph said unto him, Pardon him, O King, and have respect to his old age. For you know that ordinarily old men and young children have one and the same understanding; but from our Kings who are young, you shall have what you please to require, without any pretext or cause of discontent.

This

H This wise answer increased the affection which the King had already conceived for him: whereupon he commanded that he should be lodged in his own Palace, and that daily he should accompany him at his Table.

As soon as the King came back to Alexandria, the Lords of Syria (seeing Joseph sitting near unto the King, were displeased: and the day drawing near wherein they were to know what they should pay for their tribute, they that were of the greatest quality in their country farm'd it; so that the Tributes of Galasyria, Phenicia, Judea, and Samaria, amounted together to eight thousand talents. Whereupon Joseph arising, blamed the farmers, because they had designed amongst themselves to beat down the price of the tributes, promising to give double; and that he would likewise return the forfeitures that were levied upon the goods of such as offended; which were farm'd together with the tributes. The King gave ear to this discourse of his with great content and said, that he approved the sale of these tributes unto Joseph, who would hereby so considerably augment his revenue. When therefore he was asked whether he could give surety; he made him answer with great confidence: O King (said he) I will give thee such pledges as are both worthy and honorable, and such as you cannot mistrust. When therefore the King desired him to produce them: I will (said he) O King, present thee for sureties, thy self and the Queen thy Wife, that one of you may be surety for me to the other. Ptolomy smiling hereat, granted him the form of the tribute, without farther surety. This favor of his displeased those Governours of the Cities that were come into Egypt, in that they saw themselves contemned and constrained to return with shame unto their houses. But Joseph obtained 2000 footmen from the King; that he might by their assistance levy the tribute from those Cities, who were negligent in their payments: and after he had borrowed five hundred talents of the Kings friends in Alexandria, he departed into Syria.

The Tributes
of Galasyria
committed to
Joseph.

As soon as he came to Ascalon, he demanded the payment of the tribute at the Citizens hands, which they not only refused, but moreover upbraided him with injurious words. Whereupon laying hold on about twenty of the principal among them, he put them to death: and having gathered their substances together, he sent the King some thousand talents, certifying him of that which he had done. Ptolomy admiring at his wisdom, and approving what he had done permitted him to dispose of all things at his pleasure. The Syrians when they heard this began to fear the like severity; and perceiving that the Ascalonites were slain by Joseph, they opened their gates, and received him willingly, and payed him their tributes. Whereas also the Scythopolitans contumaciously refused to lay down, according to order, their accustomed tributes, he slew the chiefest amongst them: and sent the confiscation of their goods unto the King. When therefore he had gathered much silver and made great gains of the farming of the tributes, to the intent he might establish and make his power of longer continuance, he liberally employed his gains, considering with himself, that it was a part of wisdom to secure his good fortune, by those riches which he himself had gotten: For he sent many presents both to the King and Queen, and gave liberally to their friends and favorites, and to all those which had any authority or credit in the Court, that he might win and bind them unto him by his benevolence. And in this felicity continued he twenty two years; during which time he was the father of seven children by one wife, and of another called Hircanus, by another Wife who was the Daughter of his Brother Solymus, whom he married upon this occasion.

The Ascalon-
ites and Scy-
thopolitans
punished for
their contempt

Going once to Alexandria in the company of his brother (who carried with him his daughter already marriageable, intending to bestow her upon some Jew of good quality whilst he sat at meat with the King, a fair Damsel coming into the room danced so well that she gained the heart of Joseph, whereupon, he told his brother of it, praying him since by the laws of their Country it was forbidden to a Jew to marry a stranger, that he would hide his fault, and be an assitant unto him, that he might procure her for his Mitris. His brother promised him his assistance and in the mean time he dress'd up his own daughter, and brought her, by night, unto his bed: whereupon he lay with her (not knowing who she was, because he had drunk over much,) and had her company. His love still increased, and not knowing how to conquer his passion he told his brother that he feared the King would not bestow this Damsel on him. His brother told him that he need not trouble himself, promising that he should enjoy her whom he loved, and that already she was his wife; letting him know the whole contrivance, and how he had rather wrong his own daughter than to suffer his brother to fall into dishonor. O After that Joseph had commended the kind and natural affection of his brother towards him, he took his daughter to Wife, who bare him a Son called Hircanus; as it hath been said. Who being thirteen years old, gave testimony of that natural spirit, and dexterity

Joseph's wealth
and children

Hircanus off-
spring, and
towards Joseph

The year of the
World, 3710.
before Christ's
Nativity,
944.

ty that was in him; by reason whereof his brethren conceived an hatred against him A and the rather because he excelled them in all things, and thereby instead of gaining their love he raised their jealousy and hatred. Whereas Joseph was desirous to know which of his children had the ripest Judgement, and understanding; he sent them one after another to those masters, who were most renowned for Science in that time; but all of them returned back unto him rude, and illiterate, because they were negligent and idle. Whereupon he sent Hircanus the youngest of them into a desert place distant from the high way some seven dayes journey, and gave him with him three hundred couple of Oxen, to sow the ground in that barren place, concealing from him the yokes that should couple them together.

When therefore he came unto the place, and perceived that the yokes were missing B he asked advice of some of the husbandmen: who counselled him to send some one back unto his Father to fetch the couples. But he supposing he ought not to lose so much time as would be spent in sending back a messenger, he made use of a contrivance which seemed much beyond his years. For he caused ten couple of the oxen to be slain, and distributed the flesh amongst his workmen, and made them cut the Skins, and fashion couples thereof, and having yoked his Oxen, he caused the land to be manured, according to his Fathers direction; and afterwards returned home unto him. Whereupon he loved him the more intirely, by reason of his wisdom and the subtlety of his understanding; and esteemed him as if he had no other child but him alone, but this increased the malice and envy of his brothers.

When news was brought unto Joseph, that about that time King Ptolemy was blessed C with a young Son, and how all the chiefest Lords of Syria, and the Countries under his obeyance, repaired to Alexandria in great pomp to celebrate the birth-day of the Kings Son; he being of himself unable (by reason of his age) to go thither, he asked his Children, whether any one of them would go and complement the King. When therefore the eldest Sons had excused themselves, and refused to undertake the journey, pretending they were unfit to performe the message, and understood not the manner of living at Court, all of them advising that their brother Hircanus might be sent: Joseph was well pleased thereat, and calling for Hircanus asked him if he would go to King Ptolemy: he promised to undertake the journey, and told his Father he needed no great sum of money to perform it, because he should travel frugally, and content himself for the whole expence with ten thousand drachms. Joseph was very glad to hear of his Sons prudence; and after Hircanus had kept silence for a while he advised his Father, that he should not present the King with any thing out of Judea, but that he should write unto his factor in Alexandria, commanding him to deliver such summes of money as he thought convenient to buy that which he found to be most magnificent and of best esteem in the City. Joseph imagining that perhaps he would employ about ten talents in presents and approving of his Sons Counsel, wrote unto his factor Arion (who had the use of almost three thousand talents of his in Alexandria,) For gathering up his money in Syria, he was wont to send it thither; and as oft as the prefix time came E wherein the Kings tributes were to be paid, he commanded Arion to pay them. Having therefore letters of Credit unto him, he went towards Alexandria. Whereupon his brethren wrote presently unto all the Kings friends, that by some means they would make him away.

As soon as he was arrived in Alexandria, and had delivered his fathers Letters to Arion; Arion asked him how many talents he would have? hoping that he would desire but ten, or thereabout; but when Hircanus had told him he had need of a thousand, he waxed wroth, and reproved him for his prodigality, telling him how his Father had gathered his goods with much labour and frugality, and refusing to give it him, he prayed him to imitate his fathers example: and in a word he told him, that he would deliver him no more than ten talents; and that for no other use, than to buy presents for the King. Whereupon Hircanus was offended and caused Arion to be kept in Prison, Whereof his Wife informed Queen Cleopatra and desired her that the young man might be chastised for his insolence (for Arion was in great esteem with the Queen, so that he acquainted the King with the matter.) Whereupon Ptolemy sent for Hircanus, and said unto him, That he marvelled, that being sent unto him by his Father, he had not as yet visited him; and besides that he had committed his Fathers Agent to Prison: he therefore commanded him to yield him a reason thereof. Whereunto he answered, that there was a law among the Jews that no man should taste of the sacrifices that had not first of all visited the Temple, and sacrificed unto God; and that in that respect he had not hitherto visited his Majesty, because he expected certain presents to present unto his Majesty from his Father, who was his Servant. Furthermore, he alleged that he punished his Fathers Servant, because he had disobeyed his command- ment

Joseph send-
eth his Son
Hircanus to
Ptolemy.

Treason inten-
ed against
Hircanus.

Hircanus ap-
pears for his
actions.

A ment, which he ought not to do, whether his Master were noble or ignoble: and if (said he) we chastise not such men, as they have deserved, expect O King that you also shall be neglected, by your Subjects.

When Ptolemy heard these words, he rose well pleased, and wondered at the magnanimity of the young man. Arion perceiving that the King rose satisfied, and that he was like to have no assistance at his hands, delivered Hircanus the thousand talents, and by this means he was set at liberty. Some three days after, Hircanus came and saluted both the King and Queen: who entertained him graciously, and feasted him, for the kindness which they bear unto his Father. He enquiring among the Merchants, bought one hundred young Lads well learned, and in the flower of their age, paying a talent for each one; and the like number of Virgins for so many talents. Being invited to a banquet by the King, with all the Princes and other Lords, he was placed beneath them all, because that (by reason of his youth) they that assigned the places, according to every mans dignity, made small account of him. The rest that sat at table, after they had eaten their meat laid all their bones before Hircanus, so that the table was covered round about him whereupon a certain Droll called Tryphon (in whose rallery the King took some delight) to divert the company, said,

See here Sir what store of bones lie before Hircanus whereby you may conjecture after what manner his Father hath sinned all Syria. The King laughing at Tryphons words, asked Hircanus, how he came by so many bones before him? Not without good reason (said he) O King; for dogs devour the flesh with the bones, as these do (pointing at those who sat with him at the Table, because they had no bones before them:) but men eat the flesh, and cast the bones away, as I do, because I am a man. The King was so well pleased with his discreet answer that he commanded the rest not to offer him any affront for the future.

The next day he fought out all the Kings friends, and the principal Courtiers, and saluted them one by one, enquiring of their Servants, what presents they would court the King with upon the birth of his Son? Who told him that some of them would give twelve Talents, and others that were in dignity, would present them according to their ability. Whereupon Hircanus seemed dissatisfied as wanting power to offer such a present, pretending that he had no more than five Talents. All which these Servants presently reported to their Masters: who were very joyful thereat, in hopes that the King would not be well pleased to receive a small present from Hircanus. Now when the day of solemnity was come, and they that pretended to present the King most magnificently, offered no more than twenty Talents: Hircanus presented the hundred young Lads he had bought to the King, and the Virgins unto Cleopatra: for whom he had paid a talent by the pole. At this unexpected magnificence, all men were amazed: but besides this, he gave gifts of divers Talents to the King and Queens favourites and Servants, and their attendants; whereby he secured himself from the danger that might fall upon him by their means. For the brothers of Hircanus had written unto them to murder him. Ptolemy was much pleased with the great magnificence of this young E man, and bid him ask whatsoever he pleased at his hands. But he required no other thing but that it would please the King to recommend him, by his letters, to his father and brethren. When therefore the King had particularly honored him, and had given him many rewards, he wrote unto his Father and brethren, and all his Governours, and Commissaries, and in that manner sent him away. His brothers hearing how he had in all things highly pleased the King, and that he returned with great glory, they went out to meet him, with an intent to murder him, with their fathers knowledge. For he being displeased with him, by reason of his above mentioned large expence, took no care to secure him: yet concealed he his discontent for fear of the King. But when his brothers came and encountered him on the way he slew divers of those that accompanied him, and two of his brethren also were left slain upon the place, and the rest fled unto Jerusalem unto their Father. And when upon his coming unto Jerusalem, he perceived that no man welcomed him, he was afraid, and departed presently from thence to the other side of Jordan, where he past his life in receiving and gathering the tributes of the Barbarians. In that time Seleucus surnamed Soter, the Son of Antiochus the great, reigned in Asia. At that time also died Joseph, Hircanus Father, who was a man of good repute and great courage; who established the people of the Jews in a lasting Peace, and freed them from poverty and many disasters, and collected the Tributes of Syria, Phenicia, and Samaria, for the space of twenty two years, His Uncle Onias died also about the same time; leaving the Priest-hood to his Son Simon; after G whose death, his Son Onias was made High Priest: to whom Arion King of Lacedaemon sent an Embassage and letters, the copy whereof hereafter ensueth.

The year of the
World, 3780.
before Christ's
Nativity,
184.
Hircanus ap-
pears for his
actions.

Hircanus
dissuading wht
other men
would give,
gave more
than the rest,
for which he
receiveth ano-
ther kindly
reward.

Hircanus brot
thers assisting
him on the
way, are slain
and discom-
fited.

Josephs death.
Onias, and
his Son High
Priest.
Seleucus & his
brother, Antiochus.

C H A P. V.

The year of the
World, 3780,
before Christ's
Nativity,
144.

Arius King of Lacedemon writes to Onias the High Priest to contract an Alliance with the Jews, pretending that the Lacedemonians were descended from Abraham, Hircanus builds a magnificent Palace and kills himself for fear of falling into the hands of Antiochus.

Arius King of Lacedemon, to Onias Health:

The Letter of
the King of La-
cedemon to the
High Priest of
the Jews,
1 Mac. 12.

Sedition a-
mong the peo-
ple, after Jo-
seph's death.

WE have found out a certain writing wherein it is recorded, that the Jews and Lacedemonians are of the same race, and both of them descended from Abraham. It is therefore requisite, that since we are brethren, you let us know wherein we can serve you, that we may have one common interest. Demoteles our messenger bringeth you our letters written on a square leaf the seal whereof is an Eagle holding a Dragon in her talons. These were the contents of the Lacedemonians letters.

Hircanus' af-
flicteth the
Arabians with
continual war,
Hircanus
buildeth a
strong Tower.

Antiochus E-
piphanes, King
of Syria,
The Sons of
Phanias, Philo-
metor and
Phiscon,
Hircanus kil-
leth himself,
Hircanus' Ruf-
fins, chap. 6.
1 Mac. 1.

After the death of Joseph it came to pass, that the people began to mutinie in the quarrel of his Children, For the elder brethren made War against Hircanus, who was the younger, by means whereof the People were divided: The greater part of them followed the Elder faction, and the High Priest Simon also, by reason of his affinity with them, followed their party. Whereupon Hircanus resolved to repair no more unto Jerusalem, but fixing his habitation on the other side of Jordan, he made continual War against the Arabians, slaying a great number of them, and taking many prisoners. He built an huge Tower of white Marble from the bottom to the top and on it he placed the figures of many living Creatures in sculpture of great height. About the same he cut a deep trench of water; and having hewed the front of the Rock that stood over against the building, he made divers caves therein, many furlongs long. He also made divers chambers therein, both to eat and sleep and dwell in. He drew thither likewise currents of springing water, in so great abundance, that it gave much delight to those that dwelt there, and great ornament to the whole building. The mouth of every Cave was so little, that but one only man could enter at once: which he therefore made so narrow, because they might the better serve for his security and refuge; that if he were at any time assaulted by his brethren, he might avoid the danger of surprisal. Moreover, he built within his Castle many large halls, which he adorned with great and goodly Gardens: and this place thus built, was called by him Tyre and is situate between Arabia and Judea, on the other side of Jordan, not far from the Countrey of Esedon. He commanded in this Countrey seven years, all that time that Seleucus reigned in Syria. After whose death, his brother Antiochus, surnamed Epiphanes, obtained the Kingdom. Ptolemy also King of Egypt (who was likewise called Epiphanes) died and left two children very young behind him, of whom the eldest was called Philometor, and the younger Phiscon. But when Hircanus perceived that Antiochus grew very powerful he feared to be punished by him for his incursions made upon the Arabians whereupon he slew himself with his own hands; and Antiochus enjoyed all his goods.

C H A P. VI.

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C H A P. VI.

Onias, surnamed Menelaus, seeing himself excluded from the High-Priesthood, retires to Antiochus, and renounceth the Religion of his forefathers; Antiochus enters Egypt, and being ready to make himself Master of it, the Romans force him to retire.

The year of the
World, 3790,
before Christ's
Nativity,
154.

ONias the High-Priest being dead about this time, Antiochus gave the Priesthood to Jesus, surnamed Jason, his brother. For that son unto whom Onias had left the succession, was as yet very young: (of whom we will speak in convenient time and place. This Jesus, (Onias brother) was deprived of the Priesthood, through the Kings displeasure conceived against him, who gave it shortly after to his younger brother called Onias: For Simon had three sons, who, as we have declared, successively possessed the Priesthood: this Jesus caused himself to be called Jason, as his other brother caused himself to be called Menelaus, whereas his name was Onias. But Jesus, who had first of all been established in the place of the High-Priest, arose against Menelaus, who was elected into the place after him. So that the People were divided into Factions, and Tobias sons were on Menelaus side; but the greater number of the People followed Jason: so that Menelaus, and the sons of Tobias, being much troubled by them, retired to Antiochus, telling him that they intended to forsake the Religion and Ordinances of their fathers, and to follow that of the King; and to live after the manner of the Greeks; exhorting him to give them licence to erect a place of Exercises in Jerusalem. Which when Antiochus had granted them, they so behaved themselves, that there appeared no more sign of Circumcision in them: so that at such time as they were naked, there was no difference between them and the Greeks; and neglecting all the ordinances and customs of their own Countrey, they conformed themselves to the behaviour and manners of other Nations. Antiochus having all things in his kingdom according to his hearts desire resolved to make War upon Egypt: he contemned Ptolemy's son age (who were not as yet capable to manage their affairs.) Arriving there near to Pelusium with a great power, he circumvented by a stratagem, the young Ptolemy Philometor, and subdued Egypt: for after he had besieged Memphis, and taken it, he came to Alexandria, with an intent to besiege the City, and to lay hold of the King, who was therein. But he was driven, not only from Alexandria, but also out of all Egypt; by the humours that were sent him by the Romans, who commanded him to depart, and withdraw his Army out of that Countrey, as we have heretofore declared in another place. Now will I more largely and particularly discourse the acts of this King who overcame Judea, and spoiled the Temple: for having only made a brief mention of him in my former works, I think it necessary in this place to make a more exact recital of his History.

Onias surnamed
Menelaus, lib-
tinated in his
place.
The Wars be-
twixt Jason
and Menelaus,
Apollonius
from the
Jewish about
154.

Antiochus en-
forced to de-
part out of
Egypt.
The History of
Antiochus
Epiphanes.

C H A P. VII.

King Antiochus being received into Jerusalem, utterly ruins it; pillageth the Temple, and builds a Citadel that commands the Town. He abolishes the worship of God, many Jews forsake their Religion. The Samaritans disown their relation to the Jews, and consecrate the Temple at Samaria to Jupiter.

AFTER that King Antiochus was returned out of Egypt, and for the fear of the Romans had forsaken that Countrey, he led his Army against Jerusalem, and encamped before the City, and took it by surrender, the Gates of the City being set open unto him by those of his Faction: which happened in the 143 year since the beginning of the Reign of Seleucus. When he saw himself Lord and Master of Jerusalem, he slew divers of the contrary Faction; and after he had gathered together many great and rich spoils, he returned back to Antioch. Two years after, in the 145 year of the Reign of that Family, on the 25 day of that month which we call Chasleu, and the Macedons Apellens, the Romans December: in the 153 Olympiade, he returned again to Jerusalem; at which time, he spared not them who gave him peaceable entrance, and opened the Gates. But his insatiable avarice transported him so far, that he feared not to violate the Temple, and to spoil it of all those riches which he knew to be there laid up; being no less insolent towards his friend, than to the offender, he spared neither. For having seen what quantity of Gold was in the Temple, and how great a number of Presents and precious Ornaments were there laid up, he was so covetous, that he brake and violated all covenants and conditions. After therefore he had spoiled the Temple, and carried away the vessels dedicated unto God, the golden Candlestick, the golden Altar, the

Antiochus en-
tering Jerusa-
lem, spoileth
the Temple.

E c Table

The year of the
world, 3789.
before Christ's
Nativity,
166.

Antiochus ab-
rogating Gods
Laws, through
excessive tyr-
anny enforce-
th the Jews to
Idolatry, and
forceth the
Temple
Idols & Rus-
sums, cap. 7.

The Devil
seetheth to ab-
lith the Bible.
The visible
Wits of the
Samaritans,
which made
them fo odious
in the sight of
the Jews.

Table of the Shew-bread, the Censers, and pulled down the Curtains made of fine linen and scarlet. After he had emptied the treasures that were hidden, and left nothing behind him of any value, to compleat the miseries of the Jews, he forbade them to offer their usual and daily sacrifice unto God, according to the order of the Law: and after he had spoiled the whole City, he slew a great part of the Inhabitants, and carried away the rest of them into captivity, with their wives and children, to the number of 10000. Furthermore, he burnt the fairest buildings of the City, and razed the walls, and raised a Fortresse in the lower City. For the Temple was as it were a high Cittadel, commanding the rest. For this cause, having inclosed it with high walls and towers, he placed a Garison of Macedonians therein, with whom remained the rabble and scum of the wicked Apostate Jews, who were given over to all impieties; and who also afflicted their Fellow-Citizens with many injuries. The King also commanded that an Altar should be erected in the Temple, on which he caused Swine to be slaughtered, offering sacrifice contrary to the Religion and Ordinances of the Jews. He constrained them likewise to forsake the worship of the true God, and to adore those Idols whom he revered for gods, building in every City and Borough both Temples and Altars, on which he ordinarily caused Swine to be offered. He forbade them likewise to circumcise their children, threatening to punish him who ever he were that was found to do the contrary. Moreover he chose certain officers that should compel them to observe his commands, so that a great number of Jews, some of their own accord, others for fear of punishment, conformed to the Kings commands. But those men who were of upright hearts, and valiant minds, little regarded these menaces: For having more respect to their laws and customs, than to the torments wherewith they were threatened, if they observed not the Edict; they were beaten, and exposed to most cruel punishments, for many days, amidst which many times they yielded up the ghost. For after they were whipt, and maim'd in their bodies, they were crucified and tortured alive: they strangled the Women also with their circumcised children, whom, according to the Kings command, they hung about the necks of their Parents, who were crucified: And if in any place they found any part of the sacred Scripture, they defaced it and burnt it; and they with whom it was found, were put to a most cruel death.

The Samaritans seeing this affliction of the Jews, pretended no further alliance to them, and called their Temple of Garazim, no more the Temple of God, but (as we have heretofore declared) they shewed their own corrupt and unconstant natures, and derived their descent from the *Medes and Persians*, as in effect they were; wherefore they sent Ambassadors to Antiochus, with Letters to this effect:

To King Antiochus the visible God, the request of the *Sidonians* that dwell in *Sichem*.

Our Ancestors enforced by the continual Pestilence that reigned in their Country, and induced by a certain ancient Superstition, have been accustomed to observe that day as a festival, which the Jews call their Sabbath, and having built on the Mount of Garazim a Temple, and dedicated it unto a God who hath no name, they have offered up in the same divers solemn sacrifices. But since that you have inflicted punishment on the Jews, according to their wickedness deserteth, the Commissioners of the Kings, supposing that we were tied to their customs, (by reason of some Alliance between us) join us with them, and charge us with the same Accusations: whereas we are born *Sidonians*, as appears by our publick Records. We therefore beseech you, who are our Benefactor and Saviour, to command your Governor Apollonius, and your Steward Nicator, not to molest us any more, by charging us with those Accusations which are peculiar to the Jews: who neither are tied to us by Alliance, nor agree with us in Customs; but that our Temple, which hath not hitherto borne the name or title of any god, may now be called the Temple of Jupiter of Greece: by which means, we shall be delivered from all trouble; and being at liberty to attend our Affairs, we may the easier and more willingly pay you the greater Tributes. To this request of the Samaritans the King answer'd, sending them back their own Letter:

King Antiochus to Nicator, Health.

The *Sidonians* of *Sichem* have sent us this request, to which type annex unto these our Letters. Since they, who were sent unto us to this intent, have sufficiently made appear both to us and our Council, that they are utterly strangers unto those Crimes wherewith the Jews are charged, and are desirous to live according to the Laws of the Grecians, we absolve them in as much as concerneth this Cause, and their Temple, which heretofore shall be called by the name of Jupiter of Greece: We have written to the like effect also to Apollonius their Governor. Given the 46th year, and the eleventh of the month *Hecatombeon*, which signifieth August.

CHAP.

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CHAP. VIII.

Matthias and his sons say those that were sent by King Antiochus to compel them to offer abominable sacrifices, and after betake themselves to the Desert. They are followed by many others, of whom a great number are stifled in their Caves, because they would not defend themselves on the Sabbath-day. Matthias absolveth that Superstition, and exhorts his sons to assert their priviledge, and deliver their Country from bondage.

The year of the
world, 3790.
before Christ's
Nativity,
165.

At this time there dwelt a certain man in *Modin* (a village of *Jury*) whose name was *Matthias*, who was the son of *John*, who was the son of *Simon*, the son of *Asmoneus*, a Priest, of the rank of *Josiah*, born in *Jerusalem*. This *Matthias* had five sons, *John* call'd *Gaddis*, *Simon* call'd *Matthes*, *Judas* call'd *Machabees*, *Eleazar* named *Auran*, *Jonathan* called *Aphus*. This *Matthias* oftentimes complain'd unto his sons, of the deplorable condition to which their Nation was reduc'd, of the ruine of their City, the desolation of their Temple, and the miseries of the People, telling them, That it were better for them to die in the defence of the Laws and Religion of their Forefathers, than to live dishonourably amidst so many calamities. When therefore the Commissioners, deputed by the King, came unto *Modin*, to constrain the Jews to perform that which was enjoin'd them, and to command them to sacrifice, according to the ordinance; requiring *Matthias* (who surpass'd the rest in honour, and other qualities, but especially in excellency of descent and nobility) to begin first of all to offer sacrifice, to the end that the rest might follow him, and be induc'd by his example; assuring him, That the King would testify his being well-pleas'd with his compliance, by the rewards which he would suddenly send him. *Matthias* answer'd, That he would by no means commit that Idolatry; assuring them, That although all other Nations of the World, either for love, or fear of punishment, should obey the Edict of Antiochus; yet that neither he, nor any of his children, would be induc'd to forsake their fathers Religion. As soon as he had return'd this answer, he held his peace, and a certain Jew stepped forth to offer sacrifice according to Antiochus ordinance; wherewith *Matthias* was so much displeas'd, that both he and his sons fell upon him, and with their swords hew'd him in pieces. He slew *Apelles* the Kings Captain likewise, and the Soldiers which he brought with him; to compel the people to commit impiety. And not content herewith, he overthrew the Altar, crying out with a loud voice, If (said he) any one be assid'd to the Laws of his Fathers, and the service of God, let him follow me: And this said, he presently retir'd into the Desert with his sons, leaving the Borough utterly unpeopled. The rest, after his example, retir'd also into the Desert, with their Wives and Children, and made their habitation in Caves. The Kings Captains having intelligence hereof, gather'd those Forces that were at that time in the Cittadel of *Jerusalem*, and pursued the Jews into the Desert. And having overtaken them, they labour'd first of all to make them submit themselves, and to make choice of that which was most for their advantage, rather than to endanger themselves, and enforce them to chastise their disobedience with blood. But the Jews nothing mov'd herewith, resolv'd rather to die, than commit such an impiety: Whereupon they (who omitted no opportunity) assailed the Jews on a Sabbath-day, and burnt them within their Caves; who neither resisted their Enemies, nor so much as closed up the mouths of their Caves, forbearing to make any resistance, by reason of the day, resolving with themselves, not to violate the Sabbath-day (for we are commanded to cease from all labour on that day.) There were therefore about a thousand stifled in their Caves, with their Wives and Children. Yet notwithstanding divers escaped, and joined themselves with *Matthias*, whom they chose for their Captain; who declared unto them, That they ought to fight on the Sabbath-day: assuring them, That if they did not, but scrupulously observed the Law, they themselves should be enemies unto themselves; if perhaps the Enemy should assail them on that day, and they should not stand upon their guard: for by that means they should be destroyed without resistance. Hereby he persuaded them to do as he had said: and until this day, it is a custom among us, that if need require, we make no difficulty to fight on the Sabbath-day. *Matthias* therefore having assembled a sufficient number of men about him, destroy'd the Altars, and slew those that had forsaken their Religion, as many of them as he could lay hands on. For divers were scatter'd here and there among the Nations, for fear; he commanded these to circumcise their children that were not circumcised, driving those from every place whom Antiochus had ordain'd to see his Law executed.

After that *Matthias* had govern'd for the space of one year, he fell sick of a dangerous disease; whereupon he called for his sons, and spake unto them after this manner: My O sons, I must now go that way which is destined unto all men; I therefore exhort you to follow my advice, and diligently to observe it, remembering the intent of your father, who hath begot and nourish'd you; which is, to maintain the Laws of our Country, and to establish our State, which

The zeal and
piety of Ma-
thias and his
sons.

An Apostate
slain by Ma-
thias.

Matthias with
his sons fleeth
into the desert.

The Jews are
driven out of
the Sabbath-day,
which laugh-
ter maketh
them wary.

Matthias too-
teach our all
Idolatry.

Heidi & Ruf.
from, cap. 8.

is in danger to be overthrowen, and hold no correspondence with those that would betray it to the Enemy. Let it appear to all the World, that ye are my children indeed; strengthen your hearts before Christ's with courage, to overcome all force and necessity: And assure your selves, that if you act after this manner, God will not forsake you, but taking pleasure in your virtue, he will once more establish you in your former peace and liberty, and will permit you to live again after the manner of your Ancestors. True it is, our bodies are mortal, and subject unto destiny, but the memory of our virtuous actions will never perish: being therefore stirred up with the love thereof, strive and beseech your selves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the same. Above all things, I exhort you unto concord, to the end that in whatsoever one of you shall be found more naturally apt and fitted than another, he may prosecute it, without any contradiction of the rest. I charge you also to observe and obey your brother Simon (who is a politick and valiant man) in whatsoever he shall counsel you. And for your Captain, you shall choose Machabeus, because he is both valiant and strong: for he shall revenge the injuries and outrages which have been done to our Nation, and put our enemies to flight: And assure your selves, that there is no man that hath any love to Virtue and Religion, who will not join himself unto you in so holy an enterprize.

C H A P. IX.

The death of Matthias. Judas Machabeus one of his sons, takes upon him the management of the publick Affairs. He delivers his Countrey, and purgeth it from the Abominations which had been committed therein.

*1 Mac. 2.
Matthias
death.
Judas Macha-
beus appointed
Governor.*

*A*fter Matthias had thus spoken unto his sons, and pray'd God to favor their enterprizes, and to restore the People to their ancient policy, and their accustomed manner of living, which they had in former times observ'd; he dyed, and was buried in Modin. After the People had mourned for him for a certain time, and perform'd publicly such honour at his funerals, as was agreeable to his quality, his son *Judas Machabeus* took upon him the management of the War, in the 146 year; and by the assistance of his brethren, and other Jews, he drave the Enemies out of the Countrey, and put those of his own Nation to death who had forsaken their Religion, and purged the Countrey of all abominations which had been committed therein.

C H A P. X.

Apollonius General of Antiochus's Army, cometh into Jewry, and is discomfited and slain; and also Sertion Governor of the lower Syria.

*He is de Ruffi-
anus, cap. 9.
Judas Macha-
beus overcome
eth Apollonius
in battel.
Sertion, Govern-
or of Cæle-
sytia, is put to
flight in Judæa.*

*W*hen Apollonius, who was Antiochus's General in Samaria, heard hereof, he gather'd his Army together, and invaded Judæa: against whom Machabeus made head, and overcame him in a battel, wherein there died many, and amongst the rest Apollonius, whose sword Machabeus got as his part in the spoil. There were a great number of them also wounded, and much booty was taken in the Enemies Camp: after which victory, enriched with spoils, he retreated. But Sertion, Governor of Cæle Syria, hearing hereof, and understanding that divers had joined themselves with Judas, and that he had already about him a sufficient power to keep the field, and give him battel; he thought that it concern'd him to begin to punish those who obey'd not the Kings Edicts. Whereupon, after he had assembled all the Forces that he had, and besides them, hired certain Apostates, or fugitive Jews, he marched forth against Judas, and came as far as Bethoron, a village in Jewry, where he encamped. Judas also came out to meet with him, resolving to give him battel: and seeing that his Soldiers would hardly be drawn out to fight, (both by reason of their inequality of number, as also because they were faint by fasting a long time) he encourag'd them, saying, *That the means to obtain victory, and to have the upper hand over their Enemies, consisteth not in the greatness of their number, but in their dependance upon God: whereof they had a most eminent example in their Forefathers, who had oftentimes defeated with a small number of men, divers thousands of their Enemies, because they fought for the defence of their Laws, and for their Children: for the greatest power (said he) that a man can have, is to be innocent, and without offence. By these words, perswaded he his Soldiers, so that without any fear of the multitude of their Enemies, they all together ran upon Sertion, and encountering with him, they discomfited the Syrians, for their Chieftain being slain, all the rest betook themselves to flight, in which thing only consisted the safety of their lives. Judas therefore pursuing them as far as the Champain, slew about 800 of them. The rest saved themselves in those quarters that bounded upon the Sea.*

C H A P.

H

C H A P. XI.

*The year of the
World, 3799.
before Christ's
Nativity,
145.*

Judas Machabeus defeats a great Army which King Antiochus sent against the Jews, Lyfias the next year returns with a much greater power. Judas kills five thousand of his men, and causeth him to retreat. He purifieth the Temple, and setteth it in order. Other great Exploits perform'd by him.

*W*hen King Antiochus heard these things, he was much displeased at that which had hapned: whereupon he mustered all his Forces, and hiring divers strangers and mercenary Islanders, he prepar'd himself to invade Judæa about the Spring-time. But after the muster of his Army, when he found that his treasure failed him, and that he was in great scarcity of money, (for his Tributes were not duly paid him, because the Nations were rebellious) being likewise in his own nature a man of great and magnificent spirit, which put him upon great expences, he resolv'd first of all to go into Persia, to gather his Tributes. He therefore left the charge of his affairs with Lyfias, (a man very much esteem'd by him, and one that govern'd all the Countrey from Euphrates, as far as the borders of Egypt, and the lower Asia) giving him likewise a part of his Army, and some of his Elephants. To him had the King given charge to see his son Antiochus carefully trained up, until his return: commanding him expressly, *That when he had conquered Judæa, he should make the Inhabitants thereof his slaves, and sell them to those that would give most, and destroy Jerusalem, and utterly abolish that race.* The King having given this charge to Lyfias, led forth his Army towards the Countrey of Persia, in the 147 year: And after he had pass'd Euphrates, he march'd onward toward the upper Provinces.

Lyfias chose Polomy the son of Dorymenis, Nicanor and Gorgias, (men of great power and authority amongst the Kings friends) and gave them 40000 Footmen, and 7000 Horsemen, to invade Jewry. Who marching as far as the City of Emass, encamped in the Plain near unto it, and strengthen'd their Army with divers Allies out of Syria, and the Countries thereabouts, and with divers Jews also who were Apostates. There came also certain Merchants with them, with an intent to buy those that should be taken Prisoners, bringing Givens with them, to manacle those that should be captivated, and money to pay for them.

When Judas had view'd the Camp, and numbred the Enemy, he encourag'd the Soldiers, exhorting them to repose their confidence and hope of victory in God, willing them to invoke and call upon him, according to their Law; and that cloathing themselves in sackcloth, they should humble themselves according to their accustomed manner in such extreme dangers, and call upon God with supplications and prayers; and that in so doing, God would have compassion on them, and give them power to stand against their Enemies, and put them to flight. When therefore he had order'd his battel according to the custom of his Countrey, by thousands and hundreds, and sent away those that were newly married, and such as had newly bought possessions, left the love of their Wives or Estates should abate something of their courage, he stood up in the midst of them, and exhorted his Soldiers to fight valiantly, in these, or such like words:

My Countrymen and Companions, never have we hitherto had any occasion more necessary, wherein we ought to shew our courage, and contend our dangers, than at this present. For at this time, if you fight courageously, you may recover your liberty: which of it self is so acceptable unto you all, and ought the rather to be desired, because thereby you will enjoy the free exercise of your Religion. As therefore you shall behave your selves at this time, you may obtain the victory, and enjoy a happy life, (which consisteth in living according to our Laws and ancient customs) but if you prove Cowards, you are to expect nothing less than the extremest misery, and the utter extermination of all your race. Think therefore with your selves, that if you fight not, you must die: and on the other side, assure your selves, that in fighting for your liberty, for your Laws, and for piety, you shall obtain immortal glory: prepare your selves therefore, that to morrow morning you may give your enemies battel. Thus spake Judas to his Army, to encourage them.

What he was intent upon the battel, certain tydings was brought him, that Gorgias was sent with 1000 Horsemen, and 5000 Footmen, to the end that under the conduct of some fugitives, he might by night, and when he least suspected him, set upon him: whereupon he resolv'd the very same night to break into the Enemies Army, especially since he knew that their Forces were divided. Having therefore refresh'd both himself and his Army, and left a number of fires in his Camp, he march'd all that night, and sought out the Enemy, who was at Emass. Gorgias, perceiving that the Jews had forsaken their Camp, suppos'd they were retir'd for fear into the Mountains to hide themselves: so

E c 3

that

*Antiochus's
preparation to
invade Judæa.*

*Antiochus
committing
his Kingdoms,
Provinces, and
Counties to Lyfias,
charge depar-
tch into Persia.*

*He is de Ruffi-
anus, cap. 10.
Polomy, Gorgias,
and Nicanor
were in
Judæa.*

*Judas's Ora-
tion to his
Soldiers.*

1 Mach. 4.

that he resolv'd to proceed, and search for them diligently. But early in the morning, A
Judas, accompanied with 3000 Men, (who were ill arm'd by reason of their poverty)
 came up unto his Enemies, who were at *Emaus*; and after he had seen their warlike dis-
 cipline, and mighty number, and how Soldier-like they were encamped, he exhorted his
 followers, telling them, *That they ought to fight, although they were naked: for although they*
were in that condition, yet God (who took pleasure in the greatness of their courage) had al-
ready given them the victory against a number of armed Soldiers. And forthwith he com-
 manded the Trumpets to sound; so that rushing upon his Enemies on the sudden, the
 surprize and astonishment was so great, that he slew divers of them who resisted, and put
 the rest to flight; he pursu'd them as far as *Gadara*, and the Plains of *Idumea*, of *Azur*,
 and of *Jamnia*. In this Encounter there dyed about 3000 of the Enemy. Notwithstanding, B
 Judas would not permit his Soldiers as yet to take the benefit of the spoil, because
 they were to fight against *Gorgias* and his Army, assuring them, *That as soon as they should*
have defeated him, they might take their booty, without fear, because they should have no more
Enemies to expect.

Whil't he thus spake unto his Soldiers, they that were with *Gorgias*, perceived from
 the top of an hill, that the Army that was left behind them, was put to flight, and that
 their Camp was on fire: for although they were far off, yet did the smoke assure them
 of it. Which when they understood, and perceiv'd *Judas* and his fellows in battel array,
 expecting their coming, they feared, and betook themselves to flight. When as therefore
Judas perceiv'd that *Gorgias*'s Troops were discomfited, without stroke stricken, he went C
 out to gather the pillages; and after he had gotten together great store of gold, silver,
 scarlet, and purple, he returned to his quarters with joy, praising God for their happy
 success: for this victory did not a little advantage them, towards the attainment of their
 liberty. But *Lysias*, to repair the dishonour which he had suffer'd by this defeat, rais'd
 the next year another Army of almost 60000 chosen Men, and 5000 Horsemen, to in-
 vade *Judea*. After he had therefore made his entry by the Mountains, he encamped in
Bethsura, a village of *Judea*.

Judas having notice thereof, came forth against him, accompanied with 10000 Men;
 and discovering the number of his Enemies far to exceed his, (after he had besought
 God by Prayer, *That it would please him to assist him in the battel*) he charged the Van- D
 guard of the Enemy with great courage, that he discomfited them, and slew about 5000,
 leaving the rest in great fear. *Lysias* knowing the resolution of the Jews, and how they
 were resolv'd to dye, except they might enjoy their liberty; and fearing their despera-
 tion, more than their force, he gather'd together the rest of his Army, and returned
 back to *Antioch*: where he sojourn'd, hiring many Foreign Soldiers, to make a greater
 Army to invade *Jewry*. After that *Antiochus*'s Captains had been discomfited so many
 times, *Judas* assembled the People together, and told them, *That after they had obtained so*
many victories through the mercy of God, it behoved them to go up to Jerusalem, and to purify
the Temple that was left desolate, and to offer those Sacrifices ordained by the Law. When he
 came thither with a multitude of people, he found the Temple like a Desert, and the E
 Gates thereof burnt, and Grass growing within it; so great a desolation drew sighs from
 his heart, and he wept with all those that accompanied him: And having chosen out cer-
 tain of his best Soldiers, he commanded them to assault the Garrison that were in the
 Fortrefs, whilst he himself purged the Temple. Which command of his being exactly
 and resolutely fulfilled, he sent for new Vessels, a Candlestick, a Table, an Altar of In-
 cense, all made of Gold. He put also veils or hangings to the doors, accustomed to be
 spread abroad, and made Gates to the Temple. And having thrown down the Altar of
 burnt-offerings, which had been prophaned by *Antiochus*, he built a new one of all sorts
 of Stones, neither hewen, nor hammered, according to art. The 25 day of the month
 of *Cheshvan*, (with us *September*) there were lights set upon the Candlesticks, and per-
 fumes laid upon the Altar, and leaves upon the Table, and sacrifices offer'd upon the
 new Altar. All which hapned the same day three years, wherein the sacred Religion
 was changed into prophane and impiety. For the Temple was ruinat and left desolate
 by *Antiochus*, and remained in that state for the space of three whole years. For this
 desolation hapned in the 145th year, and the 25th day of the month call'd *Apellus* or
August, in the 153 *Olympiad*: and the Temple was purified the same day, in the year
 148, and the 154 *Olympiad*. This desolation of the Temple hapned, according as *David*
 had foretold, four hundred and eight years before: for he declared that the *Macedonians*
 should destroy it.

After that *Judas* had re-establish'd the service of the Temple, both he and his Coun- G
 treymen solemniz'd a feast for eight days, omitting not any kind of lawful pleasure,
 banquetting sumptuously, and honouring God in Hymns and Psalms. Thus rejoiced they
 at

H at this re-establishment, seeing that contrary to all hope, after so long time, they had re-
 cover'd the customs of their Country, and their ancient Religion: so that a Decree was
 made for those that should come after, whereby it was commanded, *That for the space*
eight dayes the rebuilding of the Temple should be solemnized, with the ceremonies and ancient
ordinances: And ever since that time, until this day, we celebrate this feast, called the
 Feast of Lights, for this reason, in my opinion, because this great felicity began to shine
 unto us as a light, contrary to all hope. He inclosed the City likewise with a wall and
 built high Towers thereon, in which he placed Garisons against the incursions of the ene-
 mies. He fortified the City of *Bethsura* also, that it might serve as a Fort against the
 enemy.

I Whil't these things passed thus, the Nations round about displeased with the re-esta-
 blishment and power of the Jews, slew divers of them, whom they surprized by ambushes
 and treachery. On those *Judas* made continual War, to hinder their incursions, and to
 make them partakers of those evils they had inflicted upon the Jews. So that invading
Acrabathan, he slew the *Idumeans* that were defended from *Ejau*, and brought away a
 great prey out of their Country, and shut up the sons of *Baan* their Prince, who lay in
 wait for the Jews; and having besieg'd them, he overcame them, setting fire on their
 Towers, and killing all the men that were therein. After this, he departed from thence,
 and made War upon the *Ammonites*, who had a great and mighty Army, under the con-
 duct of *Timotheus*: These he encounter'd and overcame, and took their City of *Jawar*,
 and burnt it, and led away their wives and children into captivity, and afterwards return-
 ed into *Judea*. The neighbouring Nations hearing of this, assembled themselves to-
 gether in *Galaad* against the Jews, who inhabited the frontiers of *Galaad*; who having
 retired to the Fort of *Dathema*, sent Letters unto *Judas*, to let him know, *That Timotheus*
intended to surprize the place whereunto they were retreated, and requested him to deliver them
from this danger. And whil't he was reading of these Letters, certain messengers came
 unto him out of *Galilee*, to inform him, that they were assaulted by the Inhabitants of
Ptolemais, *Tyre*, *Sidon*, and other People thereabouts.

C H A P. XII.

L The Exploits of Simon the brother of *Judas* Machabees in *Galilee*. *Judas*, accom-
 panied with *Jonathan* his brother, obtaineth a victory over the *Am-*
monites. Some other performances of *Judas*.

J *Judas*, that he might send relief to these two parties that were assaulted both at the
 same time, commanded his brother *Simon* to take 3000 chosen men with him, and to
 go and succour those Jews that were assailed in *Galilee*: and himself, accompanied with
Jonathan his other brother, and 8000 fighting men, repaired unto the Countrey of *Ga-*
laad, leaving the government of the rest of the Forces in the hands of *Joseph* the son of
 M *Zachary*, and *Azarias*, commanding them to have a careful and diligent eye to *Judea*, and
 not to engage with any one until his return. *Simon* coming into *Galilee*, fought against his
 enemies, and discomfited them; and afterwards pursuing them that fled as far as the
 gates of *Ptolemais*, he slew about 3000: and after he had gather'd the spoils of such as
 were slain, he set many Jews at liberty who were Prisoners; and having restor'd them
 to their goods, he retir'd back again to his Countrey. But *Judas* Machabees, and *Jonathan* with the Jews
 his brother, having pass'd *Jordan*, and marched on the other side thereof for the space of
 three dayes, came at length to the *Nabathians*, who peaceably came out to meet them;
 by whom he understood the state of those that were in *Galaad*, and how divers of them
 were in extreme want, inclosed and besieged in Castles and Cities of the Countrey by
 N their enemies. These likewise besought him to make haste, and encounter the strangers,
 and to seek the means to save their Countreymen. Hereupon he returned into the De-
 sert, and first of all assailed the Inhabitants of *Bosra*, and took their City, and set it on
 fire, killing all the men that were therein, who were able to bear Arms. Neither was he
 contented therewith, but when night drew on, he marched towards another Castle where
 the Jews were inclosed, and shut up by *Timothy* and his Army; and coming up to them
 about break of day, he surprized the Enemy at such time as they were raising their lad-
 ders to scale the walls, and made ready their engines for battery: whereupon he caus'd
 the Trumpets to sound, and after he had encouraged his People to fight valiantly and
 faithfully for their kinsmen and friends, being in great danger, and had distributed his
 O Forces into three Battalions, he set upon the Enemies rearward. *Timotheus*'s Soldiers per-
 ceiving that it was *Machabees*, whose valor and good fortune they had already experi-
 enced to their great loss, they, without delay, betook themselves to flight. But *Judas*, with
 his

his Army, followed after them, and slew about 8000 of them; and marching toward *Mal-la*, (a City of the enemies) he surprized it, and slew all the men therein, and afterwards consumed it with fire. After this, departing thence, he took and destroyed *Chaspoma*, *Bozor*, and divers other places in *Galaad*.

Shortly after, *Timothy* levied another great Army, and drew out with him all his Allies to his succor, and a number of *Arabians*, whom he had hired: with this Army of his passed he the River, and encamped near unto a Town called *Rapha*; exhorting his Soldiers to behave themselves like valiant men against their Enemies the *Jews*; and to hinder their passage, because all their hopes of victory depended upon the securing of that Pass, *Judas* understanding that *Timothus* was prepared to fight, took with him all his Forces, and marched hastily against the Enemy; so that having passed the River, he set upon them, B killing divers of them that resisted: and terrifying the rest, who casting away their Arms, were constrained to flee. There were some of them who saved themselves by their swiftness; and some by retreating into a Temple called *Carnain*, where they were in hope to be secured, and so to escape: but after that *Judas* had taken the City where the Temple was, he slew them, and burnt it; and caused all his Enemies to perish either by the sword or by fire. After this overthrow, he led away with him from *Galaad* all the *Jews*; their wives and children, and substance, and brought them with him unto *Judea*. When as therefore he drew near unto the Town of *Ephron*, which was situate directly in his way, so that it was impossible for him to march any other ways in his return home, without going very much about, and putting himself to great inconveniences; he sent Messengers C to the Inhabitants, to pray them to open their gates, and to grant him free passage through their City: for they had made barricadoes of stones to cut off the passage. But when therefore the *Ephronites* would give no ear unto him, he besieged their City for a day and nightspace, and took and burnt it, and slew all the men that were therein, and afterwards went onward on his way; and so great a number was there of those that were slain, that he marched upon the bodies of dead men.

After they had past *Jordan*, they came into a great Plain, wherein the City of *Bethsan* (by the *Greeks* called *Scythopolis*) stood; from whence they departed, and came into *Judea* with joy and gladness, singing and praising God, and using their accustomed pastimes and songs of victory. This done, he offer'd up sacrifices of Thanksgiving for their happy success, and the safety of his Army; especially since in all those battels and encounters he had not lost one Jew.

In the mean while two Captains, to wit, *Joseph* the son of *Zachary*, and *Azarias*, who were left for the guard of *Judea*, (whilst *Simon* went into the Country of *Galilee* against those of *Ptolemais*, and *Judas* and *Jonathan* his brother were in *Galaad* against the *Ammonites*) desirous also to obtain the honour and reputation of valiant men by some notable exploit, marched with the Forces under their command towards *Jamnia*. Against these came forth *Gorgias*, who was Governor in that place, and charged them in that manner, that the *Jews* lost 2000 men, and fled as far as the Marches of *Judea*. This mischief fell upon them, because they had disobey'd *Judas*'s commandment, who had prohibited them to fight with any before his return. And this gives us just cause more and more to admire the providence and excellent conduct of this great Captain of the *Jews*: *Judas* and his brethren making War against the *Idumaeans*, gave them no respite, but continually charging them on every side, they took also the City of *Chebron*, and destroyed all the fortifications thereof, and burnt the Towers, spoiling all the Country of the enemies, and razed the City of *Marissa* likewise. Afterwards coming to *Azor*, they took and spoiled it, and carried away a great quantity of booty from thence, and returned back into *Judea* in safety.

King Antiochus Epiphanes being forced shamefully to raise his siege from before Elymais a Town in Persia, (where he designed to pillage a Temple consecrated to Diana) and troubled for the defeat of several of his Captains which he sent against the Jews, dyeth for grief.

AT this time *Antiochus* passing through the upper Provinces of his Kingdom, understood that there was a very wealthy City in *Persia* called *Elymais*, in which there was a Temple dedicated to *Diana*, full of all sorts of Presents: wherein also he was inform'd, that the shield and Cuirasse of *Alexander* was kept, who was *Philip* King of *Macedons* son. Hereupon he resolv'd to make himself Master of the place, and forthwith besieg'd it. And the Inhabitants thereof being neither affrighted with his approach, nor terrifi'd with his siege, made a stout resistance, so that he failed of his purpose. For they drove him from their City; and falling out upon him, they pursu'd him so hotly, that he fled back to *Babylon*, and lost a great number of his men. After this defeat, and frustration of his hope, news was brought him of the overthrow of his Captains, whom he had left to War against the *Jews*, and how they of *Jewry* were now the stronger, and had the upper hand. This trouble seconding his former discontent, K touched him so nearly, that he fell sick; and his disease, aggravated with other accidents, increasing, he knew well that he should die: and therefore he call'd for his most familiar friends, and told them, That his sickness was violent and desperate, and that he deserv'd this affliction, because he had persecuted the people of the *Jews*, and destroyed their Temple, committed horrible Sacrilege, and contemned that God which they adored: And whilst he thus spake unto them, he gave up the ghost. So that I wonder at *Polybius* the *Megalopolitane*, (who is in other things a good Historian) who writeth, That *Antiochus* died, because he would have spoiled the Temple of *Diana* in the Country of *Persia*. For since he had only intended to commit Sacrilege, but had not effected it, he merited not to suffer punishment for it. And if it seemeth good unto *Polybius*, that *Antiochus* was punish'd by death L upon this occasion; it is far more likely to be true, that his death befell him for the Sacrilege he had committed in the Temple of *Jerusalem*. But our purpose is not to argue against those that maintain, that *Polybius*'s reasons are of greater truth and consequence, than ours are.

Antiochus Eupator succeeds his father Epiphanes. *Judas* Machabeus lays siege to the Citadel at Jerusalem. Antiochus comes against him with a great Army, and besiegeth Bethsura; they both raise their sieges, and come to a pitch'd battle. The wonderful courage, and the death of Eleazar, one of the brothers of *Judas*. Antiochus takes Bethsura, and besiegeth the Temple of Jerusalem; but when the Jews were reduced to the greatest extremity, he raiseth the siege, upon the news that was brought him of *Philip*'s having caused himself to be proclaimed King of *Persia*.

BEFORE *Antiochus* gave up the ghost, he called for *Philip* one of his chief friends, and made him Governor of his kingdom. And having deliver'd his Diadem into his hands, his Royal Robe, and his Ring and Jewels, he charg'd him to deliver them to his son *Antiochus*, entreating him to take care of his education, and to secure the kingdom N for him, until he came to years of discretion. This done, *Antiochus* died the 149 year of the kingdom of *Syria*. After that *Lysias* had certifi'd the people of the Kings death, he proclaim'd his son *Antiochus* (whom at that time he had in his protection) King, surnaming him *Eupator*, (according to the instructions that were given him.) About that time, the *Garilon* and *Apostates* that were in the Fortresses of *Jerusalem*, did much mischief unto the *Jews*. For setting upon them that went up to the Temple to worship and offer Sacrifice, they slew them: for the Fortresses commanded the Temple. For this cause, *Judas* resolv'd to cut off these *Garilons*, and to that intent he assembled all the people, and besieged it. This enterprize was undertook in the year 150, after that *Selenus* had usurped the government of those Countries. Having therefore made him certain Engineers, O and raised divers Platforms, he industriously continued the siege: But divers of those *Apostates* that were revolted, and of that *Garilon*, came out by night, and assembling together such men as were as malicious as themselves, they came unto King *Antiochus*, beseeching

Helio & Rufinus, cap. 13. *Antiochus* desirous to spoil *Diana*'s Temple, besieged *Elymais*, and was repulsed to *Babylon*. *Antiochus* Epiphanes burden'd with cares, falleth sick. *Polybius* Megalopolitane of the cause of *Antiochus* sickness.

Antiochus Epiphanes burden'd with cares, falleth sick. *Polybius* Megalopolitane of the cause of *Antiochus* sickness.

An admirable victory of *Judas* Machabeus, who, when in all this conflict, lost not one man. *Joseph* and *Zachary* overcame by *Gorgias*, who lost 2000 Soldiers.

Garilons and *Apostates* besieged.

feeding him, That he would not suffer them to be abused by those of our Nation; nor to be neglected by him, since their sufferings proceeded only from their having devoted themselves to his Fathers service; for whose sake they had forsaken their own Religion, and follow'd his Laws and Ordinances; Furthermore they told him, that the Fortrefs was in danger to be surpris'd by Judas, and his Associates, except some present succors were sent unto them. When Antiochus the younger had notice hereof, he was displeased, and sent for his Captains and Friends, commanding them to hire strangers, and to lift all those in his kingdom who were of years to bear Arms; so that he gather'd in short time an Army of 100000 Foot, and 20000 Horse, and 32 Elephants: and with this equipage march'd out of Antioch, committing his Army to Lysias. As soon as he came into Idumea, he went up unto Bethsura, a walled City, and very difficult to be taken, which he besieged: but with such a disadvantage, that the Bethsuriens resisting him valiantly, and falling out upon him, burnt those Engines which he had prepar'd for the battery of the Town. When therefore a long time was consumed about the siege, Judas having intelligence of the Kings approach, rais'd his Camp from before the Castle of Jerusalem, and marching forward to meet the Enemy, he encamped in a certain straight, in a place call'd Beth-zacharia, about 70 furlongs from the Enemy.

The King having notice thereof, rais'd his siege from Bethsura, and march'd toward the streight where Judas's Army was encamped, and about the morning he set his Soldiers in battel array. He first of all caus'd his Elephants to march one after another through the streight, for that it was impossible for them to march in a square body. About every Elephant were 1000 Footmen, and 500 Horsemen. These Elephants bare high Towers on their backs, fill'd with Archers. The rest of his Forces he caus'd to march two several ways by the mountains, under the conduct of his most trusty friends, commanding them to charge their Enemies with a great shout, and to discover their golden and brazen bucklers, to the end the reflection thereof might dazzle the eyes of the Jews: whereupon, the mountains resounded with the fearful cries of Antiochus's Army; yet was not Judas in any ways discourag'd at it. For receiving the charge with a great courage, he slew almost 600 of the forlorn hope. But Eleazar surnam'd Auron, Judas's brother, seeing a huge Elephant among the rest with trappings somewhat extraordinary, and supposing that the King was mounted thereon, he made towards him with a mighty courage; and after he had slain divers of those that inviron'd the Elephant, and scatter'd the rest, he thrust his sword into the belly of the beast, and wounded him to death; but the Elephant falling upon Eleazar, slew him with his weight: and thus honourably died this worthy man, after that he had slain a great number of his Enemies, and fold his life at a dear rate, Judas seeing his Enemies Forces so great in number, retir'd back to Jerusalem to continue his siege: and Antiochus sent part of his Army to Bethsura to take it, and with the rest he himself march'd toward Jerusalem.

The Bethsuriens being afraid of this mighty Army of the King, and seeing their necessary provisions fail'd, yielded up their City, after they had taken the Kings oath, that he would offer no violence; so that when Antiochus was Master of the City, he offer'd them no injury; only he thrust them out of the City, and plac'd a Garrison therein. He spent a long time also in besieging the Temple of Jerusalem, for they kept it, defend'd it valiantly. For against every Engine the King built and rais'd up against them, they erect'd a contrary Engine. They only wanted victuals, because their old provision was consumed, and the ground had not been manur'd that year, because it was the seventh; in which, according to the Law, the Country ought not to be till'd; which was the cause that divers of those that were besieged, fled away privately for want of victuals, inasmuch that very few remained for the defence of the Temple. In this condition were they who were besieg'd in the Temple.

But when King Antiochus and Lysias the General had received notice, that Philip coming out of Persia, intended to make himself Lord of the Country; they concluded to give over the siege for that time, and to march forwards against Philip, without giving any notice thereof to his Soldiers. He only commanded that Lysias should call a Council of his Captains, and without discovering of his design against Philip; to tell them, That he rais'd the siege, because the place was very strong, and his Army began to want victuals, and the publick affairs required his presence in other parts of his Dominions. Furthermore, he thought it expedient to capitulate with the besieged, and contrail friendship with all the Nation of the Jews, promising them the free exercise of their Religion, because they rebelled only that they were deprived of it; and he was assur'd, that having the grant thereof, they would live peacefully, and he might safely return into his own Country. When Lysias had declared these Reasons, all the Army and the Captains approved thereof.

CHAP.

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CHAP. XV.

King Antiochus Eupator makes peace with the Jews, but, contrary to his promise, he demolisheth the Wall that encompassed the Temple. He cutt off the head of the High-Priest Onias, striketh Menelaus, and converteth that honour upon Alcim. Onias the Nephew of Menelaus retires into Egypt, where the King and Queen Cleopatra his Wife, permit him to build a Temple at Heliopolis, in imitation of that at Jerusalem.

IN pursuance of this resolution, King Antiochus sent a Herald to Judas, and those that were besieg'd with him, promising them peace, with permission to live according to their Religion. Which conditions they willingly embrac'd: and having taken an oath of assistance from the King, they surrendered up the Temple. Whereupon Antiochus entered into it, and seeing it to be a place so well fortifi'd, he, contrary to his oath, command'd his Army to level the Wall that inviron'd it even with the ground: which done, he return'd to Antioch, leading away with him the High-Priest Onias, who was call'd Alcim. For Lysias had counsel'd the King to murder Menelaus, if he intended that the Jews should live in peace: and the rather, because it was he only who was the Author of all those evils, by reason of the counsel he had given to Antiochus his father, to enforce the Jews to forsake their Religion. The King for that cause, sent Menelaus unto Beraa, a City of Syria, where he commanded him to be put to death, after he had enjoy'd the High-Priesthood ten years. He was a wicked man, and to raise himself to that great honour and authority, had caus'd several of our Nation to violate our most holy Laws. As soon therefore as Menelaus was dead, Alcim was made High-Priest, who was call'd Jacinath. Now when Antiochus found that Philip had already conquer'd a great part of his Country, he fought with him, and taking him Prisoner, he put him to death. But Onias the son of the High-Priest, (whom, as we have heretofore declared, was left an Orphan in his infancy) seeing that the King had slain his Uncle Menelaus, and given the Priesthood to Alcim, who was not of the race of the Priests, and had transerred this honour into another family at the perswasion of Lysias, he fled unto Ptolemy King of Egypt, where being honourably entertain'd by the King and his Queen Cleopatra, he obtained a place at Heliopolis, where he built a Temple like unto that which was at Jerusalem: whereof we shall hereafter have a more fit opportunity to speak.

CHAP. XVI.

Demetrius the son of Seleucus, escapes from Rome, comes into Syria, and causeth himself to be crown'd King, and puts to death King Antiochus and Lysias. He sends Bacchides with an Army into Judea, to exterminate Judas and his party, and to establish Alcim in the High-Priesthood; he proceeds with great cruelty, but Judas compels him to retire to Demetrius for fresh supplies.

AT that time Demetrius the son of Seleucus fled from Rome, and took possession of Tripolis in Syria; and after he had set the Diadem upon his own head, and had levied and hired certain Soldiers, he invaded the Kingdom: where he was received to the general content of all men, who submitting themselves unto him, laid hold on the King Antiochus and Lysias, and brought them alive unto him; but he forthwith command'd that they should be put to death, after that Antiochus had reigned two years. To this new elected King, divers Jews, (banish'd for their impiety) and with them the High-Priest Alcim retorted; who in general accus'd their own Nation, and principally Judas Lysias, and his brethren, objecting against them, that they had slain his friends, and all such as were on his side; and that among all those that were in the kingdom, and all such as coming, some of them were slain; and the rest being driven from their native Country, were banish'd into other places: Wherefore he desired him that he would send some one of his friends to take notice of the outrages committed by Judas and his brethren. Demetrius was much mov'd by these reports, and for that cause sent Bacchides (who was in at that time all Mesopotamia was committed to) To whom he gave an Army, joining with him the High-Priest Alcim, with Commission to kill Judas, and his Confederates. Bacchides departing from Antioch with his Army, came into Judea, and sent an Herald unto Judas and his brethren to treat with him upon certain Articles of Peace, because his intent was to surprize them by some treachery. But Judas suspecting his design, gave little heed unto him: for in that he came thither with so great an Army, he easily conjectured that he

he intended no Peace, but to make War : notwithstanding some of the People gave ear A
unto the peaceable Proclamation of *Bacchides* ; and supposing that there was no ill de-
sign in *Alcimus*, who was their Countryman, they submitted themselves unto his govern-
ment. And having received an oath from them both, that neither they, nor any of their
followers, should any way be endangered by them, they committed themselves to their
protection. But *Bacchides* setting light by his oath, slew 60 of them ; and by this breach
of his faith towards these, he caused others (who intended to submit themselves) to
forsake and flee from his government. As soon as therefore he had removed his Army
from Jerusalem, he came unto the village of *Bethzeth*, and there apprehending many of
those which had fled, and some others among the People, he slew them all, commanding
all those that lived in the Country to obey *Alcimus*, to whom he left in that place, for the
guard of his person, a part of his Army : and that done, he returned unto *Antioch* to King
Demetrius. In the mean while *Alcimus* intending to secure his government, and supposing
that it would be so much the better confirmed, if he could obtain the good will of the
People, he used all kind of plausible and familiar speech unto them ; and conversing
with every man pleasantly and graciously, he joined in a short time great Forces to those
which he had before : amongst whom, there were many fugitives and ungodly men, by
whose help and assistance he marched through the Country, killing all those whom he
found to be of *Judas's* faction, *Judas* perceiving that *Alcimus* having gather'd great For-
ces, had already slain divers of the most worthy men, and such as feared God, he prepa-
red himself also to over-run the Country, and slew as many of *Alcimus's* party as he could
meet with. At length finding that he alone was unable to stand against *Judas*, he thought
fit to seek after the assistance of *Demetrius*. For which cause, he repair'd to *Antioch*, and
incensed *Demetrius* exceedingly against *Judas*, accusing him for offering many injuries un-
to him : protesting that he should suffer many more, except he were prevented and puni-
shed by a good Army sent out against him.

CHAP. XVII.

Demetrius, at the instance of Alcimus, sends Nicanor with a great Army against Judas Machabeus, whom he endeavors to surprize. They come to a Battel, and Nicanor is slain. D
The death of *Alcimus*, by a most remarkable piece of Divine vengeance. *Judas* is
made High-Priest in his place, and enters in an alliance with the Romans.

Demetrius imagining, That if *Judas* should increase in power, it would be some pre-
judice to his state, sent *Nicanor* his most faithful friend, to make War against him :
(who was one of them who accompanied him in his flight from Rome.) And having fur-
nish'd him with a sufficient Army, and able to make head against *Judas*, he commanded him
to spare no one of that Nation. When *Nicanor* came to Jerusalem, he would not proclaim
an open War against *Judas*, but design'd to surprize him by some subtilty : to this intent
he sent him a peaceable message, telling him, That he knew no reason why he should engage
himself in the dangers of a tedious War, since he was ready to assure him with an oath, that he
would offer him no injury ; and that he came thither with his friends, only to express the good
affection of the King *Demetrius* towards him, and his kindness to the Nation of the Jews. *Ju-
das* and his brethren believed this delusion of *Nicanor*, and suspecting no harm, they gave
credit to him, and entertain'd both him and his Army. When therefore *Nicanor* had sa-
luted *Judas*, he conferred with him, and in the mean while gave a sign unto his Soldiers
to lay hands on him : who perceiving his Treason, brake from him, and fled unto his Sol-
diers. When *Nicanor* saw that his intentions were discover'd, he resolv'd to make open
War upon *Judas*, and to give him battel near unto a borough called *Capharsalama* : in
which place obtaining the victory, he constrain'd *Judas* to retreat into the Fortres at Je-
rusalem. On a certain day when *Nicanor* came down from the Fortres, and went towards
the Temple at Jerusalem, certain of the Priests and Elders went out to meet him, and
after they had done their reverence, they shew'd him those Sacrifices, which (as they said)
they intended to offer unto God for the Kings prosperity and health. But he blasphem-
ing, threatened them, That if the people did not deliver *Judas* into his hands, he would destroy
the Temple upon his return ; and with these menaces he departed out of the City. Which
when the Priests heard, they wept bitterly, and intreated God, That it might please him to
defend his sacred Temple, together with those which called on his Name therein, from the violence
and outrage of their Enemies.

Nicanor departed from Jerusalem, and came unto *Bethoron*, and encamped there, where
he received great supplies of Soldiers which came unto him out of Syria. Now *Judas*
was encamped in another village called *Adas*, about 30 Furlongs distant from *Bethoron*,
having

H having with him at the most not above 100 men. Norwithstanding he exhorted his
Soldiers not to be afraid of the multitude of their enemies ; nor so much to confide
against how many they were to fight, as against whom, and for what recompence, to the
intent they might altogether courageously fight upon the enemy, at such time as he should
lead them forth to battel. Whereupon assailing *Nicanor*, there arose a dangerous con-
flict between them, wherein *Judas* had the better ; for he slew a great number of
the enemy : and finally, *Nicanor* himself fighting courageously, was slain ; and as soon as
he fell, his Army betook themselves to flight. For having lost their Captain, they disper-
sed themselves, and cast away their weapons : *Judas* speedily pursuing them, made a great
slaughter, and by sound of Trumpet, certifi'd those of the neighbouring villages, That
he had discomfited the enemy. Whereupon the Inhabitants betook themselves to their wea-
pons, and meeting with those that fled, they slew them, so that not one escaped from this
battel, although the Syrian Army consisted of 9000 Men. This victory hapned on the
13 day of the month *Adar*, as our Countrey-men call it, and the *Macedonians* *Disfre* : *Adar, March.*
And hereof each year there is a solemn feast and memorial observed. From this time
forward, the Nation of the Jews were in quiet without any invasion, and lived in peace
for a little time : but afterwards they were troubled with the like incursions. Whereas
therefore the High-Priest *Alcimus* intended to beat down an old wall of the Sanctuary,
which had been built by the holy Prophets, he was suddenly stricken by God ; so that he
lost his speech, and fell to the ground ; and after he had endured many torments, at last
he died miserably, after he had enjoyed the Priesthood for the space of four years.

After his death, the people with a general consent conferred that office upon *Judas*,
who hearing of the great power of the Romans, and how they had conquer'd *Gaul*,
Spain, *Carthage*, *Greece*, and the Kings *Perseus* and *Philip* ; and besides all these, the great
King *Antiochus*, he resolv'd to procure their friendship, and to that purpose he sent *Eu-
polemus* the son of *John*, and *Jason* the son of *Eleazar*, his two most intimate friends, unto
Rome, to entreat the Romans to be their Allies and Confederates, and to write unto *De-
metrius*, That he should forbear to make War against the Jews. When the Ambassadors that
were sent from *Judas* were arrived at *Rome*, the Senate received them ; and after they had
discour'd with them upon the occasion of their coming, they accepted their alliance,
and made a Decree, the Copy whereof was then brought into *Judea*, and the original
referred in the Capitol, engraven on a Table of brass. Which Decree of the Romans,
concerning their alliance with the Jews, contained these Articles :

That no man under the obedience of the Romans, should maintain War against the Nation of
the Jews : nor should furnish those with vituals, ships, or money, that should make War against
them. And if any enemies should assault the Jews, the Romans should give them succor to the
utmost of their power : and that likewise if any one should make War against the Romans, the
Jews should succor them. That if the Jewish Nation would add or diminish anything of that Jew-
association, it should be done with the common advice of the people of *Rome*, and that that
which should be ordained, should remain irrevocable.

This Copy was written by *Eupolemus* the son of *John*, and by *Jason* the son of *Elea-
zar*, at such time as *Judas* was High-Priest, and his brother *Simon* General over the Ar-
my. Thus the first amity and alliance was contracted between the Romans and the Jews.

CHAP. XVIII.

*King Demetrius sends Bacchides with a new Army against Judas Machabeus, who resolves
to give him battel, although he had but 800 men.*

When *Nicanor's* death, and the defeat of his Army was told *Demetrius*, he sent a
new Army into *Judea*, under the conduct of *Bacchides* : who departing from
Antioch, and coming to *Judea*, encamped in *Arbela* a City of *Galilee* ; where having taken
captive a great number of those that were retir'd into Caves, he departed from thence,
and went to Jerusalem. And understanding that *Judas* was encamped in the village of
Bethzeth, he marched out against him with 20000 Foot, and 2000 Horse. *Judas* had not
on his side all above 2000 men, the greater part whereof being afraid of the nume-
rous Army of the Syrians, forsook their Camp, and fled away : by which means there
remained no more with *Judas*, than 800 men. He seeing himself abandoned by so many
of his men, and pressed by his enemies, who gave him no time to reinforce his Army, he
resolv'd to engage with those 800 which remained, whom he exhorted to be of good
courage, and to fight valiantly ; but they answer'd, That they were not able to make head
against so great an Army, and counsel'd him to retire, and stand on his guard for that
time, until he had gather'd Forces that might be able to face the enemy. But *Judas* re-
fused

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plied

plied to this effect: *God forbid (said he) that the Sun should see me turn my back upon A mine enemies. And if by this means I meet with my death, and that I must needs spend my last blood in this battle, I will never sulkie so many notable actions so worthily atchieved, nor diminish that glory which I have obtained, by one ignominious flight.* And having in this manner exhorted the small remnant of those Soldiers that were with him, he commanded them that without any apprehension of danger, they should make head against the enemy.

C H A P. XIX.

Judas Machabeus with 800 men, engageth against the whole Army of Demetrius. He is slain, after he had performed actions almost incredible. His praise.

Bacchides drew out his Army, and ranged them in battel, placing the Horsemen on both the wings, his light-armed Soldiers and Archers in the front of the Army, and after these a strong Band, called the *Macedonian Phalanx*; and he himself led the right wing of the battel. And in this aray he approached Judas's Camp, and caused the Trumpets to be sounded, commanding his Soldiers to give a great shout, and to charge their enemies. Judas did the like, and encountered Bacchides; so that on both sides there was a most cruel conflict, which continued until the Sun-set. And when Judas perceiv'd that Bacchides, and the flower of his Army fought in the right wing, he chose out a certain number of his most resolute Soldiers, and drew towards that quarter, and setting upon them, he brake their Squadron; and afterwards thrusting into the midst of them, he forced the flight of those in the right, went after Judas, and inclosed him behind. So that being unable to flee, and seeing himself inclosed by his enemies, he resolv'd to fight it out. And after having slain a great number of his enemies, he found himself so feeble by the wounds which he had receiv'd, that he fell to the ground, and crown'd all his other great and immortal actions by a glorious death. His Soldiers seeing him dead, and having no Commander of note left amongst them, after the loss of so valiant a Captain, betook them all to flight. Simon and Jonathan his brothers, upon intreaty, recover'd his body, and carried it to *Modin*, (a place where his father was buried:) there was he interred by all the people, who wept for him divers dayes, and honour'd him publicly, according to the custom of their Countrey. Such was Judas's end, who was a valiant man, a great warrior, and very respective of the commandments of his father *Matthias*, having done and suffer'd all that was possible, to recover the liberty of his Countrey. Being therefore after this manner accomplished, he had left behind him a perpetual renown of his worthy acts, and an honourable memory of himself obtained by the liberty, in which he re-established his Nation, delivering them from the servitude of the *Macedonians*: He died, after he had discharged the office of the High-Priest for the space of three years.

THE

The Thirteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Thirteenth Book.

1. Jonathan, after his brother Judas's death, succeedeth in the Government.
2. Jonathan having wearied Bacchides by War, compelleth him to make a League, and draw off his Army.
3. Alexander, the son of Antiochus Epiphanes, maketh War upon King Demetrius.
4. Demetrius sendeth an Ambassador to Jonathan with Presents, persuading him to be of his party.
5. Alexander, by greater Presents than Demetrius, and by offering the High-Priesthood to Jonathan, draweth him over to his party.
6. Of the Temple of God built by Onias.
7. How Alexander, after the death of Demetrius, highly honour'd Jonathan.
8. Demetrius, the son of Demetrius, overcoming Alexander, possesseth the Kingdom, and maketh an alliance with Jonathan.
9. Triphon Apamenus, after he had overcome Demetrius, reserved the Kingdom for Antiochus, Alexander's son, who receiveth Jonathan into favor.
10. Demetrius being overcome by the Parthians, Triphon breaketh his covenant of peace, and laying hold on Jonathan, traitorously killeth him, and afterwards assaulteth Simon his brother.
11. How the Nation of the Jews committed both the Priesthood and the Government of the Army to Simon.
12. Simon driving Tryphon into Dora, beseged him, and maketh a League with Antiochus, surnamed Pius.
13. A debate arising between Antiochus and Simon, Cendebæus the Kings Captain is driven out of the Countrey.
14. How Simon was traitorously slain at a banquet, by Ptolemy his father-in-law.
15. How Ptolemy's endeavors being made frustrate, Hircanus obtaineth the Government.
16. How Antiochus, surnamed the Just, leading an Army against Hircanus, for 300 Talents, is reconciled, and entrencheth into a League.
17. Hircanus's expedition into Syria.
18. How Antiochus Cyzicenus assisting the Samaritans, is conquered, and enforced to flee.
19. Aristobulus causeth himself to be crowned King.
20. The all of Alexander the King, of the Jews.
21. The victory of Ptolemy Lathurus against Alexander.
22. Demetrius Eucærus overcometh Alexander in battel.
23. The expedition of Antiochus Dionysius into Jewry.
24. Alexander being dead, his wife Alexandra succeeded him in the Kingdom.

C H A P. I.

After the death of Judas Machabeus, Jonathan his brother is by the Jews chosen General of their Army. Bacchides, the Commander of Demetrius's Army, attempts to kill him treacherously; but failing, he assaults him openly. A great battal, and a fair retreat, managed by Jonathan. The son of Amar kills his brother John, and thereby draws the divine vengeance on his head. Bacchides besetgeth him and Simon his brother in Bethsalaga, but they force him to raise his siege.

WE have declar'd in the former Book, how the Nation of the Jews (after they had been under the subjection of the *Macedonians*) recovered their liberty: we have likewise related the great wars of Judas their Captain, and in which he was at last slain in the defence of their liberty: how likewise (after the death of Judas) all the wicked Apostate Jews, who had revolted from their Religion, took courage, molesting and doing many injuries to the rest of their Countrymen. Finally, how besides their malice, the Famine raged in the Countrey; so that divers being unable to sustain these two scourges of Famine and War, were constrain'd to submit themselves unto the *Macedonians*. In the mean while,

The year of the
World, 3804.
Of our Lord's
Nativity, 169.

The year of the
World, 3805,
before Christ's
Nativity.

The Jews
compelled by
the Apostates,
and by famine,
submit them-
selves to the
Macedonians.
Bacchides
murdereth
those of Ju-
das's faction.

Jonathan, by
the publick
infliction of
the Jews, un-
derstandeth
the govern-
ment.
Bacchides
completh
to betray Jo-
nathan and his
brother.

Bacchides
treach out
his Forces
against Jo-
nathan.
Jonathan, the
brother of Ju-
das, is slain by
Amari son.
Bacchides af-
flicteth Jo-
nathan on the
Sabbath-day,
and loseth
2000 of his
men.

The Castle of
Jerusalem
ruined.

Simon, hav-
ing his brother
John bound
on the sons of
Amareus.

while, *Bacchides* gathering together the Apostates, (who were fallen from the Religion of the Jews, with an intent to live after the manner of the Heathen) committeth the government of the Countrey unto them, who laying hold on *Judas's* friends and pariares, betrayed and deliver'd them to *Bacchides*: who first of all tormented and beat them, and afterwards put them to death. This so great affliction (than which, the Jews had never endured a worse, since their return from *Babylon*) was the cause that those of *Judas's* faction, who were yet alive, fearing the total ruine of their Nation, address'd themselves to *Jonathan* his brother, exhorting him to imitate his brother *Judas's* virtues, and to have no less care of his Countrey, than him who dyed in the defence of it: beseeching him, that he would not suffer his Nation to perish for want of a Captain, since he himself was so well qualified to command them. *Jonathan* answer'd them, That he was ready to dye for them; and being in all things esteem'd no less valiant and politicke than his brother *Judas*, he was proclaimed General and Captain of the Jews.

Bacchides having notice hereof, feared lest *Jonathan* should be no less troublesome to the King and the *Macedonians*, than his brother *Judas* before him had been, for which cause he sought means to make him away by Treason. But both *Jonathan* and his brother *Simon* gat intelligence thereof, and having discover'd his practice, they took all their families with them, and fled into the desert that confin'd upon the City of *Jerusalem*: and retiring near unto a water call'd the Lake of *Asphar*, they remained in that place. When *Bacchides* perceiv'd that they mistrusted him, and were driven thither: he went out against them with all his Forces, and being encamped on the other side of *Jordan*, he gathered his Army together. *Jonathan* knowing well that *Bacchides* came out to seek him, sent his brother *John* (surnamed *Gaddis*) unto the *Arabians* and *Nabatheans*, to commit the trust of their goods into their hands, until the end of the War betwixt him and *Bacchides*: for the *Arabians* were his friends. Whil't therefore *John* marched towards the *Nabatheans*, (who were of the City of *Medaba*) the sons of *Amareus* laid an ambush for him; and after they had furiously set upon him on the way, and laid hold on whatsoever he brought with him, they at length slew him, and all his company: for which fact of theirs, they were shortly after punished by his brethren, as we shall relate hereafter.

When *Bacchides* knew that *Jonathan* was encamped in the Marshes of *Jordan*, he made choice of the Sabbath-day to set upon him, hoping that he would not defend himself on that day, because of the prohibition of the Law. But he, contrary to his expectation, encouraged his Soldiers, and declared unto them how it concerned their lives to be valiant, for that it was impossible for them to escape, because they were shut up in the midst betwixt the River and the Enemy: for they had the Enemy before them, and the River on their backs. As soon therefore as he had made his Prayer unto his God, That it might please him to grant him the victory, he set upon the Enemy with great resolution, and slew a great number of them: and perceiving how *Bacchides* assailed him with great fierceness, he stretched out his right hand to strike him; but he preventing the stroke, by stepping aside, *Jonathan* and his companions leapt into the River, and so saved themselves, by swimming over to the other side of *Jordan*, because the Enemy durst not pass the Water to pursue them. Whereupon *Bacchides* returned incontinently to the Castle of *Jerusalem* (after he had lost about 2000 of his men). After this, he fortifi'd divers Cities (which were before ruined) namely, *Jericho*, *Emas*, *Bethoron*, *Bethela*, *Thamnata*, *Pharathon*, *Tecboa*, and *Gasara*, and built in every of them certain Towers, and great and strong Walls, and afterwards he planted Garisons therein, to fallly out upon the Jews, and vex them; but especially he fortifi'd the Cittadel of *Jerusalem*, in which he kept for hostages the children of the principal men of *Judea*.

About that time there came a certain man to *Jonathan* and his brother *Simon*, bringing them news, that the sons of *Amareus*, would solemnize their Nuptials, and were to lead the Bride, which was daughter to one of the noblest amongst the *Arabians*, from the City of *Gabatha*: and it was intended that he should be conducted with great magnificence and pomp. *Jonathan* and his brother supposing that a fit opportunity was offer'd them to revenge their brothers death, and to punish the *Medubanes* for the wrongs they had done unto their brother, they took with them the greatest Forces that they could, and marched towards *Medaba*, where they lay in ambush under the side of an hill. But when they saw them that led the Bride, and accompanied the Bridegroom, and a great Troop of their Friends likewise, according to the manner of Marriages, they brake out of their ambush, and put them all to the sword; and after they had seized their jewels, and all the other booty of that company that follow'd them, they retired back again joyfully, having accomplish'd their design: and thus revenged they the death of their brother *John*, upon the sons of *Amareus*. For not only these alone, but their friends that accom-

panied them, with their Wives and Children, were all of them slain, to the number of 400. And in this manner *Simon* and *Jonathan* returned into the marshes aforesaid, and abode there. But *Bacchides* having fortified all the Garisons of *Judea*, returned back unto the King. And at that time the state of the Jews was in peace, for the space of nigh two years.

But the wicked, and such as were revolted from the Religion of the Jews, seeing that *Jonathan* and his followers converted in the Countrey with great assurance, by reason of the Peace; they sent certain Ambassadors unto King *Demetrius*, requiring him to send them *Bacchides*, who might apprehend *Jonathan*: declaring that it might easily be done: and that in one night breaking in upon them, he might murder them all before they were aware. When *Bacchides*, by the King's commandment, came into *Jewry*, he wrote unto all his Friends, both Jews, and also his other Allies, requiring them to lay hold on *Jonathan*: but when by no policy, nor prowess of theirs, they were able to apprehend him, (for that *Jonathan* having notice of their ambushes, stood upon his guard) *Bacchides* the *Macedonian* was displeased with the Apostates and Fugitives, objecting against them, that they had deceived both the King and him: and laying hold on fifty of the principal of them, he put them to death. But *Jonathan* and his brother, with those of their company, retired themselves into *Bethalaga*, (a certain village in the desert) from fear of *Bacchides* in which place he built Towers and Walls to keep his Garison in more security. *Bacchides* having notice of it, took the Army that he had with him, and those Jews that were his Confederates, and marched forward against *Jonathan*; and approaching those fortifications that were made by him, he besieged him for many days. But *Jonathan*, for all his siege and violence, was not a whit terrified, but stood out valiantly; and leaving his brother *Simon* in the City to make head against *Bacchides*, he secretly stole out, and gather'd a great number of Soldiers that favor'd his proceedings, and in the night-time courageously brake into *Bacchides* Camp; and after he had there slain a number of his men, he gave his brother *Simon* notice of his coming: who, as soon as he heard the noise in the Enemies Camp, hastily issued forth with his Soldiers, and burnt all the *Macedonians* Engines, and made a great slaughter of them. *Bacchides* seeing that he was circumvented by his Enemies, and that both before and behind he was pressed by them, being astonish'd at this so unexpected an encounter, was almost out of his wits; so much was he troubled at the issue of his siege, that fell out altogether contrary to his expectation: for which cause he discharged all his choler upon those Apostates, supposing he was abused by them, who had sent unto the King, and had caused him to be sent thither: so that he thought of nothing now, but raising the siege, and returning home with as little dishonour as he could.

CHAP. II.

Jonathan constraineth Bacchides to make peace with the Jews, and to depart out of the Country.

When *Jonathan* knew his intentions, he sent an Ambassador unto him to conclude a Peace betwixt them, with this condition, That they should each of them deliver up those Prisoners that were taken on either side. *Bacchides* judging the Proposal to be honourable, and that a fit occasion was now offered him, whereupon he might raise his siege without any disgrace, promised *Jonathan* his friendship; so that both of them swore from that time forward, never to make War the one against the other, and each of them restored their Prisoners. Thus returned *Bacchides* into *Antioch* unto his King, and after that retreat, he never made War again upon *Judea*. But *Jonathan* having obtained his security, went and dwelt in the Town of *Machmas*: where, during his government, he executed such severe justice on those that were revolted from the Religion of their Countrey, that he purged the Nation from Apostates.

C H A P. III.

The year of the World, 3813, before Christ's Nativity, 151.

Alexander Ballez, the son of King Antiochus Epiphanes, enters with an Army into Syria; The Garifon of Ptolemais set open their gates to him, by reason of their hatred to King Demetrius, who prepares himself for War.

Helio & Rufinus, cap. 11. Alexander, the son of Antiochus Epiphanes, cometh into Syria, and seizeth Ptolemais.

IN the hundred and sixtieth year, Alexander, surnamed Ballez, the son of Antiochus Epiphanes came into Syria, and seized the City of Ptolemais, by the reason of those Soldiers that were therein, who were ill-affected towards Demetrius, by reason of his arrogancy, which was such, that he granted no man access unto him: for being locked up in a Royal Fort, fenced with four Towers, (which himself had built near unto Antioch) he suffered no man to approach his presence, but was careless, and wholly negligent in his affairs, living in pleasure and idleness: whereby he was much hated by his Subjects, as we have already declared in another place. Now when Demetrius knew that Alexander had seized Ptolemais, he gathered all his Forces, and marched forth against him.

C H A P. IV.

King Demetrius desireth the Alliance of Jonathan, who makes use of this occasion, to repair the Fortifications of Jerusalem.

Demetrius's War against Alexander, 1 Macc. 10.

IN the mean time he sent Ambassadors unto Jonathan, that might make an alliance, and ratifie a friendship betwixt them: for he determined with himself to prevent Alexander, for fear lest he capitulating with him first of all, should obtain his assistance. And this did he especially for the fear he had of Jonathan, lest remembering those injuries he had before received at his hands, he should oppose himself against him. He therefore sent unto him, requiring him to assemble his Forces, and to make preparation for the War: commanding likewise, that those Jews should be delivered into his possession, whom Bacchides had shut up for hostages in the fortrels of Jerusalem. After that Demetrius had demeaned himself in this sort, Jonathan came to Jerusalem, and in the presence of all the people, and of the garifon that was in the fortrels, he read the Kings Letters; and after the reading thereof, the wicked and revolted Jews that were in the fortrels were afraid, seeing that the King permitted Jonathan to levy an Army, and to receive hostages. But he receiving them into his hands, restored each of them to their fathers and mothers: and by this means remained Jonathan in Jerusalem, where he made divers reparations, and built according as he pleased. For he built the City-walls of hewn stone, to make them more durable against the assaults of War. Which when they perceived who were in the Garifons throughout all Judea, they forsook them all, and retired back to Antioch, except they that were in the City of Bethsura, and those in the Fortrels of Jerusalem: for they consulted for the most part of those Jews that had abandoned their Religion, who for that reason feared to forsake their Garifons.

C H A P. V.

King Alexander Ballez desireth the friendship of Jonathan; and to oblige him, confers on him the office of High-Priest, void by the death of his brother Judas Machabeus. King Demetrius on the other side, makes fairer Proposals unto him, and those of his Nation: The two Kings come to a battle, in which Demetrius is slain.

Helio & Rufinus, cap. 8.

BUT Alexander knowing what promises Demetrius had made unto Jonathan, and being well assured how valiant he was, and how he behaved himself against the Macedonians, and how he was persecuted by Demetrius, and his Lieutenant Bacchides: he told his friends that it was impossible for him to meet with a better Ally at that time than Jonathan, who had approved himself a valiant man against his enemies, and particularly hated Demetrius, from whom he had received many injuries, and on whom he had several times taken revenge: wherefore if they thought it good to draw him unto their side against Demetrius, the time was very fit to make an Alliance between them; which advice of his being approved by his Favourites, he sent a Letter unto Jonathan to this effect:

King Alexander to Jonathan his Brother, Health.

We have long since heard of your valor and fidelity, which hath caused us to send our Ambassadors

H adors unto you, to treat with you of an alliance and amity betwixt us; and from this day forward, we elect and ordain you High-Priest of the Jews, and receive you into the number of our chiefest friends. Moreover, as a Present, I send you a Purple Robe, and a Crown of Gold, exhorting you, That since you are thus honoured by us, you will likewise yield us an answerable respect and friendship.

The year of the World, 3813, before Christ's Nativity, 151.

Alexander endeavoured to draw Jonathan to his party, by making him High Priest.

Jonathan having received this Letter, invested himself in the habit of the High-Priest, on the day of the feast of the Tabernacles, which was the fourth year after the death of his brother Judas. (For during all that time there had not been any High-Priest.) He assembled also a great number of Soldiers, and caused a great quantity of arms and weapons to be made:

When Demetrius heard this, he was much troubled, and accused himself of sloth, and too much negligence in his affairs, because he had not prevented Alexander, by drawing Jonathan to his party, but had suffered him to take the benefit of this occasion. Nevertheless he forbore not to write to Jonathan, and the rest of the people of the Jews, as followeth.

Demetrius studied by promises, to allure himself of Jonathan's friendship.

King Demetrius to Jonathan, and to all the Nation of the Jews, Health.

Since you have observed the friendship that you bear unto us, and have not engaged your selves K to our enemies, notwithstanding their divers solicitations, we praise your fidelity, and pray you to persevere in the same estate, assuring you, that you shall receive the like favours from us in all integrity. For I am content to remit the greater part of the tributes and taxes that you have usually paid, either to the Kings my Predecessors, or to me; and from this time forward, I acquit you from those tributes you are to pay hereafter. And, moreover, I release you of the prize of salt, and of the gold which you were wont to give unto us for our Crown. We likewise acquit you of the thirds of the fruit of your lands, and the half of the fruit of your trees, which heretofore you have been accustomed to pay, that you may enjoy them peaceably from this time forward, I acquit you also at this present, for ever, of all that which the Inhabitants of Judea, and the three Provinces annexed thereunto, Samaria, Galilee, and Persea, are bound to pay me; willing and commanding that the City of Jerusalem be held sacred, and enjoy the privilege of a Sanctuary; and that it shall be exempt from the payment of tithes, and all manner of impositions. And I commit the fortrels in the same to the hands of Jonathan the High-Priest, permitting him to place such a Garifon therein, as he shall think fit, and such as will faithfully keep it for his use. I will also that all the Jews, who are imprisoned in my Country, be set at liberty. Moreover, it is my pleasure, that no Horses of the Jews be taken up to run Post for us: I grant also that the Sabbaths, and festival days, and three days also before every one of those feasts, be days of liberty and freedom. And my will is, that the Jews, who inhabit within my dominions, be likewise freed from all molestations. The like privilege grant I them that will bear Arms with me, to the number of 30000: who, in what place soever they shall be, shall have M no worse entertainment than mine own Army: and part of them will I place in my Garifons; the rest shall be of my guard; and I will make them Captains in my Court, and will permit them to live according to the ordinances of their Country, which they shall observe: and I will also that the three governments annexed to Judea, be made subject unto the same laws. My pleasure is, in like manner, that the High-Priest shall take order, that no Jew shall worship in any other Temple than that of Jerusalem; and of my own charge I give every year an 150000 sicles of silver, to be employed in Sacrifices: and that which shall be over and above those Sacrifices, my pleasure is, that it shall be your profit. Moreover, I acquit the Priests and Ministers of the Temple, of the 10000 drachms of silver, (which the Kings levied on the Temple) because they appertain unto the Priests who serve in the Temple, as I have been rightly informed. I grant N also to all those who shall repair unto the Temple of Jerusalem for refuge, and within the precincts thereof, (whether it be for money due unto the King, or for any other cause) that they be acquit thereof, and receive not any damage in their goods. I permit also, that the Temple be repaired and built at my charge. My will is also, that the walls of the City be re-edified, and that certain Towers be built about the same, at my expence. Furthermore, if there be any places fit to build fortresses and strong holds in, throw all the Country of Judea, and to place Garifons in them, my will is, that all this be done and fortified, at the charges levied out of mine own coffers. These are the promises and offers that Demetrius made unto the Jews.

But King Alexander having gathered great Forces, as well of strange and hired Soldiers, as of those who in Syria had revolted from Demetrius, led forth his whole Army against the Enemy; and after the Ensigns were displayed, and the onset given, the left wing of Demetrius compelled Alexander's Soldiers that fought against it to flee; and his

men pursuing them, spoiled their Camp. But the Right Wing, in which the King himself was, being forced to retire, was discomfited; and as for the rest, they betook themselves to flight: but Demetrius fighting valiantly, slew some of his enemies; and in pursuing others, who could not endure his fierce assault, was in the end, by letting pass to his Horse, carried into a deep and muddy bog, whereto by chance his Horse fell, and being unable to get out, he was slain in that place. For being discover'd by his enemies, they turned back upon him; and having inclosed him, they altogether shot their arrows against him: so that he being on foot, and fighting valiantly, was at length slain, after he had received divers wounds, and was no longer able to resist. Thus died Demetrius, who departed this life the eleventh year of his Reign, as we have related in another place.

CHAP. VI.

Onias the son of Onias the High-Priest, builds a Temple in Egypt, of the same form with that at Jerusalem. A contention between the Jews and the Samaritans, before Ptolemy Philometor, King of Egypt, concerning the Temple of Jerusalem, and that of Garizim. The Samaritans lose the cause.

BUT Onias the son of the High-Priest, called also Onias, (who flying out of his Country, lived in Alexandria, with Ptolemy Philometor, as we have heretofore declared) seeing all Judea destroyed by the Macedonians, and their Kings; and intending to acquire immortal praise, determined to beseech the King Ptolemy, and the Queen Cleopatra, by Letters, That it might be lawful for him to build a Temple in Egypt, resembling in all things that at Jerusalem; and that he might have liberty to place Levites and Priests in it of his own kindred: And hereunto was he especially moved, by a certain Prophecy of Isaiah, who more than 600 years before, had foretold that a Temple should be assuredly built in Egypt, in honour of Almighty God, by a Jew. Being therefore encouraged by this Prediction, he wrote a Letter to Ptolemy and Cleopatra, to this effect.

During the time that I was employed in your Wars, and by Gods favourable assistance have done you many services, I have visited Cœlœsytia and Phœnicia, and have been in the City of Leontopolis (which is in the Territories of Heliopolis:) I have also visited divers other places, wherein the Jews have built Temples, without observing those Rules that are necessary upon such an occasion, which is the cause that they agree not among themselves: as also the like hath happened among the Egyptians, through the multitude of Temples, and the great diversity of Religions. And having found out a very convenient place near a Castle called Bubastis in the Plain, where there is store of all sorts of materials for building, and Cattel fit for sacrifice, I beseech you that it may be lawful for me to purify the Temple that is ruined in that place, and dedicated to no sacred power: and that in stead thereof, to erect a Temple in honour of Almighty God, according to the form and dimensions of that Temple which is at Jerusalem, where we shall pray for the preservation and prosperity both of your Self, your Queen, and Children. And this will certainly unite all the Jews within the Kingdom of Egypt, for they will all in this place assemble to celebrate the praises of God, according as it hath been foretold by the Prophet Isaiah, There shall be (saith he) a Temple for our Lord God in Egypt: many other things also hath he foretold touching this place.

This is the substance of that which Onias wrote unto King Ptolemy. And by his answer which he made hereunto, a man may easily conjecture what piety was both in him, and Cleopatra his sister, and wife. For they have returned the sin and transgression of the Law, which through this means fell upon Onias's head, by this answer that ensueth.

King Ptolemy and Queen Cleopatra to Onias the High-Priest, Health.

We have perused your Letters, by which you desire us to give you leave to cleanse the Temple that is defaced at Leontopolis, in the Territory of Heliopolis, in the place called Bubastis in the Plain. We marvel very much, that a Temple built in a place so unclean, and full of execrable Beasts, should be acceptable unto God: but since that you inform us, that the Prophet Isaiah did long since prophesie the same, we give you liberty, if it may be done according to the Law, and with this condition, that we commit not any sin against God.

Upon this answer, Onias (taking possession of the place) built therein a Temple, and erected an Altar unto God, according to the model of the Temple of Jerusalem; but

far less, and less rich. I think it no wayes requisite to declare the dimensions thereof, nor the vessels belonging to it, because I describe them particularly in my seventh book of the Wars, and Captivity of the Jews: neither wanted there some Levites and Priests, who being of the same opinion with Onias, officiated at the celebration of Divine Service. But let this suffice for the present, touching the Temple.

But it came to pass, that the Jews of Alexandria, and the Samaritans that brought in the Service and Worship of the Temple upon the mount Garizim, under Alexander the Great, differed from one another, and debated their differences before Ptolemy. For the Jews said, That the Temple in Jerusalem built according to Moses laws and ordinances, was the lawful Temple; but the Samaritans maintained, That that which was built on mount Garizim, was the true Temple. They therefore besought the King, That it would please him to fit in judgment, with the assistance of his friends, to hear their allegations in this behalf, and to condemn the party unto death, who should be found faulty in his process. Now the advocates which pleaded for the Samaritans, were Sabbas and Theodotus: and Andronicus, the son of Messem, defended the cause of those of Jerusalem, and the other Jews. And both of them swore both by God and the King, That they would bring their proofs according to the Law, beseeching Ptolemy to adjudge him to death, whom he should find to have falsified his oath. The King therefore fat down with his friends, to hear the cause, and determine their differences. But the Jews of Alexandria were much displeased with them that had drawn the prebeminence of the Temple at Jerusalem into question, and were highly discontent, that a Temple so ancient and famous, and so esteemed and honoured through the whole World, should be so disparaged. When therefore the day of Audience was come, Sabbas and Theodotus suffered Andronicus to speak first: who began to prove the lawfulness, holiness, and religion of the Temple in Jerusalem out of the Law; and by the successive government of the High Priests, who from father to son, and from hand to hand, had received this honour; therein alleging, That all the Kings of Asia had honoured the Majesty of that place with presents and rich oblations: whereas neither in the record of men, nor course of antiquity, the Temple of Garizim had been in any estimation. Hereunto he added such other reasons, as persuaded the King, that the Temple of Jerusalem was built according to the ordinance of Moses, and caused him to adjudge Sabbas and Theodotus to death. This may suffice to have spoken concerning the differences of the Jews of Alexandria, and such things as befell them during Ptolemy Philometors time.

CHAP. VII.

Alexander Ballez finding himself, by the death of Demetrius, in the peaceable possession of the Realm of Syria, espouseth the daughter of Ptolemy Philometor, King of Egypt. Great honour is done by Alexander to Jonathan the High-Priest.

AFTER that Demetrius was slain in the field (as we have already related) Alexander made himself King of Syria, and wrote to Ptolemy Philometor, desiring his daughter, the Princess Cleopatra, in marriage, telling him, That it was not below his dignity, to contract affinity with him, since he had obtained his fathers Empire by the favour of God, and had overcome Demetrius. Ptolemy yielding a willing ear to his request, wrote back, That he was very glad that he had recovered his fathers kingdom, promising him to give him his daughter in marriage; assuring him, that he would meet him at Ptolomais, and bring his daughter unto him to that place, and there celebrate the Nuptials. After he had written these Letters, Ptolemy made haste to Ptolomais, and led with him his daughter Cleopatra, where meeting with Alexander, (according to their appointment) he delivered her to his daughter, and gave her a dowry worthy of so great a King. Unto the solemnizing of his marriage, Alexander, by Letters, invited the High-Priest Jonathan, commanding him to come to him to Ptolomais. He went thither, and presented magnificent Presents to both the Kings; he was highly honoured by both, inasmuch as Alexander constrained him to put off his ordinary garments, and to put on a purple robe, and after that to sit upon a royal Throne: commanding his Captains to march before him through the City, and to command by publick Edict, That no man should dare to speak any thing against him, nor offer him any cause of discontent. All which the Captains performed; so that they, who purposefully and maliciously came thither to accuse him, seeing the honour that was done unto him by the King, fled away, lest the mischief which they designed for him, should fall upon their own heads. This King Alexander loved Jonathan so intirely, that he afforded him the chief place amongst his dearest friends.

CHAP.

CHAP. VIII.

The year of the
World, 3818.
before Christ's
Nativity,
146.

Demetrius Nicanor, the son of King Demetrius, entrench into Cilicia with an Army. King Alexander Ballez gives the command of his to Apollonius, who, with very ill success, sets upon Jonathan the High-Priest, who defeats him, takes Azot, and burns the Temple of Dagon. Ptolemy Philometor, King of Egypt, comes to the relief of King Alexander his Son-in-law, who appoints Apollonius to lay an ambush to surprize him. Ptolemy takes away his daughter, and marrieth her to Demetrius, whom he causeth to be received by the Inhabitants of Antioch, from whence he had driven Alexander, but he returns with a great Army. Ptolemy and Demetrius write their Forces, and overcome him in a pitched Battel; but Ptolemy dyed of his wounds which he received, after he had seen the head of Alexander sent him by an Arabian Prince. Jonathan besiegeth the Citadel at Jerusalem, and by Presents appeaseth King Demetrius, who granteth new favors to the Jews. This Prince seeing himself at peace, disbandeth his old Soldiers.

Hellio & Rufinus, cap. 6.
Demetrius the son of Demetrius, putteth out of Greece into Cilicia, and seeketh to make himself Lord of Syria.

A man confident in battel.

Apollonius fighteth with Jonathan, and is put to flight.

Jonathan pursueth the enemy as far as Azot, and burneth Dagon's Temple, and killeth 3000 men.

IN the 165th year (of the Reign of the Greeks) Demetrius, the son of Demetrius, (accompanied with divers hired Soldiers, whom Lashenes, who was of Crete, furnished him with) departed out of Candia, and came into Cilicia. Which news, as soon as Alexander heard, he was much troubled: whereupon he instantly posted from Phenicia to Antioch, with intent to secure the affairs of his Kingdom in those parts, before the arrival of Demetrius. He left behind him for his Governor in Celsyria, Apollonius Damm: who coming unto Jannia with a great Army, sent a messenger unto the High-Priest Jonathan, to let him know, That it was very strange, that he only should live at his own ease, and in quiet, without submitting himself unto the King; who would not long pass by unpunished that affront which he offered him, in not submitting to his obedience. (said he) deceive not thy self, neither hope thou by skulking in the Mountains, or depending on thy Forces, to continue thy greatness; but if thou trustest to thy power, come down into the field, and engage with me and my Army in the Plain, to the end that the issue of the Victory may shew which of us is most valiant. Knowest thou not, that the chief Nobility of every City bear Arms under one, who hath always overcome thy Predecessors? Wherefore I challenge thee to meet me at that place where we may use our Swords, and no longer; and where the vanquished shall have no advantage by his flight. Jonathan provoked by this bravado, chose out to 1000 of his best Soldiers, and departed from Jerusalem, accompanied with his brother Simon, and came unto Joppa, and encamped without the City, (because the Citizens had shut the gates against him) for they had a Garrison placed in that place by Apollonius. But as soon as he prepared to batter the City, the Inhabitants were afraid, lest he should surprize it by force, and therefore they opened the gates. Apollonius understanding that Joppa was taken by Jonathan, he took 3000 Horsemen, and 8000 Footmen with him, and came into Azot; whence he departed, leading out his Army with an easie march: and arriving at Joppa, he retired back to draw Jonathan into the field, putting great confidence in his Horsemen, and grounding his hope of victory upon them. But Jonathan coming forth boldly, pursued Apollonius as far as Azot; who finding himself in the open Country, turned back upon him, and charged him. Jonathan was not at all surprized to see the thousand Horsemen that Apollonius had laid in ambush near unto a certain River, to the end they might charge the Jews behind, but disposed his Army after such a manner, that his Soldiers on every side turned their faces upon the Enemy; commanding his men to defend themselves on both sides, fighting with those that assailed them either in the Van or the Reer. After that the battel had continued until evening, Jonathan gave his brother Simon a part of his Forces, charging him to set upon the Enemies battel: as for himself, he drew his Soldiers into the form of a Battalion resembling a Tortoise, to the end that being covered with their bucklers, joined the one with the other, they might defend themselves against the Horsemen's arrows; to which all of them were obedient. The Enemies Horsemen shooting all their arrows against them, did them no harm; for they pierced not as far as the flesh, but lighting upon the bucklers (enclosed and fastned the one within the other) they were easily beaten back, and born off, and fell down being shot all in vain. But when the Enemies were wearied with shooting all the day long, and that Simon perceiv'd they could charge no further, he set upon their Infantry so courageously, that he put them all to flight. The Horse of Apollonius perceiving that the Foot were disordered, grew heartless likewise; and having lost the hope they had in their Foot, they betook themselves to flight in great disorder and confusion: so that they brake their ranks of themselves, and were scattered thorow all the Plain. Jonathan also pursued them as far as Azot, and taking the City by assault, he slew divers of them, constraining the rest that were in despair, to flee into the Temple of Dagon, which is in Azot; and taking the City by assault, he burnt it, with the Villages round

The year of the
World, 3818.
before Christ's
Nativity,
146.

H round about, and spared not the Temple of Dagon, but burnt it, and all those that were therein. The number as well of those that were slain in the battel, as of those that were consumed by fire in the Temple, was 8000 Men. Having, after this manner, discomfited this Army, he departed from Azot, and marched toward Ascalon: and as he was encamped without the City, the Ascalonites came out unto him, and offered him Presents; which he received, and departed from thence, and marched towards Jerusalem, laden with great spoils.

As soon as Alexander heard that Apollonius the General of his Army was defeated, and forced to flee, he made a shew that he was glad thereof, pretending that it was without his knowledge that Jonathan had been assaulted, who was both his friend and his ally. Whereupon he sent an Ambassador unto him, to let him know how much he rejoiced at his victory, offering him Presents and Honours, with a chain of gold, such as the Kings were accustomed to give to those of their kindred: he likewise gave him Accaron, and the Country thereabout, to him and his heirs for ever.

About the same time, King Ptolemy Philometor set out an Army by Sea, and another by Land, to go into Syria, and to succor his Son-in-law Alexander: and in his way all the Cities received him with great joy, according as Alexander had commanded them, and conducted him as far as the City of Azot; but that place made great complaints unto him, and demanded justice at his hand, because the Temple of Dagon was burnt and destroyed, accusing Jonathan for the firing thereof, and the slaughter of many People therein. But Ptolemy hearing these accusations, answered not a word: But when Jonathan came to meet him at Joppa, he courted him with Royal Presents, and all the Honour that was possible; and after he had conducted him as far as the River called Eleutherus, he dismissed him, and sent him back to Jerusalem. When Ptolemy was come to Ptolomais, he hardly escaped death, and that contrary to all expectation, by the contrivance of Alexander, and his friend Ammonius: which Treachery being discover'd, Ptolemy wrote unto Alexander, requiring him, That Ammonius might be punished for his Treason and Conspiracies practised against him, according to the heinousness of the offence. But seeing that Alexander deliver'd him not up into his hands, he conjectured and concluded, that he himself was the Author thereof, and conceived a great displeasure against this perfidious Prince, who had heretofore very much disobliged the Inhabitants of Antioch, by protecting this same Ammonius, from whom they had received a great deal of mischief: but in the end, Ammonius was punished for these his outrages, and disgracefully flain like a woman, whilst in a woman's attire he sought to hide himself, as we have related in another place.

At that time Ptolemy began to repent of bestowing his daughter in marriage on Alexander, and for refusing Demetrius to be his friend and confederate; so that he broke off the affinity that he had with him: and after he had withdrawn his daughter from him, he presently sent Ambassadors unto Demetrius, to confirm a League of peace and amity with him, promising him to bestow his daughter upon him in marriage, and to establish him in his fathers kingdom. Demetrius very joyful to hear of this Embassy, accepted both of the league and the marriage. There only remained one difficulty for Ptolemy to surmount, which was, how he might persuade the Antiochians to admit Demetrius, against whom they were so much incensed, for the indignities which his father Demetrius had offered them; but this difficulty he overcame by these means. The Antiochians hated Alexander, because of Ammonius (as we have related before) and by that means were the more easily drawn to drive him out of the City. He perceiving himself to be thrust out of Antioch, came into Cilicia. Whereupon Ptolemy came unto Antioch, and was both by the Citizens and Soldiers therein proclaimed King, and was constrained to take two Diadems, the one as King of Asia, the other as King of Egypt. But he being a man naturally very just, prudent, moderate, and not at all ambitious, and unwilling to displease the Romans, he call'd together the Inhabitants of Antioch, and prevailed so far with them, that at last he persuaded them to accept of Demetrius for their King; assuring them, That if he should receive that kindness at their hands, he would no more keep in memory those things that had fallen out betwixt them and his father, protesting, for his own part, that he would instruct him both how to order the course of his life honestly, and to manage his publick affairs with justice: and promising them, that if he attempted to do any thing that should be unworthy of a good Prince, he himself would be the most ready to chastise him; for his own part, he would content himself to be King of Egypt. And by this means the Antiochians were induced to receive Demetrius.

But when Alexander was departed out of Cilicia, with a great Army, and was come into Syria, and had burnt and spoiled the Country of Antioch, Ptolemy, accompanied with

Ptolemy persuaded the Antiochians to accept Demetrius for their King, and refused the Diadem of Asia.

The year of the World, 3814, before Christ's Nativity, 140.
Alexander being overcome with into Syria, and I return in this place.
Ptolemy's death.

with his son Demetrius, (for he had already married his daughter unto him) came forth A with their Armies, and obtained a complete victory, by overcoming Alexander, who was constrained to flee into Arabia. It came to pass in that battle, that Ptolemy's Horse hearing the noise of an Elephant, was troubled, and stumbled in such a manner, that he threw his Master on the ground: which when his Enemies perceived, they ran all together upon him, and gave him divers wounds in the head, whereby he was in danger to have been slain, unless his Guard had rescued him; notwithstanding he was so dangerously wounded, that for four days he remained without any sense; on the fifth day, when he began to come to himself, Zabel the Prince of Arabia, who had beheaded Alexander, sent his head unto Ptolemy; wherewith he was well-pleased: but this joy lasted not long, for some few days after he died himself. This Alexander, surnamed Ballez, reigned for the space B of five years, as we have elsewhere related.

Demetrius, surnamed Nicanor, having obtained the kingdom, quickly discover'd his ill nature, and treated Ptolemy's Army very unworthily, forgetting both the confederacy and affinity that he had contracted with him, by Cleopatra his wife, who was Ptolemy's daughter. But the Men of War hating his ingratitude, fled into Alexandria, for their own security, notwithstanding they left the Elephants in his power and possession.

But the High-Priest Jonathan having assembled an Army of all the Countrey of Judea, began to besiege the Castle of Jerusalem, where there was a Garrison of the Macedonians, and a great number of wicked Apostates that were fallen from the Jewish Religion, who, in the beginning, slighted the Engines that Jonathan had raised to take that place, in the strength whereof they reposed too much confidence: But, in the end, some of them breaking out by night, came unto Demetrius, and told him of the siege; at which he was displeased, and taking a strong Army with him, he departed from Antioch, to make War upon Jonathan. When he came to Ptolemais, he wrote to Jonathan, and commanded him to come unto him: notwithstanding Jonathan gave not over the siege, but took the Elders and Priests with him, with gold and silver robes, and a great quantity of Presents, intended for Demetrius; and when he had deliver'd them to him, he appeased his wrath: and after he had received many honours at his hands, he obtained the confirmation of his Priesthood, in as ample manner as he enjoyed it during the time of his Predecessors; and although the wicked Jews accused him, yet did not Demetrius give any credit to them. Moreover, Jonathan requiring, that for the whole Countrey of Jemry, and for the three governments of Samaria, Joppa, and Galilee, he might pay no more than 300 Talents for Tribute, he granted him a full exemption, and wrote his Letters Patents in these terms:

King Demetrius to Jonathan his brother, and to all the Nation of the Jews,
Peace and Joy.

We have sent you the Copy of the Letter that we have written to Lathenes, our father, to the end you may know the Contents thereof, which is this: E

King Demetrius to Lathenes, his father, Joy and Peace.

Because the people of the Jews are our Confederates, and observe our Ordinances, my intent is to requite their good affection, and to assign them the three governments of Apherema, Lydia, and Ramatha, with their appurtenances, which have been taken from Samaria, and annexed to Judea. Secondly, we remit all that which our Predecessors received of them that sacrificed in Jerusalem; and other Tributes likewise, which were gathered for the fruits of the earth, and the tithes; the tribute of the Salt likewise, and the Gold that was levied for the Crown: so that it is our pleasure, that henceforward nothing hereof be exacted at their hands. See you therefore give order, that the Copy of these our present Letters be sent and deliver'd to Jonathan, to be affixed in some open and conspicuous place in the sacred Temple. F

Demetrius perceiving that the Countrey was in peace, and that he lived without fear of any War, he dismissed his Army, and disbanded his Soldiers, hiring only certain strangers, (who were mustered out of Candy, and other Isles;) whereby it came to pass, that his own Soldiers conceived an hatred against him, in that he gave them no wages: whereas his Predecessors maintained them as well in Peace as in War, to the end that they might be the more affectionate towards them; and that if need required to employ them, they might then themselves more ready and courageous to fight for them. G

C H A P.

C H A P. IX.

Tryphon undertakes to establish Antiochus the son of Alexander Ballez, in the Kingdom of Syria. Jonathan besiegeth the Citadel at Jerusalem, and sends supplies to King Demetrius Nicanor, who, by their assistance, subdues the Inhabitants of Antioch that had befoged him in his Palace. His ingratitude to Jonathan. He is vanquished by young Antiochus, and flies into Cilicia. Great honours are by Antiochus confer'd on Jonathan, who assists him against Demetrius. A renowned victory is obtained by Jonathan against the Army of Demetrius. He renews the Alliance with the Romans and Lacedemonians. The several sects of the Pharisees, Sadduces and Essenes. A new Army is raised by Demetrius, which dares not encounter with Jonathan. Jonathan undertakes to fortify Jerusalem. Demetrius vanquished, and taken Prisoner by Arsaces, King of the Parthians.

W HEN Diiodorus, surnamed Tryphon, (an Apamean by Nation, and General of Alexander's Army) heard of the mutiny amongst Demetrius's Soldiers, he came to Malchus the Arabian, who had the care of the education of Antiochus, Alexander's son, and endeavoured to prevail with him to commit Antiochus to his trust, to the intent he might make him King, and establish him in the government which belonged to his father. And although upon the first motion he could hardly be drawn to believe it; yet, at last, by the continual instance of Tryphon, he suffered himself to be overcome by his intreaties. See here what this man pretended at that time. But Jonathan the High-Priest, desiring that they within the Citadel of Jerusalem, and those wicked and apostate Jews, and in general all those that were in Garisons throughout all the Countrey, might be removed; he sent Ambassadors with rich Presents unto Demetrius, beseeching him to dismiss those that were in garison in the fortresses of Judea: he not only granted this, but promised things of far greater moment, after that War which he had then in hand, should be ended. For the present troubles at that time gave him no opportunity to do what he intended: he therefore prayed, at present, to lend him some of his Forces, because his own Army was revolted. Whereupon Jonathan chose out 3000 fighting men, and sent them unto him. But the Antiochians hated Demetrius, both because of the injuries they had endur'd under him, as also for the hatred they had conceived against his father, who had, in like manner, done them much wrong; so that they only expected an opportunity to cast him off. Understanding therefore that the Successors that Jonathan sent unto Demetrius were at hand, and foreseeing that in a short time he would gather a great Army, if he were not timely prevented; they betook themselves to their Arms, and beset the King's Palace after the manner of a siege, and secured all the gates, with an intent to lay hold on the King. Who seeing himself beset by the armed multitude of the Antiochians, took those hired Soldiers, (with those whom Jonathan had sent him) and charged them; but he was forced to retire, being overpowered by the number of the Inhabitants.

Whereupon the Jews perceiving that the Antiochians had the upper hand, they mounted upon the battlements of the Palace, and from thence shot against them, without any danger to themselves (by reason of the distance and height of the place where they were) yet they much annoyed the Inhabitants, inasmuch as they drove them from the houses near adjoining, which they incontinently set on fire, whereby the flame was spread through the whole City; so that the houses that were close built the one by the other, and for the most part framed of Wood, were burnt down to the ground. The Inhabitants perceiving that they could not put out the fire, betook themselves to flight, and the Jews chased them from house to house. When the King perceived that the Citizens of Antioch ran here and there to save their Wives and Children, and had given over the battle, he set upon them in divers places at once, whereby divers of them were slain, and all at last enforced to cast down their Arms, and to yield themselves to Demetrius's mercy, who pardoning their rebellion, appeased the sedition. After this, he rewards the Jews with part of the pillage, thanking them as the only Authors of his victory. Whereupon he sent them back to Jonathan, with no small acknowledgment and testimony of their prowess and virtue. But afterwards he discover'd his evil nature towards him, and broke his promises, threatening him to make War upon him, unless he paid him those Tributes which the people of the Jews ought, and were wont to pay unto the Kings Ancestors heretofore. And that he had certainly done, had not Tryphon hindered him: for he was forced to turn those Forces that he had prepar'd against Jonathan, to make War upon Tryphon: who returning from Arabia into Syria, with the younger Antiochus, (who at that time was under age) he set the diadem upon his head. All the Army likewise that had abandon'd Demetrius, for contracting their Pay, came and follow'd him, and made open War against

G g

against

The year of the World, 3820, before Christ's Nativity, 144.

Hadrian's Epitaph, cap. 8. Malchus, the Arabian, who had the care of the education of Antiochus, Alexander's son, and endeavoured to prevail with him to commit Antiochus to his trust, to the intent he might make him King, and establish him in the government which belonged to his father.

Jonathan sent Ambassadors with rich Presents unto Demetrius, beseeching him to dismiss those that were in garison in the fortresses of Judea: he not only granted this, but promised things of far greater moment, after that War which he had then in hand, should be ended.

The rebellion of the Citizens of Antioch, and the revenge taken on them by Demetrius.

against their Master, and under Antiochus and Tryphon fought with him, and overcame him, seized his Elephants, and made themselves Masters of the City of Antioch. Whereupon Demetrius being wholly discomfited, fled into Cilicia. But the younger Antiochus sent Ambassadors and Letters to Jonathan, calling him his Allie and Friend, confirming the Priesthood unto him, and assigned him the four governments annexed to Judaea; and besides these, he gave him vessels of gold; a robe of purple, with permission to wear the same: he gave him also a pendent of gold, and assured him, that he esteemed of him as one of his friends, and created his brother Simon General of his Army, from the marches of Tyre as far as Egypt. Jonathan finding such honors as these heaped upon him, sent Ambassadors both unto him and Tryphon, protesting, that he was their Friend and Allie, and that he would fight on his side against Demetrius, of whom he had so great reason to complain, in that he had made no other return but ingratitude for all the services which he had done him. But after that Antiochus had granted him leave to levy a great Army out of Syria and Phenicia, to fight against Demetrius, he went into the neighbouring Cities, and was by them very kindly received; yet did they not afford him any Men of War. Coming from thence unto Ascalon, the Citizens in honourable array came out to meet him with Presents; whom together with the Cities of Calofria, he exhorted to forsake Demetrius's part, and to follow Antiochus, to the end, that joining themselves with him, they might all of them combine their Forces against Demetrius, and take vengeance of those mischiefs which they had oftentimes endur'd by his means: and which if they prudently examin'd, they had many reasons to prosecute their revenge. After he had persuaded these Cities to enter into confederation against Demetrius, he came to Gaza, to induce them likewise, and reconcile them to Antiochus. But he found the Gazatins to be of a contrary disposition than that which he expected, for they flatly resisted him: and although they were intended to forsake Demetrius, yet would they not join their Forces, or submit the City to his government. For which cause, Jonathan besieged their City, and spoiled their Country: for with the one half of his Army he begirt Gaza, and with the other half he over-ran the Country, spoiling and burning the same. The Gazatins seeing these miseries which they were constrain'd to endure, and perceiving that no success came unto them from Demetrius, but that their own overthrow was at hand, and their assistance far off: and that which was worse, most uncertain; they thought it to be the wisest part for them, to forsake the one, and follow the other. Whereupon they sent messengers unto Jonathan, protesting that they would be both his friends and confederates. For men do unwillingly take knowledge of their profit, before they have brought it to their sorrow: and that which they neglected at first, and was most expedient for them to perform before they were afflicted, that do they earnestly hunt after, as fush time as they have been chastised. Upon this submission of theirs, Jonathan receiv'd them into favor, and took pledges of them, and sent them to Jerusalem, and from thence marched he along the Country as far as Damasco. And whereas a huge Host sent by Demetrius, came out against him, as far as the City Cedasa, near unto Tyre and Galilee, making their reckoning to divert Jonathan from Syria, by succouring and relieving those of Galilee, who were their confederates: Jonathan went out speedily to meet with them, recommending the state of Judaea to the charge of his brother Simon. Who assembling all the power that was possible to be gather'd throughout all the Country, encamped before Bethsura, a strong Fort in Judaea, and besieged it (for Demetrius being before-time seized thereof, kept Garison therein, as before this he had declar'd.) When as therefore Simon raised his Bulwarks, and fitted his Engines to assault the City, and employ'd all his study to surprize the same, they that were besieged waxed afraid, lest if he should take the Town by force, they should lose their lives. For which cause, they sent an Herald unto Simon, requesting him, that he would permit them to depart out of Bethsura, with the safety of their lives and goods, and go unto Demetrius: who satisfying their demands, they presently departed out of the City, and he planted a Garison therein of his own men, in place of the Macedonians. In the mean while Jonathan, who was in Galilee, caused his Army to dislodge from a place called the waters of Genezareth, where he was encamped, and marched towards the Plain of Azot, without any suspicion that his Enemies had been planted thereabouts: When as therefore Demetrius's Soldiers had intelligence the day before, that Jonathan should march forward against them, they laid an ambush for him, which they placed near the mountain, preparing the rest of their Forces to bid him battle in the Plain. As soon as Jonathan perceiv'd their preparation to the battle; he arranged his Army as conveniently as was possible; but when they that lay in ambush arose, and charged the Jews upon their backs, they fearing to be enclosed, and consequently easily slain, began to flee, so that all of them abandoned Jonathan, except some few, to the number of 50, with Matthias the son of Alsaw, and Judas the son of Chasphus, Lieutenant-Generals of Jonathan: who boldly entered,

Simon, Jonathan's brother, a Jew in Bethsura.

Entered, and, like desperate men, charged the Enemy in the Vanguard with such fury, that they made them amazed at their valour, and compelled them to trust to their heels. Which when they that had abandoned Jonathan perceiv'd, they rallied, and pursu'd them as far as Cedasa, where the Enemies were encamped.

When Jonathan had obtain'd this glorious victory, wherein there fell about 2000 of the Enemy, he returned to Jerusalem, and (seeing that all things fell out according as he desir'd) he sent Ambassadors unto Rome, to renew the ancient league that was made betwixt the Romans and the people of the Jews: commanding his Ambassadors upon their return from Rome, to go likewise to Sparta, and renew their alliance with that City. As soon as they were come to Rome, and had presented themselves before the Senate, they declar'd how they were sent from the High-Priest Jonathan, who desir'd to renew their alliance. Whereupon the Senate granted all which they demanded, and gave them their Letters of recommendation to all the Governors of Asia and Europe, and to those of each particular City, commanding them to grant them free passage to return into their Country; in their return they went to Lacedemon, and deliver'd those Letters which Jonathan had written to that State, which were to this effect:

Jonathan the High-Priest of the Senate and People of the Jews;
To the Ephors, Senate and People of Sparta, Health.

Forasmuch as heretofore we have received a Letter by the hands of Demotheles, written from Arius your King, to Onias our High Priest, making mention of that alliance which is between you and us (the Copy whereof we have here under inserted) we received those Letters with great joy, and testified the same both to Demotheles and Arius, (notwithstanding we were not ignorant of this consanguinity long before, because we were informed thereof by our sacred Scriptures:) And whereas we have not first of all acknowledged our alliance; it was for no other reason, but that we might give you the opportunity of preventing us. Since which time wherein we have contracted friendship with you, we have on our holy and solemn days sacrificed unto our God, beseeching him to continue and keep you in prosperity; and forasmuch as we have been environed with many Wars, caused by the inordinate desires of our Neighbours, we have not thought it meet to be troublesome unto you, or to any other of our Allies. But since we have obtained an happy issue of all these troubles, we have sent Numenius, the son of Antimachus, and Antipater, the son of Jalon, Men honourable amongst our Counsellors, both to the Romans, and to you also; to whom we have given our Letters to be presented unto you, in our behalf: to the end they might renew the amity which is between you and us: you shall therefore do well if you write back unto us, and certify us wherein we may serve you, there being no good office which we are not ready to perform:

These Ambassadors were kindly entertained by the Lacedemonians, who made a publick ordinance touching their affection and amity with the Jews, which they delivered M unto them.

At this time there were three Sects among the Jews, who had different and contrary opinions touching humane affairs: the first was that of the Pharisees, the second of the Sadducees, and the third of the Essenians. The Pharisees affirm, That some things are dictated by destiny, and others are left to our liberty. The Essenians said, That destiny govern'd all things; and that nothing happen'd amongst men, that was not disposed thereby. The Sadducees avow, That there is no destiny, and that humane affairs cannot be governed and disposed thereby, but that all things depend upon our selves; so that we are the Authors of all the good or evil that happeneth unto us, according as we follow good or evil counsels. But hereof have I treated more exactly in my second Book of the Wars of the Jews.

Demetrius's Captains being desirous to wipe off the dishonour of their defeat, and recover the loss that had lately befallen them, gather'd together a greater power than the former, and went out against Jonathan; who having intelligence of their coming, marched speedily to encounter them near unto the Plain of Amath: for he resolv'd to prevent their incursions into Judaea. Whereupon he encamped about 5 Furlongs from the Enemy, and sent out Spies to discover of what force they were, and how they were encamped. Who, when they had by a most diligent view known all that possibly they could, returning, took certain Prisoners, and brought them away by night with them: by whose confession, the design of the Enemies was discover'd to Jonathan; which was, to set upon him on the sudden. But Jonathan, with a provident care, speedily fortifi'd his Camp, placed his outwards, and prepared all things necessary for defence, keeping his Soldiers up in Arms all the Night, and exhorted them to be valiant, and ready; if there should be a necessity of fighting by Night, to prevent the surprisal of their Enemies.

The year of the World, 3800. before Christ's Nativity.

Jonathan renews his friendship and confederacy with the Romans and Lacedemonians.

The wars of the Jews, lib. c. xii.

The wars of the Jews, lib. c. xii.

340
The year of the
140-143, 381.
Before Christ
Nativity.
143.
Demetrius's
Captains once
more make
War upon Jo-
nathan, and
facing their
purposes dif-
fered, fled by
night.
Jonathan mar-
ched to Ara-
bia, and spoil-
ed the Nabat-
heans.
Simon his brother
tooketh
Joppa.
Jonathan and
Simon repair
the City of
Jerusalem and
the Fortresses
of Jewry.
Demetrius mak-
eth War upon
Antiochus, King
of the Parthi-
ans, and is tak-
en Prisoner.
mies. But when the Captains of Demetrius understood that their design was discover'd unto Jonathan, and knew that they were not strong enough to give him battle in the open field, they decamped in the Night, and left a great number of fires burning, that they might the better conceal their retreat. On the morrow, when Jonathan came to attack them in their Camp, and saw it abandoned, and conjectured thereby that they were fled, he follow'd after them; but he could not overtake them, because they had already pass'd the River Eleutherus, and were retired into their strong holds and places of security. Returning therefore from thence into Arabia, and making War on the Nabatheans, he spoiled their Country, took great Booties, and led away many Prisoners: and from thence came to Damascus, and there fold all that he had taken. About this time, Simon (his brother) marching throughout all Judea and Palestine, as far as Ascalon, placed his Garisons in such places as he thought for his purpose, and fortifi'd them both with men and munition, and at length came to Joppa, which he took by force, and planted a great Garison therein; because he was advertised, that they of Joppa intended to surrender the City to Demetrius's Forces. When Simon and Jonathan had signalized themselves by so many great actions, they returned to Jerusalem, and assembled the People together in the Temple, and persuaded them to repair the Walls of the City, and to rebuild that of the Temple that was ruined, advising them to fortify the same with strong Towers: and besides this, he caus'd another Wall to be built in the midst of the City, to secure it against the Garison of the Citadel, to the intent that by that means they might cut off and stop up the passages to the Fort. He advis'd them likewise, to build far stronger Fortresses throughout the Country, than those that were already smil'd. All that he propos'd was well approved of; whereupon he took care of the City himself, and committed the Country to his brother Simon. But Demetrius passing the River, came into Mesopotamia, with a design to make himself Master of Babylon, intending to make that the seat of the Empire, when he should have subdu'd the other Provinces. For the Greeks and Macedonians, who inhabited that Country, had sollicit'd him often by Ambassadors to come unto them, promising him to submit to his authority, and to serve him in the War against Arsaces King of the Parthians. Demetrius flattering himself with those hopes, march'd towards them with great speed, presuming that if he could overcome the Parthians, he might easily vanquish Tryphon, and drive him out of the kingdom of Syria. Being therefore entertain'd by those of the Country with great joy, he levied a great Army, and made War against Arsaces, but he lost the day, and was himself taken Prisoner, as we have elsewhere declar'd.

CHAP. X.

Tryphon seeing Demetrius ruined, contrives how he may quit himself of Antiochus, that he might reign in his stead, and likewise how he may destroy Jonathan. He deceives him, causeth a thousand of his men to be put to death at Ptolemais, and keeps him Prisoner.

341
The year of the
140-143, 381.
Before Christ
Nativity.
143.
Demetrius's
Captains once
more make
War upon Jo-
nathan, and
facing their
purposes dif-
fered, fled by
night.
Jonathan mar-
ched to Ara-
bia, and spoil-
ed the Nabat-
heans.
Simon his brother
tooketh
Joppa.
Jonathan and
Simon repair
the City of
Jerusalem and
the Fortresses
of Jewry.
Demetrius mak-
eth War upon
Antiochus, King
of the Parthi-
ans, and is tak-
en Prisoner.
When Tryphon understood that Demetrius was utterly ruined, he forsook Antiochus, and contrived how he might kill him, and make himself King. But the fear that he had of Jonathan Antiochus's friend, hindred his design; whereupon he resolv'd first of all to deliver himself of Jonathan, and afterwards to kill the young King Antiochus. Having therefore resolv'd to kill Jonathan by some Treason, he came from Antioch to Bethsan, (which the Greeks call Scythopolis) whither Jonathan came to meet him with 40000 chosen men, supposing that Tryphon came thither to make War upon him. But he knowing that Jonathan came thither with so great a strength, and imagining that he could not prevail upon him by open force, he had recourse to fraud, he made him rich Presents, and accompanied them with a great deal of civility; and that he might free him from all distrust, and ruin him when he should least suspect it, he commanded the Officers of his Army to obey him in all things. After this, he invited Jonathan to come to Ptolemais, and to bring with him some few of his Soldiers, promising to deliver the City into his hands, and resign all the Fortresses that were in the Country into his possession; assuring him, that he came into that Country to no other purpose. Jonathan suspecting no sinister dealing, and believing that Tryphon spake what he intended, disbanded his Forces, and took only 3000 men with him, whereof two he left in Galilee, and with 1000 he came to Tryphon at Ptolemais. But the Inhabitants of the City shutting the gates as soon as he was entred, (according as Tryphon had commanded them) took Jonathan Prisoner, and slew all those that attendd upon him. Hereupon Tryphon presently sent part of his Army unto the 2000 that were left in Galilee, to the intent to put them all to the Sword; but they having notice of that which had befalln their Chieftain, took up their Arms,

H Arms, and departed out of Galilee, without any loss. And although the Soldiers of Tryphon exceeded them far in the number, yet were they not so hardy to attack them; because they knew that the Jews were ready to expose themselves to all dangers, to defend their lives: and so they returned back to him that sent them, without doing any thing.

CHAP. XI.

The Jews make choice of Simon Machabeus for their General, in the place of Jonathan his brother, who was kept Prisoner by Tryphon; who, after he had received an hundred and two Talents of his Children for his ransom, breaks his promise, and puts him to death. Simon erects a stately Monument for his father, and his other brethren. He is created Prince and High-Priest of the Jews. His admirable conduct; he delivers his Nation from the Macedonian yoke; takes by storm the Fortresses of Jerusalem, and despoils it, levelling both the Citadel and the Hill whereon it stood, even with the ground.

When the Inhabitants of Jerusalem heard of the surprisal of Jonathan, and the loss of his Soldiers, they were much troubled, that so great a man was taken from them, for they feared, (and that not without cause) that being depriv'd of his valor and conduct, the neighbouring Nations would invade them with all manner of hostility, which till then they durst not attempt, (standing so much in awe of Jonathan). Neither did their expectation deceive them. For they understanding Jonathan's death, began presently to invade the Jews on all sides, as those who had no longer any Captain under whose conduct they might make War, and shew their valor. And Tryphon having likewise gather'd Forces, was resolv'd to march into Judea, to make War against the Inhabitants thereof. Simon perceiving that the Citizens of Jerusalem were alarm'd with the fear which they apprehended of those Rumors and new Tumults of War, and being desirous to animate them against all incursions and attempts intended by Tryphon, assembled the People in the Temple, and began to exhort them after this manner:

You are not ignorant (men and brethren) how both I, my father, and brethren, have voluntarily expell'd our selves to all dangers for your liberty. Since therefore I have abundance of such like examples, and that it is the ordinary course of our Family to die for our Law and Religion, there is no fear so great as to hinder me, to prefer my honour and duty to my life. Wherefore since you have a Commander who despiseth all danger, to procure and maintain your safety, you ought to follow me courageously to what place soever I shall conduct you. For I am of no better account than my brethren, to value my life more than theirs; neither am I less than they, to be backward and cowardly to follow their footsteps, but I shall rather glory to imitate them in dying for the defence of our Country, Laws and Religions: I will make manifest therefore by all the testimonies that I can, that I am their true and lawful brethren; for I trust in God, that he will give me power to take vengeance of our enemies, and deliver you only all of you, but your wives and children from the injury which they intended against you: and by the grace of God I will preserve the holy Temple, that it may not be ruined by their profane hands. For I already perceive, that the profane Nations despise us, and contemn you, as if you had no Leader; and I know already that they are marching forward to fight you.

By these words Simon heartned the People, who were distressed with fear, so that they revived their spirits, and conceived better hope. Whereupon all of them cried with a loud voice, That Simon was their General, and that he was to succeed his two valiant brethren, Judas and Jonathan, in the Government; and that as touching themselves, they would be obedient in all things that he should command them. He therefore assembled in one instant all the men at Arms in that Country, and hasten'd to repair the City walls, fortifying them with high and strong Towers, and sent a certain friend of his, called Jonathan the son of Abshalon, with an Army to Joppa, commanding him to turn out the Inhabitants of that City, from thence, fearing they would submit themselves to Tryphon: as for himself, he remained in Jerusalem to secure the same.

Tryphon departing from Ptolemais with a great Army, came into Judea, leading his Prisoner Jonathan with him. Whereupon Simon and his Army went out against him as far as Addida (a City situate upon a Mountain, at the foot whereof beginneth the Champaign Country of Judea.) Tryphon knowing that Simon was made Governor of the Jews, sent messengers unto him, intending to circumvent him by Treason and Policy, giving him to understand, That if he were desirous of his brother's enlargement, he should send him one

hundred Talents of silver, and two of Jonathans children for hostages, to assure him, that being at liberty, he should not withdraw Judea from the obedience of the King. (For, till that present he was held and kept Prisoner, by reason of the money which he ow'd the King,) Simon was no ways ignorant of this cunning intent of Tryphon, but knew well enough that he should both lose his money, if he should deliver the same; and that his brother should not be enlarged, no, though his children were deliver'd for hostages: on the other side he feared, lest the People should judge sinistraly of him, as if he had been the cause of his brothers death, both by not delivering the money, neither yet the children. Having therefore assembled the Army, he declar'd unto them what Tryphon demanded; telling them, That the whole scope of his actions were nothing else but treacherous stratagems and subtilties: yet notwithstanding he told them, That he had rather send both the money and the children to Tryphon, than by refusing his conditions and demands, to be accus'd to have neglected the life of his brother. Simon sent therefore both the money and children of Jonathan; but Tryphon having receiv'd both, kept not his promise, but detain'd Jonathan; and leading his Army thorow the Country, intended to pass by Idumea to repair to Jerusalem. He came therefore to Dora, a City in Idumea; and thitherward marched Simon to encounter with him, encamping always right over against him. They that were in the Castle of Jerusalem, hearing news hereof, sent Tryphon word that he should hasten and come unto them, and send them munition: whereupon he addressed his Horsemen, pretending that very night to ride unto Jerusalem; but the snow about that time fell in such abundance, that it covered the way in such sort and was so thick, as the Horses could not Travel, which hindred his repair to Jerusalem. For which cause he departed from thence, and came into Caesarea, and speedily invading the Country of Galilee, he put Jonathan to death in that place; and after he had buried him there, he returned to Antioch. But Simon sent unto Balsa, and transported his brothers bones, and interred them in his Country Modin, in his fathers Sepulchre, and all the People mourned and lamented for him many days. Simon also built a great monument of white and polished marble for his father and brethren, and rais'd it to a great height, and garnish'd it round about with galleries and pillars all of one piece, which was an admirable Work to behold. Besides that, he erected seven Pyramids for his father, mother and brethren, for each of them one, so great and so fair, as they caus'd admiration in those that beheld them; and are yet to be seen as this present day. So great was Simons care, that Jonathan and the rest of his family should be honour'd with so magnificent a Sepulchre: which Jonathan dyed, after he had exercis'd the place of High-Priest, and possessed the Government for four years. Thus much as touching his death.

As soon as Simon had taken possession of the High-Priesthood, by the election of the People; the very first year of his Government, he acquitted the People of the Tribute which they were wont to pay to the Macedonians. This liberty and exemption from Tribute, hapned amongst the Jews, one hundred and seventy years since the time that Seleucus, surnamed Nicator, obtain'd the kingdom of Syria. And in so great honour was Simon amongst the People, that in their private Contracts and publick Letters, the date began, From the first year of Simons the Benefactor and Governor of the Jewish Nation. For they prospered greatly under his Government, and had the victory of all their neighbouring Enemies round about them. For he destroy'd the Cities of Gaza, Joppa, and Jamnia: he demolished or slighted also the Citadel of Jerusalem, and level'd it with the ground, to the intent the Enemies might never seize on it any more, nor retreat thither to endamage the City, as they had done before. Which when he had brought to pass, he thought it not amiss, but very profitable, to level the Hill whereon the Castle stood, to the intent the Temple might be the eminentest place. All this he perswaded the People to do in a common Assembly, representing to them how much they had suffer'd by the Garisons, and how much they were like to suffer hereafter, if a stranger should once more be master of the kingdom, and build a Cittadel in that place. By these exhortations he perswaded the People to smite these Works, and all of them began to work without intermission both day and night, so that in the space of three years they level'd the mountain; and from that time forward, there was nothing but the Temple that command'd the City. See here what Simon perform'd hitherto.

CHAP. XII.

Tryphon, caus'd Antiochus, Alexander Balles son, to be put to death, and is made King; his Vicer render'd him so odious to his soldiers, that they offer'd themselves up to Cleopatra, Demetrius's Religi. She married Antiochus Sother, Demetrius's brother, and made him be crowned King; he overcame Tryphon, who fled to Dora, and from thence to Apamea, where he was taken by force, and killed. Antiochus took a great liking to Simon the great sacrificer or High-Priest.

Not long after the captivity of Demetria, Tryphon killed Antiochus the son of Alexander, surnamed Good, notwithstanding he had the care and charge of his education for four years that he reigned; and spreading abroad a certain report, That the young King in exercising himself, fortun'd to dye; he sent his friends and familiars to the Soldiers, promising them, That if they would choose him King, he would give them a great sum of money; giving them to understand, that Demetrius was a Prisoner amongst the Parthians; and that if Antiochus his brother should obtain the kingdom, he would punish them divers ways, and revenge the revolt and rebellion which they were guilty of by forsaking him. The Army hoping that if they bestow'd the kingdom on Tryphon, it would redound highly to their profit, they proclaim'd him King. But after he had attain'd the fulness of his desires, he shew'd more malicious and wicked his nature was. For when he was private man, he flatter'd the People, and made shew of moderation; and, by such allurements, he drew them to do what he pleased: but after he had taken possession of the kingdom, he discover'd his hypocrisy, and shew'd plainly, that he was not unaptly call'd Tryphon, that is to say, Tryphier or Mocker. By which means, he lost the hearts of the better sort: and as for his Army, it became so averse from him, that it submitted itself to Cleopatra, Demetrius's wife, who had, at that time, confin'd both her self and her children in Seleucia. And whereas Antiochus, surnamed the Devout, and brother to Demetrius, was driven from place to place, and had not any City that would entertain him, for fear of Tryphon; Cleopatra sent unto him, inviting him both to be her husband, and to take possession of the kingdom. And hereunto did she the rather draw him, partly for that she was thereunto perswaded by her friends, and partly for the fear she had, lest some one of Seleucia should betray the City to Tryphon. As soon as Antiochus was arriv'd in Seleucia, and that from day to day his Forces increased, he march'd forth into the field, and fought with Tryphon, and overcame him in battel, and drove him out of the higher Syria, and pursu'd him as far as Phenicia: where after he had retir'd himself into Dora, a strong and impregnable Castle, he besieged him therein, and sent Ambassadors to Simon the High-Priest of the Jews, to confirm a friendship and confederacy with him. Simon very courteously accepted his demands, and presently sent Antiochus both money and victuals, sufficient to furnish his Army at the siege of Dora; so that in short space he was accepted amongst the number of his entire friends. Tryphon flying from Dora to Apamea, was in that place besieged, taken and slain, after he had reigned three years.

CHAP. XIII.

Antiochus Sother's ingratitude to Simon Machabaeus: They come to make War; Simon gets always the better, and renews his alliance with the Romans.

But the innate avarice that was in Antiochus, and the malignity of his nature, made him forgetful of those offices and services that Simon had done him: so that he sent Seleucus, his great friend, with a mighty Army to invade Jewry, and to surprize Simon. But he having some private intelligence of Antiochus's Treachery, notwithstanding that at this time he was very old, was so provoked with the injuries that Antiochus had done him, that animated with courage more than became his age, he went himself to the War, as if as yet he had been but youthful: he therefore caus'd his son to march before, with the best Soldiers of his Army; and having left a number of his Soldiers in ambush, in the hollow retreats of the mountains, he executed all his designs, without failing in any one of them: so that after he had every way obtained the upper hand of his Enemies, he ever after enjoyed his Government in peace, during the remainder of his life, and renew'd likewise the confederacy with the Romans.

CHAP. XIV.

Simon Machabæus, Prince of the Jews, and High-Priest, is betrayed and killed by his Son-in-law Ptolomey, who, at the same time, makes his Relics and his two sons Prisoners.

HE governed Judea for the space of eight years, and was at last slain at a banquet, by the Treachery of Ptolomey his son-in-law; who seizing on Simons Wife, and his two children, and detaining them in Prison, sent out certain of his Train besides, to kill John the third son, surnamed Hircanus of Jerusalem. But the young man having some inkling of their drift, retired himself speedily into the City, and avoided the danger that they plotted against him; assuring himself of the good will of the People, in consideration of the benefits they had received at his fathers hands, and the hatred that they bare unto Ptolomey; who intending to enter the City-gates, was sharply repulled by the Citizens, for they had already entertain'd Hircanus.

CHAP. XV.

Hircanus, Simon's son, besiegeth Ptolomey in Dagon Castle, but his great love towards his mother and his brothers, (whom Ptolomey threatens to put to death, if he storm'd the Castle) made him forbear to assault it, and raised the siege; after which, Ptolomey nevertheless put them to death.

WHEREUPON Ptolomey retired unto a certain Castle situate beyond Jericho, called Dagon, but Hircanus was made High-Priest in his fathers stead: who, after he had recommended himself to God, by the firstling Sacrifices that he offer'd, march'd out against Ptolomey, his brother-in-law, to make War upon him. Now when he was fully resolv'd to besiege the place whither Ptolomey was retired, he had the advantage in all other things, but only by the affection that he bare unto his mother and his brethren, he was overcome. For Ptolomey having taken them, and whipt them upon the Walls in all mens presence, threatned Hircanus, That unless he lov'd his siege, he would cast them down headlong from the top of the Castle: now whereas one way Hircanus had a great desire to force and surprize the place, so also on the other side he was wholly dishearten'd, through the desire that he had to redeem those whom he lov'd, from the Enemies Tyranny. True it is, That his Mother stretching out her hands, besought him, That for her sake he would not give over valiantly to assault the place; but that he should be the more encouraged to surprize the Fortress, and to lay hold upon his Enemy, and to be revenged of the wrong that was offer'd unto his dearest friends: alledging, that she thought it better to die in the midst of a thousand torments, than that the enemy should escape unpunished, who had been so manifest an occasion of their misery. When Hircanus heard his Mother speak thus, he was more furiously incensed to give the assault; but as soon as he saw his Mother so beaten and fore wounded, his heart melted within him; and the fervent desire which he before had to batter and beat down the City, was presently allay'd and cooled: and so the pitiful compassion of his Mother, surmounted and overcame his wrathful desire of revenge. While thus the siege was continued and prolonged, the year of Repose celebrated amongst the Jews was come: For they observed the seventh year, as the seventh day is observed in the week; so that by this occasion, Ptolomey was deliver'd of this siege, who afterwards slew both Hircanus's Mother and Brethren; which done, he fled unto Zeno, surnamed Coyle, who at that time Tyrannized in the City of the Philadelphians.

CHAP.

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CHAP. XVI.

King Antiochus Sother besiegeth Hircanus in the Castle of Jerusalem, and raiseth the siege after a treaty. Hircanus accompanieth him in the War against the Parthians, where Antiochus is killed; and his brother Demetrius (whom Artabac King of the Parthians had set at liberty) taketh possession of the kingdom of Syria.

ANTIOCHUS calling to mind the manifold losses he had receiv'd by Simons means, invaded Jewry in the fourth year of his Reign, and in the first of Hircanus's Government, which was in the 162 Olympiads. And after he had spoil'd all the Countrey, he block'd up Hircanus within the City of Jerusalem, which he had besieg'd with seven Camps; yet with no advantage at all, both in regard of the strength of the Walls, and the valor of the Citizens, besides the want of Water which he had in his Camp; which was notwithstanding remedied by a great fall of rain, which fell about the setting of the Pleiades in the beginning of April. On the North-side also where there is a great Plain, Antiochus caus'd 100 Towers to be erected, every one three stories high, on which he plant'd certain Companies of armed Soldiers, who daily fought with the besieged, and who, by the means of a double and deep Trench, deny'd them of all conveniences. They on the other side made often sallies, and if they chanc'd at any time to charge the Enemy on a sudden, they made a great slaughter: but if they were discover'd, they march'd back in order. But Hircanus considering the great number of People that were in the City, who rather consumed Soldiers victuals than performed any service, he divid'd those that were unfit for War, and sent them out of the City, retaining only those with him who were valiant and warlike. But Antiochus permitted them not to have free liberty to depart; so that wandering here and there between the Walls and the Camp, they were consumed with Famine, and died miserably. When as therefore the feast of Tabernacles was to be celebrated during these affairs, they that were within, had compassion of their Countrey-men, and drew them within the Walls, and entertain'd them within the City. At this time Hircanus sent a messenger to beseech Antiochus to grant him Truce for seven days, by reason of the solemnity of the Feast; which he granted, for the honour which he bare unto God. Furthermore, he sent a magnificent Sacrifice unto Jerusalem of Bulls with gilded Horns, and vessels full of divers Perfumes, with other vessels of gold and silver. Those that had the charge of the gates, receiv'd the Sacrifices at their hands that brought the same, and offer'd them in the Temple. Antiochus himself also gave the Soldiers certain meats to grace their Festival, shewing himself herein to be of a far better disposition than Antiochus Epiphanes, who, after he had taken the City, caus'd Swines flesh to be sacrific'd upon the Altar, and besprikled the Temple with the Hogs blood, making a confusion of the ordinances of the Law of God, which was the cause that this Nation rebelled, and conceived a deadly hatred against him: But Antiochus, of whom we speak at this present, was by all men call'd *debonair*, because of the incredible affection that he had to the service of God. Hircanus acknowledging the bounty and affection he had towards God and his Sacrifices, sent Ambassadors unto him, requiring him, that he would permit them to live according to the ancient Laws and Customs of their Forefathers: Whereupon the good King rejected their counsel who advis'd him to destroy the Jewish Nation, for being contrary to the customs of all other People, And understanding that all the conversation of the Jews was conformable unto piety, he answer'd the Ambassadors, That if the besieged would yield up their Arms, and pay the Tributes of Toppa, and the other Cities that were out of Judea, and would receive a Garrison, such as he should appoint, he would discharge them of this War. They accepted all other his conditions, but they consented not to receive a Garrison, lest they should be enforced to entertain such with whom they could not converse; but instead of the Garrison they gave Pledges, and paid 500 Talents of silver, of which the King receiv'd 300 in hand, with the Pledges; amongst which, was Hircanus's brother: and after he had beaten down the Cope and Pans of the Walls, with the other fortifications, he rais'd the siege, and departed. But Hircanus opening Davids monument, (who surpass'd all other Kings in riches during his time) drew 3000 Talents out of the same, whereby he took occasion first of all among the Jews to entertain a foreign Army. There was also a friendship and alliance betwixt him and Antiochus, whom he entertain'd in the City with all his Army, and furnish'd him largely and magnificently with all that which was necessary for the same; and that which more, Antiochus having undertaken an Expedition against the Parthians, Hircanus march'd also in his company. Nicholas Demascent beareth witness hereof, writing after this manner in his History: Antiochus erect'd a Pageant near the flood Lycus, after he had overcome In-

The year of the World, 3850, before Christ's Nativity, 134.

Helio & Rufinus, cap. 15, 1. Mac. 6. No faith nor avult, no not in four-in-law.

Helio & Rufinus, cap. 14. Ptolomey, besieged by Hircanus, knowing the power of natural affection, keepeth his mother and brethren prisoners, whippeth them on the walls, and threateneth to throw them down.

The end of the History of the Bible.

The year of the World, 3851, before Christ's Nativity, 133.

Helio & Rufinus, cap. 15. Hircanus is driven into the City by Antiochus. Plinius the seven stars.

The weaker sort are thrust out of the City.

Antiochus allowed seven days truce to observe the feast of Tabernacles.

Hircanus sent a huge sum of money out of King Davids tomb, Nicholas Demascent.

Hircanus taketh a huge sum of money out of King Davids tomb, Nicholas Demascent.

CHAP. XIV.

Simon Machabæus, Prince of the Jews, and High-Priest, is betrayed and killed by his Son-in-law Ptolemy, who, at the same time, makes his Relic and his two sons Prisoners.

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CHAP. XVI.

King Antiochus Sother besiegeth Hircanus in the Castle of Jerusalem, and raiseth the siege after a Treaty. Hircanus accompanieth him in the War against the Parthians, where Antiochus is killed; and his brother Demetrius (whom Antiochus King of the Parthians had set at liberty) taketh possession of the kingdom of Syria.

ANTIOCHUS calling to mind the manifold losses he had receiv'd by Simons means, invaded Jewry in the fourth year of his Reign, and in the first of Hircanus's Government, which was in the 162 Olympiade. And after he had spoil'd all the Countrey, he block'd up Hircanus within the City of Jerusalem, which he had besieg'd with seven Camps; yet with no advantage at all, both in regard of the strength of the Walls, and the valor of the Citizens, besides the want of Water which he had in his Camp; which was notwithstanding remedied by a great fall of rain, which fell about the setting of the Pleiades in the beginning of April. On the North-side also where there is a great Plain, Antiochus caus'd 100 Towers to be erected, every one three stories high, on which he plant'd certain Companies of armed Soldiers, who daily fought with the besieged, and who, by the means of a double and deep Trench, deriv'd them of all conveniences. They on the other side made often sallies, and if they chanc'd at any time to charge the Enemy on a sudden, they made a great slaughter: but if they were discover'd, they march'd back in order. But Hircanus considering the great number of People that were in the City, who rather consumed Soldiers vituals, than performed any service, he divid'd those that were unfit for War, and sent them out of the City, retaining only those with him who were valiant and warlike. But Antiochus permitted them not to have free liberty to depart; so that wandering here and there between the Walls and the Camp, they were consumed with Famine, and died miserably. When as therefore the feast of Tabernacles was to be celebrated during these affairs, they that were within, had compassion of their Countrymen, and drew them within the Walls, and entertain'd them within the City. At this time Hircanus sent a messenger to beseech Antiochus to grant him Truce for seven days, by reason of the solemnity of the Feast; which he granted, for the honour which he bare unto God. Furthermore, he sent a magnificent Sacrifice unto Jerusalem of Bulls with gilded Horns, and vessels full of divers Perfumes, with other vessels of gold and silver. Those that had the charge of the gates, receiv'd the Sacrifices at their hands that brought the same; and offer'd them in the Temple. Antiochus himself also gave the Soldiers certain meats to grace their Festival, shewing himself herein to be of a far better disposition than Antiochus Epiphanes, who, after he had taken the City, caus'd Swines flesh to be sacrific'd upon the Altar, and besprinkled the Temple with the Hogs blood, making a confusion of the ordinances of the Law of God, which was the cause that this Nation rebelled, and conceived a deadly hatred against him: But Antiochus, of whom we speak at this present, was by all men call'd devout, because of the incredible affection that he had to the service of God. Hircanus acknowledging the bounty and affection he had towards God and his Sacrifices, sent Ambassadors unto him, requiring him, that he might permit them to live according to the ancient Laws and Customs of their Forefathers. Where upon the good King rejected their counsel who advis'd him to destroy the Jewish Nation, for being contrary to the customs of all other People. And understanding that all the conversation of the Jews was conformable unto piety, he answer'd the Ambassadors, That if the besieged would yield up their Arms, and pay the Tributes of Joppa, and the other Cities that were out of Judea, and would receive a Garison, such as he should appoint, he would discharge them of this War. They accepted all other his conditions, but they consented not to receive a Garison, lest they should be enforced to entertain such with whom they could not converse; but instead of the Garison they gave Pledges, and paid 500 Talents of silver, of which the King receiv'd 300 in hand, with the Pledges; amongst which, was Hircanus's brother: and after he had beaten down the Cope and Panes of the Walls, with the other fortifications, he rais'd the siege, and departed. But Hircanus opening Davids monument, (who surpass'd all other Kings in riches during his time) drew 3000 Talents out of the same, whereby he took occasion first of all among the Jews to entertain a foreign Army. There was also a friendship and alliance betwixt him and Antiochus, whom he entertain'd in the City with all his Army, and furnish'd him largely and magnificently with all that which was necessary for the same; and that which more, Antiochus having undertaken an Expedition against the Parthians, Hircanus march'd also in his company. Nicholas Damascus bareth witness hereof, writing after this manner in his History: Antiochus erect'd a Paganet near the flood Lycus, after he had overcome In-

The year of the World, 3830, before Christ's Nativity, 134.

Helio & Rufinus, cap. 15. 1 Mac. 6. No faith nor trust, no not to son-in-law.

Helio & Rufinus, cap. 14. Ptolemy, being by Hircanus, knowing the power of natural affection, keepeth his mother and brethren prisoners, whippeth them on the walls, and threateneth to throw them down.

The end of the History of the Bible.

The year of the World, 3831, before Christ's Nativity, 133.

Helio & Rufinus, cap. 15. Hircanus is driven into the City by Antiochus, Plunders the seven stars.

The weaker fort are thrust out of the City.

Antiochus seizes seven days due to the feast of Tabernacles.

Hircanus sends a huge sum of money out of King Davids tomb, Nicholas Damascus.

dates General of the Army of the Parthians, and abode there two days, at Hircanus the Jews request, by reason of a solemn Feast at that time, in which it was not lawful for the Jews to travel, wherein he is no ways mistaken. For the Feast of Pentecost was at that present the next day after the Sabbath, and it is not lawful for us neither in our Sabbaths nor Feasts, to journey any ways. Antiochus fighting against Arsaces King of the Parthians, left the greater part of his Army, and was himself slain. His brother Demetrius succeeded him in the kingdom of Syria, whom Arsaces had set at liberty, at such time as Antiochus came into the kingdom of the Parthians, as we have declared heretofore in another place.

CHAP. XVII.

Hircanus, after King Antiochus's death, took back again many places in Syria, and renewed his alliance with the Romans. King Demetrius is overcome by Alexander Zebinus, who was defended of King Seleucus; is taken afterwards in Tyre, and dieth miserably. Antiochus Gripus, being his son, overcometh Alexander, who is killed in the battell. Antiochus Syzicus, who was his brother on the mothers side, being Antiochus's other a son, maketh War against him, and Hircanus in the mean time reigns peaceably in Judea.

Hircanus hearing news of Antiochus's death, led forth his Army with all Expedition against the Cities of Syria, hoping to find them unprovided both of garisons and means of defence, as in effect it came to pass. He therefore took the City of Madaba at the end of six months, after that his Army had suffer'd many calamities. Afterwards he seized Samaga, and the Cities thereabout; the City of Sichem, and Garisim also, where the Canaanites dwelt, who had a Temple there made according to the model of the Temple of Jerusalem, (which Alexander the great permitted Sanaballath to build, in favor of his Son-in-law Manasse, brother to the High-Priest Jaddan, as we have heretofore declar'd) which Temple was laid desolate 200 years after it was built. Hircanus also took certain Fortresses and Cities of Idumaea, as Adora and Mariffaz; and after he had subdu'd all the Idumaeans, he permitted them to inhabit the Countrey, under this condition, That they should consent to be circumcised, and to live according to the Laws and Religion of the Jews. They, through the desire they had to live in the place where they were born, submitted themselves to be circumcised, and to live according to the customs and ordinances of the Jews; and from that day forward, they were comprehended within the number of the Jews. Whilst thus Hircanus was High-Priest, he thought good to renew the amity betwixt the Jews and the Romans, and to this effect he sent an Embassage with Letters unto the Senate. As soon as the Senate had receiv'd his Letters, they made alliance with him, to this effect ensuing. Fanus M. F. Pr. assembled the Senate in the field of Mars the eighth day of February, in the presence of L. Manlius, L. F. Mentina, and C. Sempronius, C. F. Falerna; concerning that which Simon the son of Dositheus, Apollonius the son of Alexander, Diodorus the son of Jason, men of good reputation and honour, and sent Ambassadors by the People of the Jews, have propos'd; who have dealt with us as touching the confederation and amity that this Nation had with the Romans, and have likewise confer'd as touching the affairs of State, namely, that Joppa and the Ports thereof, Gazara and the Fountains thereto belonging, and those other Cities of the Countrey, which Antiochus took from them, contrary to the decree of the Senate, should be restor'd unto them; and that it may not be lawful for the Kings Soldiers to pass through their Countrey, neither any of those Provinces that are under their government: and that those things which were attempted by Antiochus during this War, contrary to the arrest and decree of the Senate, should be declar'd void, to the end that the Ambassadors sent in the Senates behalf, may provide for the restitution of those things which Antiochus had spoilt them of, and may rate and set down the damages which the Countrey hath receiv'd by this War. Item, That Letters of recommendation should be written in the behalf of the Jewish Ambassadors, to the Kings and free People, for their secure and safe return into their Countrey. It hath been held convenient to make and ratifie this ordinance, to the end to renew friendship and alliance with men of good respect, sent unto them by a Nation so good and faithful towards them. And as touching the Letters, the answer was, That they should be written at such time as the affairs of the Senate would permit them any leisure; and that from this time forward, they would have care that no injury should be offer'd them. And the Pretor Fanus was commanded also to deliver the Ambassadors money out of the common Purse, to bear their charges home into their Countrey. And thus did Fanus dismiss the Ambassadors of the Jews, after he had given them money out of the common Treasury, with the decree of the Senate address'd to those that should conduct them, and give them a sure convoy of safeguard to return into their Countrey. And this was the state of the affairs during Hircanus's Priesthood.

But

H But King Demetrius being sharply whetted to make War against Hircanus, could have neither time nor opportunity to fulfill his desire, by reason that both the Syrians and his Soldiers were become his Enemies, because of his wickedness of life. For they sent Ambassadors to Ptolomey, surnam'd Physcon, to require him to send some one of Seleucus's race unto him, to be establish'd King. Whereupon Ptolomey sent them Alexander, surnam'd Zebina, accompanied with an Army, who giving battel to Demetrius, worsted him, and constrain'd him to flee to his Wife Cleopatra, to Ptolomais; who neither accepting, nor entertaining him, he was constrain'd to retire from thence unto Tyre, where he was taken: and after he had suffer'd many miseries by the hands of his Enemies, he finally died. Alexander having by this means obtained the Kingdom, made a league of amity with Hircanus. And whereas it fell out, that Antiochus, surnam'd Gryphus, the son of Demetrius, made War against him, he was overcome and slain in the battel. When Antiochus had taken possession of the Kingdom of Syria, he forbore to make War against the Jews, for that he had intelligence that his brother, by the mothers side, (who was in like sort nam'd Antiochus) assembled an Army against him at Cysicum. Remaining therefore in his Countrey, he resolv'd to make preparation against his brothers coming, who was call'd Cysiceneus, because he was brought up in that City, and was the son of Antiochus call'd the Conserver, who died in the Countrey of the Parthians, and who was brother to Demetrius the father of Gryphus; and it fell out, that both these brothers were married to one and the same Cleopatra, as we have heretofore express'd. When Antiochus the Cysicenean was arriv'd in Syria, he made War against his brother, which continued many years: during all which time, Hircanus lived in peace, (for presently after Antiochus's death, he revolted from the subjection of the Macedonians) and from that time, forward gave them no succors, neither as Subject or Friend; but his fortunes both augmented and flourish'd greatly, during the time of Alexander Zebina, and principally during the Reign of these two brothers. For the War, wherein they consum'd one another, gave Hircanus an opportunity to levy all the Revenues of Judea, without any contradiction, so that by the same means he gather'd infinite sums of money. For whilst the Cysicenean destroy'd his brothers Countrey, Hircanus also made known his inclination and disposition; and seeing likewise that Antiochus was destitute of those succors he expected out of Egypt, and that both himself and his brother also (through their natural discords) weaken'd one anothers estates, he despised them both.

CHAP. XVIII.

Hircanus taketh Samaria, and ruins it totally. How much this High-Priest was in God Almighty's favor. He leaveth the Pharisees, and betakes him to the Sadduces. His happy death.

Hircanus seeing himself so powerful, resolv'd to besiege Samaria, (which was a strong City) and is at this day call'd Sebaste, because it was re-edified by Herod, as we will make manifest in time and place convenient. He therefore began to besiege and batter the same with all diligence; animated thereunto, because of the extreme hatred he bare the Samaritans, who, on purpose, to please the King of Syria, had offer'd many grievous affronts to the Mariffens, who were defended from, and allied with the Jews. He therefore made a Trench round about the City, with a double Wall of 80 furlongs, and committed the general command of this siege to his sons, Antigonus and Arifobulus, who so diligently and valiantly behaved themselves, that the Samaritans being overpersu'd with extreme famine, were constrain'd to eat such things as were unusual and unaccustomed amongst men, and to call Antiochus the Cysicenean to their aid: who readily repaired thither, but was repulsed by Arifobulus's Soldiers; and being pursu'd by the two brethren as far as Septhopolis, he hardly escap'd; and they returning to their siege, freshly assaulted and besieged the Samaritans within their own Walls: so that once more they were constrain'd to send Ambassadors to Antioch for aid, who was their Ally; who sent unto Ptolomey Laithyrus, for about some 8000 men, who furnish'd him with them, contrary to his mothers mind, who therefore had almost thrust him out of his dominion. As soon as he had receiv'd them, he made a road into Hircanus's Countrey, and spoilt and forag'd the same as far as Egypt. For he durst not give him battel hand to hand, because he had not competent Forces; but thought that in spoiling the Countrey, he might cause them to raise the siege, and forsake Samaria: but after he had lost a great number of his men by divers snares of his Enemies, he went unto Tripoly, committing the general charge of that War to Callimander and Epicrates, two of his Captains. Callimander, more rashly than wisely, attempting to set upon the Enemy, was himself slain, and his Soldiers routed.

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The year of the World, 3854. Before Christ's Nativity, 110.
 routed. And *Epicrates*, given over to covetousness, did openly yield up *Scythopolis*, and other Cities, into the hands of the Jews: so that it was impossible for either of them to raise the siege. At last, after that *Hircanus* had continued his siege before the City for the space of one whole year, he became master of it: and not contenting himself with the taking hereof, he utterly destroyed it, enforcing the Rivers through the midst thereof; yea, he ruined the same in such sort, that the mud and soil both of the water and earth took away all the appearance of the City, so that it seemed as if it had never been. Of this *Hircanus*, there is a certain incredible matter committed to memory, namely, how during his High-Priesthood, God had conference with him. For it is reported, That the very same day wherein his sons fought against *Antiochus* the *Cyzicentian*, while being himself alone, he offer'd incense in the Temple, he heard a voice, saying, *That his two sons had at that present overcome Antiochus*: all which he incontinently signified unto the people at the gate of the Temple; and, according as he had said, so it came to pass. See here what occurrences happened in *Hircanus*'s time.

About this very instant likewise, the affairs of the Jews prospered not only in *Jerusalem* and *Judea*, but also amongst the Inhabitants of *Alexandria*; and finally, in *Egypt* and *Cyprus*: For Queen *Cleopatra* rebelling against her son *Ptolemy Lathyrus*, appointed *Chelcias* and *Ananias*, the sons of that *Onias* who had built the Temple in *Heliopolis* (according to the pattern of that in *Jerusalem*) her Generals. And having committed her Army unto their hands, she acted nothing without their advice, according as *Sirabos* the *Cappadocian* witnesseth, speaking after this manner: *Divers of those who came with us, and of those who had been sent into Cyprus from Cleopatra, suddenly revolted to Ptolemy: only the Jews that were of Onias's faction, remained constant in their duty, because the Queen made great account and reckoning of Chelcias and Ananias their Countrymen.* Thus far *Sirabos*. This great felicity and prosperity of *Hircanus*, moved the Jews to conceive a hatred against him, and especially the Pharisees opposed themselves against him. These Pharisees were one of the Sects of the Jews, (whereof we have heretofore treated) which Sect was so great in credit with the common people, that when they disposed any thing, were it against the King, or the Priest, they were presently believed. *Hircanus* had been one of their disciples, and therefore was easily believed. He invited them to a feast, and entertained them with all humanity: and seeing them in a merry vein, he began to tell them, That they knew his mind, how that he desired nothing more than to be just, and to square all his actions according to Gods will and direction, according as they themselves taught. He therefore requir'd them, that if they perceiv'd that he mislook'd himself in any thing, or that he wandered from the right way, they would by admonition redress the same. Whereupon all of them gave testimony of his perfect virtue, wherewith he was highly contented. But one of the company, called *Elezazar*, a man of a malicious nature, and such an one as delighted in mutiny, said unto him, *Since you desire to hear the truth, if so be, you offend the estimation of a good man, give over the place of Priesthood, and content your self with the government of the people.* *Hircanus* demanded of him the cause wherefore he should forsake the Priesthood? Because (saith he) that we have heard say by our Ancestors, that your mother was a Captive during the Reign of *Antiochus* the famous (which notwithstanding was a false report.) *Hircanus* hearing this, was more moved against him, and also all other of the Pharisees, who were present. Amongst the rest, there was a certain man called *Jonathan*, of the order of the Sadducees, (who maintain a contrary opinion against the Pharisees) who was an intimate and dear friend to *Hircanus*, with whom he communicated the injurious speeches that *Elezazar* had spoken by him, who told him, That (as he thought) *Elezazar* had spoken these words by the public consent of the Pharisees; and that he might discover the same most manifestly, if he enquired of them what punishment *Elezazar* had deserved for speaking after this sort. *Hircanus* therefore talked with the Pharisees concerning his punishment, telling them, That he should very well perceive, that this injury had not been pronounced by the common consent of them all, if they condemned the Offender to suffer a punishment proportionable to his offence. Whereupon they decreed, That he ought to be punished by imprisonment and scourging; for (said they) an injury done in word, required no capital punishment: And, to speak uprightly, they in their thinking censured severely enough of this fault, for that the Pharisees are naturally inclin'd to mercy in matter of punishment. But *Hircanus* was sore offended with this their answer, and imagined that this *Elezazar* had spoken after this manner, by the common intigation of the rest. This displeasure, and conceived dislike of his, *Jonathan* aggravated to the uttermost, and handled the matter in such sort, that he drew *Hircanus* to forsake the Pharisees, and to subscribe to the opinions of the Sadducees, abolishing their ordinances, and causing them to be sharply punish'd that observe the same. These practices of *Hircanus* incensed the people against him and his sons; but we will treat of this in another place. At present I will declare how the Pharisees

Chelcias and Ananias, Captains of Cleopatra's Army. Strabo of Cappadocia, his report of the loyalty of the Jews. Hircanus grown in discontent with the Pharisees.

Elezazar, the brother of Hircanus, that his mother was a slave.

The Sadducee Jonathan, incensed Hircanus against the Pharisees.

Hircanus forsakes the Pharisees, and followeth the Sadducees.

The year of the World, 3854. Before Christ's Nativity, 110.
 A Pharisees have made many ordinances among the People, according to the Tradition of their fathers, whereof there is nothing written in the Laws of Moses: for which cause, the Sect of the Sadducees rejecteth them, affirming, *That they ought to keep the written ordinances, and not to observe those that are grounded upon the Tradition of the fathers.* And great dispute and dissensions have been raised among them upon this occasion, because the richer sort only, and not the baser sort of People, adhered to the Sadducees: but the Pharisees had the Commonalty on their sides. But of these two sorts, and of the Essenes, I have more exactly Treated in my second Book of the Wars of the Jews. But *Hircanus* finally appeased this mutiny, and lived afterwards in much peace and happiness; and after he had most discreetly govern'd his Princedom for the space of 31 years, he died, leaving five sons behind him. This man was honored by God, with three great gifts, the gift of Government, the gift of Priesthood, and the gift of Prophecy. For God spake unto him divers times by Oracles and Revelations, and gave him the knowledge of things to come; which he in such sort foretold, *That he declared that his two eldest sons should not possess the principality any long time: whose end it shall not be amiss to set down in what manner it was, to the intent that the Prophecy of their father may be the better known.*

Hircanus's Prophecy of his sons.

C H A P. XIX.

Aristobulus, eldest son of Hircanus, Prince of the Jews, makes himself be crown'd King; maketh his brother Antigonus, his associate of the Crown: he imprisuneth the rest, and his mother also, whom he caused to die for hunger. He becometh jealous of Antigonus; he maketh him be killed, and he himself afterwards dieth for grief.

Herod & Ruf. f. 18. cap. 18. Aristobulus, Hircanus's son, was the first after the captivity of Babylon, that fell the head on his head. Aristobulus admitteth his brother Antigonus to be his Companion in the kingdom, and imprisoneth the rest of his brethren, and smilleth his mother.
Antigonus's death complained. Aristobulus like a private man, but that all his actions were levelled at royalty: finally, that his intent was to enter the Kingdom by force, and to kill him; for he made account, that since he might be King alone, it was a great simplicity for him to have a companion. But Aristobulus, although he would very hardly be induced to believe these reports; yet notwithstanding being suspicious, he was desirous both to extinguish the suspicion, and to provide for his own security, he disposed certain of his Guard in a dark and privy place under ground, and lodged himself in a certain Tower called Antonia, commanding that no man should offer violence, except to those who entered armed: giving a further charge to his Guard, that if Antigonus entered armed, he should beslain. Which done, he sent for his brother, desiring him to repair unto him without Weapons. Which when the Queen, and they that conspired the murder of Antigonus, understood, they persuaded the Messenger to tell him the contrary, namely, That his brother expected (in regard he prepared for War) that in that state and pomp he should come and visit him, to the end he might be an eye-witness of his brave furniture and preparation. But Antigonus suspecting no harm, and relying on the good will of his brother, marched all armed on foot toward Aristobulus, to shew himself in that bravery: and when he came right over against the Tower, that is called Straton, where

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the passage was very dark, the Kings Guard killed him. By this accident a man may easily conjecture, That there is scarcely any power greater than that of Envy and Slander; and that there is not any thing that may sooner break off the good will and amity amongst brethren, than these two passions. And above all there is an occasion offered us of great wonder, in respect of one that was called *Judas*, of the Sect of *Essenes*; who, in all those things that he prophesied, varied in no sort from the Truth. He seeing *Antigonus* come up into the Temple, cried out among his Disciples, (who frequented him to be instructed by him in the method of Prophecy) *That he was weary of his life, because Antigonus's security argued the vanity of his Prophecy, by which he had foretold, that that very day he should be slain at Straton's Tower; whereas the place where he should be murdered, was 600 furlongs off, and the better part of the day was already spent: so that it could not be imagined, but that he should be in danger to have made a false Prediction. Whil't he declared his doubts after this manner, and was wholly overcome with choler, news was brought, That Antigonus was slain in a certain place under ground, which was called the Tower of Straton, of the same name with that other that standeth near the Sea, which was afterwards called *Cesarea*; which ambiguity troubled the Diviner. Incontinently after this accident, *Aristobolus* repented himself, in that he had put his brother to death: and this repentance of his was seconded by a most grievous sickness, proceeding from the affliction of his spirit, and detestation of that cruel murder: so that with grievous agony and torment he vomited blood, as if all his entrails had been torn in sunder. This blood so vomited by him, it fortuned (in my opinion) by the Divine Providence of God; that a certain servant of his bearing it from his presence, by some trip of his foot happened to stumble, and shed the same in that very place which had been soiled with the blood of the slaughtered *Antigonus*. By which means they that beheld the same, raised a great cry, exclaiming that the Page had shed the blood in a convenient place. *Aristobolus* hearing this outcry, demanded the cause thereof; and for that no man addressed himself to satisfy him, he was the more earnest to know it, (according to the nature of men, who are always more suspicious and desirous to know those things which are most concealed.) At last, from words, he fell to Threatnings, and no body durst tell him the Truth. Whereupon he altogether frightened in his Conscience, shedding abundance of Tears, and breathing out grievous sighs, began to cry out in this manner, *How then? Ah! impious and detestable art is not hidden from God, but the sudden punishment of my brother's murder pursueth me: wherefore, O thou shameless body of mine, how long wilt thou detain my soul, which is due, and appertaineth to the ghosts of my mother and brother? Why dost thou not take it all at once, such as it is, without expecting that I should sacrifice my blood, poured out so many times to those whom I have so treacherously kill'd? While he pronounced these words, he dyed, after he had reigned one year. He was called *Philellus*, that is to say, a Lover of the Greeks. Thus after he had profited his Country many ways, and subdued the *Itureans*, and joined the greater part of the Country to *Judea*; and had constrained them likewise, who should remain in that Country, to be circumcised, and to live according to the Laws of the Jews, he died thus miserably. He was by nature courteous and shameless, as *Strabo* testifieth, speaking after this manner, by the authority of *Timagines*: *This was the courteous man, and profitable to his Countrymen the Jews in many things: for he enlarged their Country, and conquered the part of the Nations of the Itureans, whom he tied to him by the bond of Circumcision.***

C H A P. XX.

Salomey, otherwise called Alexandra, King Aristobolus's sister, taketh Jannæus called Alexander, Aristobolus's brother, out of Prison, and made him King, who caused him to kill out of his brothers, and besiegeth Ptolemais. King Ptolemy Lathyrus (whom Queen Cleopatra his mother had banish'd out of Egypt) came to relieve Ptolemais; and the Inhabitants would not let him in, Alexander raiseth the siege, treateth openly with Ptolemy, and privately with Queen Cleopatra.

When *Aristobolus* was dead, *Salome* his Wife (whom the Greeks called *Alexandra*) set his brothers at liberty, (whom, as we have heretofore declared, he had made Prisoners) and made *Jannæus* (who was called *Alexander*) King, who both in age and modesty surpassed all the other brethren; but he was so unfortunate, that from his birth-day upward, his father had conceived to great a hatred against him, that he never admitted him to his presence so long as he lived. The cause whereof (as it is reported) was this: When as *Hircanus* loved *Aristobolus* and *Antigonus*, who were his two eldest sons, with most intire affection. God appeared unto him in his sleep,

A of whom he demanded, *Who should succeed him?* Whereupon God presented unto his sight the resemblance of *Alexander*: whereat he was displeased, that as soon as he was born, he sent him out of his presence into *Galilee*, to be nourished and brought up in that place. But God hath apparently proved that he lied not to *Hircanus*. For after *Aristobolus's* death, he taking possession of the Kingdom, caused one of his two brethren to be put to death, who endeavored to make himself King: and as for the other, who resolved to live in idleness and pleasure, he honoured him greatly.

After that he had settled his estate, according as he thought it most expedient, he led forth his Army against *Ptolemais*: and having obtained the upper hand in the battel, he blocked up the men within their City, and afterwards besieg'd it. For amongst all the Cities of the Sea-coast, these two only, namely *Ptolemais* and *Gaza*, remained as yet unconquer'd, and there was no adversary left but *Zoilus*, who had seized of the Tower of *Straton* and *Dora* where he govern'd. Whil't *Antiochus Philometor* and *Antiochus Cyzicenus* were thus at Debate and VVar the one against the other, and consumed each others Forces, the *Ptolemaidans* had not any succor from them. But whil't they were engag'd in this Siege, *Zoilus* (who held the Tower of *Straton* and *Dora*) assisted them with that Army he had under his command, and gave them some succors, by reason that (seeing these two Kings were so eagerly incens'd against each other) he contriv'd how to advance himself to the crown and sovereignty. For these two Kings seem'd to neglect their own dangers, resembling those Wrafflers, who, though being wearied with fighting, yet are ashamed to submit unto their adversary, but give themselves a breathing time, that they may the better be heartned to re-encounter. The only hopes they had, were in the Kings of *Egypt*, and in *Ptolemy Lathyrus*, who held the Isle of *Cyprus* at that time, (whether he retir'd himself, after he had been driven out of his kingdom by *Cleopatra* his mother.) To him the *Ptolemaidans* sent Ambassadors as unto their Ally, requiring him to come and deliver them from *Alexander's* hands, into which they were in danger to fall. These Ambassadors persuaded him, that if he would pass into *Syria*, he should have both *Zoilus* to friend, and those of *Gaza* to his followers, in refusing of the *Ptolemaidans*: and moreover they assured him, that the *Sidonians*, and divers others would second him: and by this means he encourag'd him with promises, that he made haste to set sail.

But in the mean space *Dementius* (who was both eloquent, and in great authority with the Citizens) made the *Ptolemaidans* change their resolution, telling them, that it was much better for them to baskard themselves in some uncertain danger, wherewith the Jews threatened them, than to deliver themselves into the hands of such a Master, from whom they could expect nothing but manifest slavery. And moreover, not only to sustain a present War; but that which is more, an imminent War from *Egypt*: that *Cleopatra* would not permit that *Ptolemy* should levy an Army of the Neighbouring Nations, but would come against them with a great power, and would endeavor also to thrust her son out of *Cyprus*. And as for *Ptolemy*, if he were frustrate of his hope, yet he might notwithstanding once more return again to *Cyprus*; in this case they were to expect no less than extreme danger. Now although that *Ptolemy*, being at Sea, understood how the *Ptolemaidans* had chang'd their opinion, yet continued he his course onward, and landing in the Port of *Sicamine*, he caused his Army (who were of Foot and Horse to the number of 30000 Men) to take Land, and with them he approach'd *Ptolemais*; and perceiving that upon his encamping, they of the City admitted not his Ambassadors, neither in any sort gave ear unto them, he was wondrously perplexed. But after *Zoilus*, and they of *Gaza* came unto him, intreating him to grant them assistance, for that their Country was destroy'd by the Jews, and by *Alexander*: For which cause *Alexander* rais'd his siege from before *Ptolemais*, for fear of *Ptolemy*; and retiring his Army into his own Country, he began to use this stratagem. For covertly he incited *Cleopatra* against *Ptolemy*, and openly he made shew of amity and confederacy with *Ptolemy*, promising him to give him 400 Talents of silver, provided that he would deliver him the Tyrant *Zoilus*, and assign those possessions held by him unto the Jews. *Ptolemy* having made a peace and league with *Alexander*, did at that time willingly lay hold on *Zoilus*: but after that he understood that *Alexander* had sent and incens'd his mother against him, he brake all agreement, and besieg'd *Ptolemais*, that would not entertain him. He left his Lieutenants at the siege with part of his Forces, and marched away with the rest, to invade and pillage the Country of *Judea*. *Alexander* perceiving *Ptolemy's* intent, assembled about 50000 fighting Men of his own Country, (or as some Historians have written, 80000) with whom he went out to fight against *Ptolemy*, who suddenly setting upon *Azoth*, a City of *Galilee*, on a Sabbath-day, took it by force, and carried away from thence 10000 Prisoners, and a great quantity of other booty.

CHAP. XXI.

The year of the
World, 3864,
before Christ's
Nativity,
100.

Ptolomey Lathyrus's great victory over Alexander King of the Jews, his horrid barbarity, Cleopatra, Ptolomey's mother, cometh to assist the Jews against him. His attempt to subdue Egypt is frustrated, Alexander taketh Gaza, and praefixeth great cruelties there; several Wars concerning the Kingdom of Syria. The greatest part of the Jews extreme hatred against their King Alexander. They call Demetrius Eucerus to their aid.

Ptolomey af-
flicteth Sep-
hor.
Ptolemonama-
chi, or the
Warriors by
hundreds.

HE afterwards set upon Sephor a City near unto Azoth, from whence he departed with the loss of many men, with an intent to fight with Alexander: who came forth to encounter him, and met with him near unto Jordan, in a place called Asofbon, and encamped right over against the Enemy. He had in his Vanguard 8000 men, but the rest of his Forces not finding themselves so well armed, were fearful to engage, who carried brazen Bucklers. Ptolomey's Vanguard also had Bucklers after the same fashion, Philo Stephanus the Camp-master did not a little encourage them: For he caused them to pass the River which separated the two Camps, which Alexander would not oppose, promising himself the victory, if his Enemies could not retreat. In the beginning of the skirmish, each one of them fought with answerable valor; so that a great number of them fell on both sides. But Philo Stephanus perceiving that Alexander's Army had the better, he took a part of his followers, and speedily seconded those who were ready to flee. The Wing of the Jews Vanguard seeing themselves freshly charged, and not succoured by any means, began to flee; and so far were those that marched next them from yielding them assistance, that all of them became partners in one shameful flight. But they of Ptolomey's side behaved themselves far otherwise: for they pursued and slew them; and after they had put them in disorder, they charged them so hotly, that they blunted their Weapons, and wearied their Arms with killing them. It is reported that 30000 were slain in the battel (Timagenes saith, 50000) as for the rest, some of them were taken Prisoners, and other some sent unto their Houses. After that Ptolomey had obtained this victory, he over-ran and spoiled the whole Country, and in the evening, he quartered himself in certain Villages of Judaea, which he found full of Women and Children, and commanded his Soldiers, without respect of person, to cut their Throats, and to chop them into pieces, and afterwards to cast the morsels into a boyling Cauldron, and when they were well boiled, to eat the same: All which he acted, to the intent that they that were fled from the battel, and retired to their own Habitations, should know that their Enemies would eat mens flesh, that by this means they might be more afraid of them. Strabo and Nicholas report, that they demeaned themselves after this manner, as I have declared. And Ptolomey took Ptolemais also by force, as I have made known elsewhere.

Ptolomey, to
the end he
might afflict
the Jews with
more terrors,
causeth his
Soldiers to eat
mans flesh.

Ptolomey taken
by force.

Cleopatra pre-
pareth an Ar-
my against her
son.

But Cleopatra perceiving how her son prospered, and how he had spoiled Jewry, without any prejudice, and subdued the City of Gaza: she concluded with her self, that she ought not to suffer him to go on after that manner, considering it was upon the borders of Egypt, whose sovereignty he affected. For which cause, she suddenly marched out against him, with an Army both by Sea and Land, committing the command of her whole Force to Chelcias and Ananias, both Jews, and sent the greater part of her riches into the Isles of Cos, with her Nephews, and her Will, to be reserved and kept there in safety. And after she had commanded her son Alexander to set sail toward Phenicia, with a great Navy, because the Inhabitants of that Country were revolted, he her self came to Ptolemais, and besieged it, when he perceived that they refused to grant her entry, Ptolomey made haste to depart out of Syria, and to enter Egypt, hoping to be Master thereof, when he should find the Country unarmed; but he was deceived. At that time it fortuned, that Chelcias, one of the two Generals of Cleopatra's Army, dyed in Calistria, being in pursuit of Ptolomey. Cleopatra having tydings of her sons enterprise, and that the success and fortune he expected in Egypt had failed him, the sent part of her Army to drive him out of the Country; so that he was enforced to return back again out of Egypt, and to go and spend his Winter at Gaza. Meanwhile Cleopatra besieged and took the City of Ptolemais, whither Alexander resorted unto her with great Presents, he received him very kindly, in regard Ptolomey had used him so ill, he having now no other recourse left him but to her favour and assistance. Upon his arrival, certain of her familiar counsellors he to lay hands on him, and to seize the Country: and not to permit that so great number of Jews, and so valiant men, should become Subjects unto one man. But Ananias gave her counsel to the contrary, alleging, That she should commit an act of great injustice, if she should depose him, who was her Allie, from the Government; who was beside that, very much allied

Ptolomey driven out of Egypt.

Ptolomey besieged and taken by Cleopatra.

Hallied unto her. For (said he) I would you should know, that by committing this wrong, you shall raise in all the rest of the Jews a heinous hatred against you. Cleopatra conforming her self to Ananias counsel, resolved with her self to offer Alexander no injury; but in stead thereof, the entertain'd him as her allie and friend, at Scythopolis a City of Calistria. Now when Alexander perceived, that he was freed from the fear which he had conceived of Ptolomey, he incontinently drew his Army into Calistria, and after six months siege, took Gadara; he took shortly after Amath also, (which is a great Fortrefe belonging to the Inhabitants about Jordan) where Theodore, the son of Zenon, had hoarded up the richest and best part of his substance: who furnishing the Jews unawares, slew about 10000 of them, and pillaged Alexander's baggage.

The year of the
World, 3873,
before Christ's
Nativity,
91.

Alexander's
peace with
Cleopatra re-
newed.
Alexander taketh
Gadara.

I This did not any wayes astonish Alexander: but notwithstanding the disaster, he marched forward toward the Cities Raphia and Anthedon, which Herod afterwards called Agrippias, situate on the Sea-coasts, and took them perforce; and seeing that Ptolomey was retired from Gaza into Cyprus, and that Cleopatra his mother was in Egypt, he besieged the City of Gaza, and spoilt all the Country round about it; by reason of the displeasure which he had conceived against the Citizens, for that they had sought Ptolomey's assistance against him. Apollodorus, Captain of the Gazaeans, made a fall by night, and entered the Camp of the Jews, having only with him 1000 foreign Soldiers, and 1000 of his own followers. And as long as the night lasted, the Gazaeans had the upper hand, because that they made their Enemies believe that Ptolomey was come to their rescue; but as soon as the day appeared, and this opinion was found false, as soon as the Jews were assured of the truth, they turned back upon them, and charging the Gazaeans, they slew about 1000 of them.

Alexander be-
sieged Gaza.
Apollodorus by
night invaded the
Camp of
the Jews.

Notwithstanding all this, the besieged stood out still, being neither daunted with loss of Men, nor lack of Provision whatsoever, resolving rather to endure any misery, than yield to their Enemies: and that which made them more confident, was the hope of help which they expected from Arctas, King of Arabia, who had promised no less. But it came to pass, that Apollodorus was slain before his arrival, and the City taken. For Antiochus his brother conceived a jealousy against him, by reason of the good opinion which the Inhabitants had of him, and having slain him, and gathered those fighting Men that he might, he yielded up the City unto Alexander, who at the first made a peaceable entry. But afterwards dispersed his Soldiers, and gave them licence to execute all hostility against the Citizens: so that they died their equality in every place, and slew many of the Gazaeans. Neither died these Citizens unrevenged, but so manfully behaved themselves, that they butted more of less number of Jews, than they furthered Citizens among them. Some of them likewise perceiving themselves to be alone, sent their Hostesses in, taking away first that which was therein, that the Enemy might not be enriched with their spoils. Others killed their Wives and Children (with their own hands) to deliver them from the Enemies cruelty. But the Senators to the number of 500, fled into the Temple of Apollo; for to save themselves, but they did not secure them; for when the Enemy entered the Town, they were by chance assembled in counsel; Alexander put them all to the sword, and instantly razed and levelled the City with the ground: which done, he returned to Jerusalem, after he had spent one whole year on the siege before Gaza. About this time Antiochus, surnamed Gryphus, died by the Treason of Hieraxian, in the 47th year of his reign, and in the 29th of his Kingdom. His son Seleucus had the Kingdom after him; who made War against his Uncle Antiochus, surnamed Gryphus, and having overcome him, he slew him. Not long after, Antiochus the son of Antiochus, surnamed Gryphus, surnamed the Deion, came to Antioch and crowned himself, and made War against Seleucus, whom they overcame in one conflict, and drove him out of all Syria, by his flying into Cilicia, and arriving again in the City of the Mopsitene; he exacted a sum of money from the Citizens. But the people were so incensed, that they set his Palace on fire; whereby it came to pass, that both he and his friends were burnt to dust. During the time that Antiochus the son of Gryphus reigned in Syria, another Antiochus, Seleucus's brother, made War against him; but he was not only overcome, but both he and his Army were put to the sword. After him, Philip his son took the Crown, and governed in certain places of Syria.

Arctas King of
Arabia, butteth
the Gazaeans,
with hope
of rescue.
Antiochus
killeth his brother
Apollodorus,
and razeth
Gaza to the
ground.

Antiochus
Gryphus slain,
Seleucus Gry-
phus son, maketh
War with
Antiochus the
Deion.

N Mean while Ptolomey Lathyrus sent to Cleopatra for his fourth brother Demetrius Eucerus, and made him King of Damascus. Against these two brothers, Antiochus made a manly and valiant resistance, but died very shortly after. For repairing to Laodicea, to succour the Queen of the Galatians, who made War against the Parthians, he was killed fighting valiantly; and his two brothers, Demetrius and Philip, possessed Syria, as hereafter shall be declared. As for Alexander, his own Subjects rebelled against him; for the people arose and mutined at such time as he assisted at the Altar to solemnize the Feast of Tabernacles; and during the time that he intended the Sacrifice, they cast Citrons at him.

Antiochus Eu-
cerus putteth
Seleucus to
flight.
Antiochus, Se-
leucus's brother,
slew him, and
against Antiochus
the son of De-
metrius made
King of Dam-
ascus his Pro-
lary Luke.

H b 3

him:

The year of the
World, 3884,
before Christ's
Nativity.
80.
Circumcise at
Alexander.

him: for (as we have declared elsewhere) the Jews have this custom, that on the feast A of the Tabernacles, each one bringeth a branch of Palm, and of Citrons. They upbraided him with many injurious speeches, reproaching him, that he had been Prisoner in War; and that he was also unworthy of the honour of the Priesthood. Whereupon, he being moved by these disgrace, put to death about 6000 Men: and having made an inclosure of Wood about the Temple and the Altar (as far as the place where it was lawful for none to enter but the Priest) he kept there, to the intent the people might not apprehend him: he entertained also certain foreign Soldiers, *Persians* and *Cilicians*. For being at odds with the *Syrians*, he made use of them.

Amath destroyed,
Obedi King of
Arabia.

After this, having overcome the *Arabians*, he constrained the *Moabites* and *Galadites* to pay him Tribute, and destroyed the City of *Amath*, whilst *Ibedore* for fear gave D over to resist him. But encountering with *Obeda* the King of *Arabia*, and being surprised and betrayed by an ambuscado in certain miry places, he was thrust by the crowd of Camels into a deep Trench, (near unto *Gadara*, a Village of *Galad*) from whence he almost despair'd to escape: notwithstanding having overcome that danger, he came to *Jerusalem*. And besides this, the people hated him, against whom he made VVar, for the space of six years, and slew at the least 50000 of them: and the more he entreated them to be quiet, they grew worse against him, for what they had suffered: so that when he demanded of them, *What they would have him do to please them?* They all of them with one voice cried out, *That he should kill himself*. And thereupon they presently sent messengers to *Demetrius Eucerus*, requesting him of his favor and assistance.

CHAP. XXII.

Demetrius Eucerus, King of Syria, comes to assist the Jews against their King Alexander, whom he defeats in a battle, and retireth. The Jews prosecute the War alone against him, he overcomes them in several battels, and proves extreme cruel to them. Demetrius begett his brother Philip in Beroa. Mithridates Synaces, King of the Parthians, sends an Army against him, taketh him Prisoner: he dyeth shortly after.

Demetrius coming onward with his Army, and taking with him those who had incited him to the enterprise, came and encamped near unto the City of *Siechem*. But *Alexander* gathering together some 20000 *Jews* (whom he knew to be well-affected towards him) with 6000 mercenary soldiers and strangers, marched forward against *Demetrius*, who led with him 3000 Horsemen, and 40000 Footmen. Both on the one and the other side there fell out many subtil stratagems: the one of them striving on the one side to inveigle and withdraw the foreign Soldiers, who were *Grecians*; and the other enforcing himself to reconcile those *Jews* that were of *Demetrius's* followers to his faction: but neither the one nor other prevailed all by these devices, so that at length they were driven to decide their quarrel by the sword, in which encounter *Demetrius* had the upper hand. For all the strangers that were on *Alexander's* side, were every one hewed in pieces, after they had made sufficient proof both of their fidelity and valour. There fell also many of *Demetrius's* Soldiers: But after that *Alexander* had fled, and the mountains, divers *Jews* (with the number of 6000) in consideration of his desperate estate, and through the fear they had of *Demetrius*, returned unto him, which the Conqueror heard, he retired himself: after this, the *Jews* made VWar against *Demetrius*, and in divers losses which they received, there fell a great number of them in divers combats: At length, after he had taken up the bell amongst them in the City of *Beithan*, he besieged them; and after he had taken the City, and brought them under his subjection, he carried them to *Jerusalem*, where he committed an unpardonable and cruel murder. For whilst he was conversing with his Concubines, in the sight of them all, he commanded 800 of them, on their houses to be crucified, and before their eyes whilst they yet lived, he caused their wives and childrens Breasts to be cut. All which he did to be revenged of those wrongs which he had received; but he exceeded the bounds of Humanity herein, notwithstanding they had rebelled against him, and reduced him into most painful estate, and put him in danger both of his life and kingdom. For being not content to assail and make VWar upon him with their Forces, they drew strangers also into his Country against him; and at length they overpowered him, so that he was constrained to yield up into the King of *Arabians* hands, the Countries and Cities that he had conquered from the *Moabites* and *Galadites*, for fear they should join with the *Jews*, and make War against him: besides other innumerable injuries and outrages which they committed against him. All this cannot bide, but that he ought to be abhorred for his cruelty, so that he was justly called *Thracidan*: that is to say, as cruel as *Thracian*: and this

Six thousand men revolted to Alexander, Alexander being assailed by the Jews, he fled the mightiest of them in Beithan. Alexander crucified 800 Jews, and murdered their wives and children in their presence.

Alexander, humbled Thracidan.

H this Title continued amongst the *Jews*. The Soldiers of the contrary party, who amounted to the number of 8000, fled by night into strong and sure holds; and as long as *Alexander* lived, they were in exile. But at last, he was deliver'd of all these Troubles, he lived in quiet, and governed his kingdom peaceably all the rest of his lifetime. But *Demetrius* marching from *Judea* to *Beroa*, besieged his brother *Philip* with 10000 Foot, and 1000 Horse. But *Straton* Lord of *Beroa*, allied to *Philip*, called *Zizus* Duke of the *Arabians*, and *Mithridates* *Sinacer* Governor of the *Parthians*, unto his help; who repairing unto him with great Forces, besieged *Demetrius* in his own Trenches, in which they so inclosed him, by continual shooting of Darts, and want of Water, that they constrained him, and those that were with him, to submit themselves to their mercy. When they had spoilt the whole Country, and had seized on *Demetrius*, they sent him prisoner to *Mithridates*, who at that time was King of *Parthia*. And as for the *Antiochians*, as many of them as were found in the Camp, were suffered to be gone with the safety of their lives and baggage, and to return to *Antioch*. But *Mithridates*, King of *Parthia*, honour'd *Demetrius*, by all means possible, until he was surprized with a sickness whereof he died. Immediately after the battel, *Philip* came into *Antioch*, and having obtained the kingdom, ruled over *Syria*.

CHAP. XXIII.

Divers Wars of the Kings of Syria. Alexander, King of the Jews, takes many places, his death, and his advice to his Queen Alexandra, to inflame her self in the favor of the Pharisees, for to gain the love of the People.

AFTER this, *Antiochus* called *Dionysius* (who was *Philip's* brother) came into *Damascus* to make himself Master of it, which he did quickly, in his brothers absence, who was gone against the *Arabians*. When his brother *Philip* (who had an Army in a readiness to invade the *Arabians*) had tydings hereof, he came to *Damascus* with great speed, and made him surrender up the City, both by the means of *Milefius*, whom *Antiochus* had left Governor in the Castle, and also by the consent of the Citizens themselves. But *Philip* shewed himself ungrateful towards *Milefius*, performing nothing of that which he had promis'd him, at the recovery of the City; that the World might think that the fear of his power, and not *Milefius's* favor, was the cause of the surrender of *Damascus*. Which act of his made *Milefius* suspect him, and was the cause that he lost the City again. For departing from thence, to exercise himself at Tilt, *Milefius* lockt the gates against him, and kept the City for *Antiochus*. Who having intelligence of that which had befallen *Philip*, returned out of *Arabia*, and at that very instant led his Army into *Judea*, in which were 8000 Foot, and 800 Horse. *Alexander* fearing his approach, made a deep Trench from *Caparfab*, (which is called at this day *Antipatriis*) as far as the Sea of *Joppa*, (which was the only streight whereby he might be assailed) and made a Wall fortified with wooden Towers, with their Courts of Guard, distant the one from the other 150 Furlongs, to keep back *Antiochus*. But he fired all his fortifications, and made his Army pass into *Arabia* thorow this streight. The King of *Arabia* retired upon the first assault; but afterwards he presently came into the field with 10000 Horsemen, whom *Antiochus* charged very valiantly, and in the onset lost his life, (yet with victory) whilst he sought to succor a company of his men that were hard put to it. After *Antiochus's* death, his Army retired to the borough of *Cana*, where divers of them dyed for hunger.

After him, *Antioch* reigned in *Galassria*, who was called unto that kingdom by those that held *Damascus*, and hated *Tolomey* the son of *Mennan*. *Antioch* led his Army into *Jewry*, and got a victory against *Alexander* near to *Addis*: which done, he retired out of *Judea*, upon a composition made between them. Moreover, once more *Alexander* marched towards the City of *Dian*, and took it. And afterwards he led his Army against *Essa*, where *Zeno* had hoarded up his cheifest riches: and before he assailed the Fortrefs, he environed the place with three huge Walls, which he built round about it, and having taken it by force, he marched to *Gaulana* and *Selencia*: which having overcome, he made himself Master of a valley called the valley of *Antiochus*, with the Fortrefs of *Gamala*. And objecting many crimes against *Demetrius*, the Lord of those places, he dispossessed him of his government. Then after he had made War for the space of three whole years, he returned into his Country; where the *Jews* entertained him willingly, O by reason of the happy exploits which he had achieved.

About the same time the *Jews* were already possessed of the Cities of *Syria*, *Idumaea*, and *Phenicia*; of the Tower of *Straton*, *Apollonia*, *Joppa*, *Jamnia*, *Azor*, *Gaza*, *Antedon*, *Raphia*,

The year of the
World, 3885,
before Christ's
Nativity.
77.

Demetrius besieged his brother Philip in Beroa.

Philip & Raf-
fian, esp. 11.
Antiochus king of Da-
mascus, Antiochus thrust out of his kingdom by his brother.

Caparfab called Antipatriis, Antioch's death, and the famine amongst his Army.

Antioch King of Galassria, certain Cities taken by Alexander.

Raphia, Rhinocura, all which were near unto the Sea: and in the firm land on this side of Idumea, as Adora, Marissa, and all Samaria; the Mounts Carmel and Itabyr; and herewith Scythopolis, Gadara, Golanitis, Seleucia, Gabala; and of Moab, Esbeben, Medaba, Lemba, Orona, Telithon, and Zura; Antonia of Cilicia, and Pella. This last City was destroyed by them, because the Inhabitants would not promise to be converted to the Religion of the Jews; with divers others of the principal Cities of Syria also, which were conquer'd by them.

After this, King Alexander fell sick, by the means of a surfeit and drunkenness; and for the space of three years, he was sick of a Quartane Ague. Nevertheless he continued always in the Camp, until such time that being wearied with toyle, he died on the borders of the Countrey of the *Garaferis*, as he besieged *Regaba* (which is a Castle situate on the other side of *Jordan*.) The Queen perceiving that he was at death's door, and that there remained neither hope of life, nor recovery, she began to weep and lament, and to beat her breasts, because both she and her children were likely now to be left desolate, and in their words she bemoaned her self unto him: *To whom wilt thou leave both me and thy children, in the state wherein we are? Or why should we survive or live one another, considering that thou assuredly knowest, that the hearts of thy people are averse from us? Hereupon the King comforted her, and gave her this counsel, That if she would assure the Kingdom both unto her self and her children, she should behave her self according to his direction: which was first to conceal his death, and not to suffer his Soldiers to have notice thereof, until she had taken this Castle. Which done, he advised her to repair to Jerusalem in pomp and triumph; and that being there, she should bestow some authority upon the Pharisees, who would sound her praise, and obtain her the peoples favor. For (said he) these kind of men are in great esteem and credit with the people, and can do much hurt unto those they hate, and benefit them very mightily towards whom they are well affected. For the people easily believeth them, when they find fault with any man, notwithstanding it be of enmity; and that himself also had incur'd the displeasure of the people for their sakes, in that he had offended them.*

When as therefore (said he) thou shalt arrive in Jerusalem, send thou for the chiefest amongst them, and pray them to come unto thee; and after you have shew'd them my dead body, use the most plausible speech that you can, and give them permission to dispose of my body as they please, whether it be their pleasure to interdict and deny me funeral, (in that they have received many indignities by me) or whether to be received, they will offer any indignity to my body: and promise you them, that you will do nothing in the administration or government of the Kingdom, but by their advice. If in this sort you frame up your manner, and discontinue towards them, it will come to pass, that I shall be buried with the worth great magnificence, which otherwise I could not be by any other means; because they will offer no outrage to my body, though you should permit them: and besides that, you shall reign in more assurance and quiet.

Having given his Wife these advertisements; he gave up the ghost, after he had reigned 27 years, and lived 49.

CHAP. XXIV.

King Alexander leaveth two sons, Hircanus who was High-Priest, and Aristobolus his mother, Queen Alexandra, gaineth the favor of the People through the Pharisees means; having given them great authority, she consents, through their perswasion, to put the most faithful of the King her husbands servants to death; and to please the rest of them, she giveth them the Government of the most considerable places. Tygranes, King of Armenia, invasion into Syria, Aristobolus endeavourth to make himself King. The death of Queen Alexandra.

After that Alexander had taken the Castle of *Regaba*, he conferreth with the Pharisees, according to her Husbands counsel, and committed unto their discretion not only that which concerned her Husbands funerals, but also the government of the kingdom: whereby she not only appeased the displeasure which formerly they had conceived against Alexander, but also obtained their good will and friendship. They came and claimed amongst the people, making an oration of the actions and deeds of Alexander, lamenting everywhere that they had lost a good King, and by praising him, they incited the people to great grief and lamentation: so that they buried him with more magnificence than any King that reigned before him. This Alexander left two sons behind him, the one called *Hircanus*, the other *Aristobolus*, and by his Testament committed the government of the kingdom to Alexander's Wife. For *Hircanus* was uncapable to manage affairs, and rather delighted in peace and quiet; and *Aristobolus*, who was the younger,

He was both active and fit for government. The people were well affected towards Alexander, because he had manifestly expressed how greatly he mistook her Husbands misgovernment.

She appointed *Hircanus* High-Priest, (both in regard of his age, as also for that by nature he was addicted to peace and quiet) and committed all things to the disposing of the Pharisees, commanding the people to obey and serve them. She also renewed and confirmed that which *Hircanus* had disannulled, and the Pharisees (according to the customs of their forefathers) had introduced; so that the bare name, and the Pharisees the Authority Royal. For they restored such as were banished to their estates, and delivered Prisoners; and in all things they demeaned themselves like great Lords, Alexander also for her part undertook the care of the Commonwealth, and kept a great number of Soldiers in pay, and increased her power in such sort, that the Tyrants round about feared her, and deliver'd the hostages and pledges of peace. All the Countrey was at quiet, only the Pharisees troubled the Queen, persuading her to put those to death who had counsel'd King Alexander to put those 800 to death (of whom we have spoken before) and they themselves afterwards slew one that was called *Diogenes*, and after him divers others, one after another: until such time as those in authority came unto the Royal Palace, accompanied with *Aristobolus* (who seemed to be displeased with that which had been done, and who, if the occasion were offer'd, made him that he would not permit his Mother to govern after that manner) and told her that which had happened, and in what danger they had been, to express their duty and loyalty which they ow'd to their deceased Master, and how for that cause they had been greatly honour'd by him; requiring of her, that she would not utterly frustrate them of their hopes, which they expected for their service; that now they that had escaped from the danger of their foreign Enemies, were in their houses murdered like Beasts, by their private Foes, without any relief or succors from any one. They furthermore urged, That if their Adversaries would content themselves with those they had slain, they would endure their misfortunes patiently, by reason of the sincere affection they bare unto their Lords: but if they must needs as yet suffer the like, they required that they might have liberty to retire. For that they would not procure their safety otherwise than by her consent; and would rather suffer a voluntary death near unto her Royal Palace, if they might not be spared: for that it would be a shame both for themselves, and for the Queen, if by her toleration, those who had been her deceased husbands friends, should be thus abused by them which were his Enemies.

That *Aretas*, King of Arabia, and other Princes, would be glad of this news, to hear that she should deprive her self of those whose names have been dreadful even amongst those neighbouring Kings who have not heard of them. And if she had resolved to make more account of the Pharisees favor, than of their service, they intreated her that she would at least discontinue them in several Castles; that rather than any ill should fall upon their sovereign Alexander's house, they were content to lead their lives in that contemptible and despicable condition. While thus they spake, directing their supplications to Alexander's soul, praying him to have compassion as well of those that were already dead, as of those who were in danger of their lives, the tears ran from the eyes of all the assistants: and *Aristobolus* above the rest was heartily discontent, and expressed the same, by finding fault with his Mother. But they themselves were the cause of their own calamity, because that against all right and reason, they had permitted a head-strong and ambitious Woman to reign over them, as if the King had no Heirs reserv'd to succeed him in the kingdom. The Queen, uncertain how to determine the matter at that instant, committed the charge of all her Castles into their hands, reserving only *Hircanus*, *Alexandrian*, and *Macheron*, wherein the Princes Moveables and Wealth was kept.

Not long after, she sent her son *Aristobolus* with a strong Army, commanding him to draw his Forces towards *Damascus*, against *Ptolomey*, called *Mennaeus*, who was an ill Neighbor unto that City; but he returned thence, without doing any memorable action. About the same time news was brought, that *Tigranes*, King of Armenia, invaded Syria with 50000 Men of War, intending shortly to set upon Jewry. This rumor affrighted the Queen, and all the Commonalty (and not without cause.) Whereupon she sent Ambassadors with many Princely Presents unto *Tigranes*, who besieged the City of *Ptolemais*. (For Queen *Selena*, otherwise called *Cleopatra*, reigned in Syria, and persuaded the Syrians to deny *Tigranes* passage.) But *Alexandra's* Ambassadors met with the King of Armenia, and pray'd him to conceive a good opinion of their Queen, and of all the whole Nation of the Jews; who received them willingly, commanding them for that they had fought him out so far to do him honour, and put them in good hope. After the taking in of *Ptolemais*, it was told *Tigranes*, that *Lucullus* pursued *Mithridates* (who was not as yet apprehended, for that he was fled into *Iberia*, which was the cause that *Lucullus* had

Alexander instructed his wife, how he should reign securely. The authority of the Pharisees among the people.

Alexandra's death.

Alexandra's funeral.

Helio by Rufus, cap. 12. Tigranes and Aristobolus, Alexandra's son.

The year of the World, 3887. before Christ's Nativity.

74. Hircanus High-Priest.

The Pharisees admitted to the administration of the Commonwealth, are greedy of revenge. Aristobolus & his followers accuse the Pharisees of Tyranny.

Alexandra committed the custody of the Castles to the Jews.

Aristobolus sent to Damascus against Ptolomey. Tigranes invading Syria, heard news of Lucullus's pursuit of Mithridates, and left home.

The year of the World, 3894. before Christ's Nativity, 70.
 had entred Armenia, and plunder'd it.) Tigranes hearing this news, returned back into his own Country.

After this, Queen Alexandra fell sick of a dangerous disease, whereby Aristobolus took occasion to intermeddle with the affairs of State. Walking therefore abroad one night attended by a trusty servant, he repaired unto those Castles which were committed to the custody of his fathers friends: for he had misliked his Mothers government long, and feared more than ever, that if she should die, all her posterity should be made subject to the power of the Pharisees. For he perceived how unapt his elder brother was to govern the kingdom, unto whom notwithstanding the succession appertained: only his Wife, whom (accompanied with his Children) he had left with Alexandra, had an inkling of this his intent. He therefore went first of all to Agaba, where Galesfer, one of the chiefest Potentates, commanded, who entertained him with great joy.

Aristobolus seizeth the Castles, and great concourse of people resort to him.
 The next day, the Queen heard that Aristobolus was departed from Court, the little suspected at first, that he was retired, to work some alteration in the State. But when Messengers came flocking one after another, and told her, that after the first Castle, the second; and after the second, all the rest had consequently been surprized by Aristobolus: at that time both the Queen and the whole Nation were alarmed, fearing lest he should presently usurp the Sovereignty; but above all they feared, lest he should revenge himself on those who had abused his servants: and it was thought fit, that both his Wife and Children should be committed to the Castle that adjoined to the Temple. But from all parts round about, there resorted Soldiers to Aristobolus, so that he was attended like a King: for in the space of some 15 days, he took 22 Forts, whither he made his retreats, and assembled an Army of Soldiers, and levied them amongst the Lords that inhabited Libanus and Trachonitis: For the multitude had always resort to the stronger side, supposing that if they submit thereunto willingly, and maintain and authorize the same, that they shall draw some profit thereby, as being those that were the occasion of the confirmation of his Monarchy.

Hircanus and the Elders inform the Queen, and accuse Aristobolus.
 Hereupon the ancient Jews and Hircanus repaired unto the Queen, humbly intreating her to take some mature counsel and good advice concerning the present affairs, because that Aristobolus her son was already very near Lord of the whole Country, since he had so many Forts under his command: Besides, that it was inconvenient and undecent for them to consult without her express order, notwithstanding she were grievously sick, but that the present danger compelled them. The Queen desired them to do that which they thought should be most profitable for the Commonwealth, telling them, that they had many means for that their Nation was mighty, great and strong, and had great store both of money and riches in the common Treasury: showing them, that because she knew that she had not long to live, she had no more reason to take care of those affairs. Having spoken thus, she died, after she had reigned nine years, and lived in all 73. This Woman was endued with greater excellency than could be expected from one of her sex, and expressed both in her actions and ordinances how fit she was to govern a kingdom, and how unworthy some Princes are of the dignities they have amongst men. For making more account of the present than future occurrences, and neglecting all other things in respect of those which are requisite in a moderate Government, the never, upon any instigation whatsoever, perverted justice; notwithstanding her family fell into such inconveniences, that the same sovereignty which she had obtained by divers dangers and labours, was not long after that, ruined and lost for her scarce effeminate desires. For she gave ear unto those who were ill-affected towards her posterity, and left the Kingdom destitute of such as were fit to govern: so that the Government which she enjoyed during her life-time, was after her death distracted with infinite troubles and calamities, wherewith her family was involved. And notwithstanding her Government after this manner, yet, during her life-time, she kept the kingdom in peace. And thus died Alexandra.

The Fourteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fourteenth Book.

1. How after the death of Alexandra, her youngest son, Aristobolus, made War against his brother Hircanus for the Kingdom: who, obtaining the victory, compelled Hircanus to flee into a Castle in Jerusalem. And how after it was concluded between them, that Aristobolus should be King, and Hircanus live as a private man, without dignity.
2. Of the race of Antipater, and how he purchased renown, great power and authority both to himself and his children; and the flight of Hircanus to Aretas King of Arabia.
3. Aristobolus, being vanquished, is pursued as far as Jerusalem.
4. Hircanus and Aristobolus send Ambassadors to Scouris, to request his aid and succor.
5. Aristobolus and Hircanus present themselves before Pompey, to debate their Titles touching the Kingdom.
6. Pompey is seized of the Fortresses, by a warlike stratagem.
7. They of Jerusalem shut their gates against the Romans.
8. Pompey taketh the Temple, and lower part of the City, by force.
9. Scouris maketh War against Aretas; and by the persuasion and solicitation of Antipater, maketh a league with him.
10. Alexander being overcome by Gabinus, retireth himself into a Castle, where he is shut up, and besieged.
11. Aristobolus escaping out of Prison, fleeth from Rome: who being taken again in Judea by Gabinus, is sent back Prisoner to Rome.
12. Crassus warring against the Parthians, passeth thorow Jewry, and spoileth the Treasury of the Temple.
13. Pompey retireth into Epirus, and Scipio cometh into Syria.
14. Caesar's voyage into Egypt, wherein the Jews do him faithful service.
15. Antipater's valiant acts, and the amity betwixt him and Caesar.
16. Caesar's Letters, and the Senates decree, as touching the friendship betwixt the Jews and Romans.
17. Antipater committeth the government of Galilee to his son Herod, and that of Jerusalem to Phasaelus his other son: and how Sextus Caesar advanced Herod to great honour and dignity.
18. Cassius assaileth Jewry, and exacteth 800 Talents.
19. Malichus poisoneth Antipater.
20. Herod putteth Malichus to death, by Cassius's commandment.
21. Antigonus, the son of Aristobolus, seeking to recover his fathers Kingdom by the aid of the King of Tyre, is discomfited, and driven out of Judea by Herod.
22. Herod meeting Antonius in Bithinia, winneth his favor by a great sum of money, to the intent he should give no ear to his accusers.
23. Antonius arriving in Syria, establisheth Herod and Phasaelus for Tetrarchs.
24. The Parthians make War in Syria, to restore Antigonus to the Kingdom.
25. The Parthians take Hircanus and Phasaelus Prisoners, and lead them away.
26. Herod, at Rome, is declared King of Jewry by the Senate.
27. Herod returneth from Rome, and fighteth against Antigonus.
28. Antigonus is discomfited by Sosius and Herod.

CHAP. I.

After the death of Queen Alexandra, Hircanus and Aristobolus, her two sons, come to battle, Aristobolus gets the victory; and afterwards, in a Treaty, Aristobolus, though young, is to have the Crown, and Hircanus is contented to live privately.

WE have already Treated, in our former Book, both of the Acts and Death of Queen Alexandra: it now remaineth, at this present, to prosecute and continue the sequel of our History, to the end that we neither omit any thing through ignorance, nor bury it in forgetfulness. For they that make profession to write Histories, and to recite such things as are observed by Antiquity, ought not only studiously to conform their stile, but also

The office and duty of an Historiographer.

also to beautifie the same with ornaments of eloquence, that the Reader may peruse their Writings with the more delectation. But, above all things, they must have an especial care to let down the Truth exactly, that they who know not how these things came to pass, may be the more duly and fully informed.

When as therefore Hircanus had taken upon him the High-Priesthood, in the third year of the Hundred seventy and seven Olympiade, and in the year that *Q. Hortensius* and *Q. Metellus* (called the *Cretenſian*) were Consuls at Rome, *Aristobolus* suddenly undertook the War against *Hircanus*, and fought with him near unto *Jericho*: where a great number of *Hircanus's* followers submitted themselves of their own accord to *Aristobolus*. Through which accident *Hircanus* was forced to flee to the fortress of the higher City, where *Alexandra*, *Aristobolus* mother, had imprisoned both his Wife and Children (as before is specified.) The rest of the faction, for fear of his brother who had gotten the victory, retired themselves within the precincts of the Temple, where they were besieged and taken. After this, a Peace was Treated of betwixt both the brethren, and their difference was decided in this manner, That *Hircanus* should pass the rest of his life without meddling with State Affairs, and *Aristobolus* should reign. This League was ratified between them in the Temple; and confirmed with oaths, conjunction of hands and embraces, in the sight of all the people: which being finished, *Aristobolus* retired himself into the Palace, and *Hircanus* to *Aristobolus* lodging; to lead a private and quiet life.

CHAP. II.

Antipater an Idumean, persuades Hircanus to flee, and to retire himself to Aretas, King of the Arabians, who promiseth to re-establish him in the Kingdom of Judea.

BUT a certain friend of *Hircanus*, (by Nation an Idumean, and by name *Antipater*) being very rich, and by nature both factious and industrious, was as much *Aristobolus's* Enemy, as *Hircanus's* Friend. True it is, that *Nicholas Damascene* writeth of this man, That he was descended of the nobility amongst those Jews who returned from Babylon into Jewry: but this he did on purpose to gratifie *Herod*, *Antipater's* son, who, by a casualty, became afterwards King of the Jews (as we will exprels hereafter in time and place convenient.) This *Antipater* was at the first called *Antipater*, according to his fathers name, who (as it is reported) was made Governor of all Idumea by King *Alexander* and his Wife: and afterwards made a League with the Arabians, *Gazians*, and *Aſcalonites*, corrupting them, and insinuating himself into their favors, by divers great Presents bestowed upon them. This young *Antipater* considering with himself what *Aristobolus* power was, and fearing lest some mischief might befall him, through the hatred the young King had conceived against him, he communicated with certain of the greatest amongst the Jews, and secretly and cunningly incensed them against *Aristobolus*, telling them, That they had done amiss, both to see and suffer *Aristobolus* to detain the Kingdom unjustly in his hands, and so dispossess his elder brother *Hircanus*, to whom by right of inheritance it did belong. He likewise accosted and sounded *Hircanus* ordinarily with these words, telling him, That he lived in danger of his life, and would doubtless be feared, except he sought his own security, and fled his evident danger: alledging, That *Aristobolus's* friends would never cease to consult how they might shorten his life, to the end that he might live in more security. To these instigations of his, *Hircanus* gave small credit, (for that of his own nature he was courteous, and could not easily be induced or seduced by detractions) but this negligence and carelessness in him, was the cause that he was accounted a silly man. On the contrary side, *Aristobolus* was of a different and more heroic nature, being more active in performance, and careful to prevent.

Now although *Antipater* saw that *Hircanus* made small account of his instigations, yet he ceased not daily to invent and propose new firmises and accusations, urging *Aristobolus's* hatred and practice to murder him: and prevailed so by his importunity, that at last he persuaded him to flee to *Aretas* King of Arabia, promising him, That in so doing he would give him both aid and assistance. *Hircanus* was the more easie to be induced to follow *Antipater's* advice, for that Arabia was adjacent to Jewry. Whereupon he first of all sent *Antipater* to *Aretas*, to take assurance of him that he should not betray him into his Enemies hands, if he should submit himself unto him, and require his assistance. When *Antipater* had received his assurance from the King, he returned to Jerusalem unto *Hircanus*: and not long after that took him away with him, and departed the City by night, and afterwards with great journeys arrived at *Petra*, where *Aretas* kept his Royal Court. And being very familiar with the King, he entreated him to re-establish him in the Kingdom of Jewry, and did so much by his importunity and the Presents which he gave him, that he

persuaded

He persuaded *Aretas* to attempt the matter. Whereupon *Hircanus* promised, That if he confirmed him again in his Royal dignity, he would upon the recovery of his Realm, restore unto him those twelve Cities which his father *Alexander* had taken from the Arabians, the names whereof are these that follow: *Medaba*, *Nabab*, *Nabab*, *Nabab*, *Nabab*, *Nabab*, *Nabab*, *Nabab*, *Nabab*, *Nabab*, *Nabab*, *Nabab*.

CHAP. III.

Aristobolus is enforced to retire into the Castle of Jerusalem, the King *Aretas* besiegeth him. The cruelty of some Jews who stoned *Onias's* infant son to death. The punishment which God inflicted upon them for it.

ARETA, induced by these promises, was content to send forth an Army against *Aristobolus*, and himself in person conducted in that expedition 50000 Men Foot and Horse; and had so much the upper hand of his Enemy, that divers after this victory, of their own accord, submitted themselves to *Hircanus*: and *Aristobolus* perceiving himself to be destitute of all his friends and followers, fled unto Jerusalem. The King of Arabia followed him with all expedition, and besieged him in the Temple: in this siege the common people assisted *Hircanus*, neither were there any but the Priests only that stuck to *Aristobolus's* side. Whereupon *Aretas* drew up the Forces he had, and busily set the Army both of Jews and Arabians about the siege. While these things were thus, the feast of unleavened bread; which we call the Passover, was at hand, and the Princes of the Jews forsaking their Country, were fled into Egypt. About that time, a certain man called *Onias* (such an one who for his virtue was beloved of God, and in times past, had by his devout prayers and supplications, in a time of drought, obtained rain from God) hid himself, perceiving that this sedition would be of some continuance. This man therefore being surprized, and brought into the Camp of the Jews, they required him that as by his prayers he had obtained water, so at that time likewise he would by his imprecations, incense God against *Aristobolus*, and his adherents. But whereas he refused and excused himself, he was at last constrained by the people to perform their request: so that standing up in the midst of them, he spake after this manner:

O God, King of the whole world, since they who are at this present here with me are thy people, and those that are besieged are thy Priests, I humbly beseech thee, that when they shall require thee to be incensed against their brethren; thou wilt not hear them: and when as likewise they shall provoke thee against the other, thou wilt not respect them.

Hereupon, a certain sort of reprobate Soldiers amongst the Jews, hearing these words of his, stoned him to death: But God immediately punished this cruelty in them, and the murder of *Onias* so curiously perpetrated, was revenged by this means which ensued. *Aristobolus* and the Priests being besieged, the feast of *Easter*, or the Passover fell out, during which time it was an usual custom among the Jews to honour God with many sacrifices: Now they who were with *Aristobolus* not having any beasts to offer up in sacrifice, they requested the other Jews that were without, that they might have some delivered unto them for their money. Whereunto it was answered, That if they would give one thousand drachms for every head, they should have some delivered unto them. To this demand of theirs, *Aristobolus* and the Priests that were with him, willingly condescended, and let down the prefixed price, and delivered the same from the walls: but the others, after they had received the money, delivered them not those beasts which they desired them to sell them to sacrifice; but they were so impious, that they falsified their oaths not only toward men, but defrauded God also, in denying that which they had promised toward the furnishing of their sacrifice. For which cause, the Priests (being defrauded in this manner, contrary to the oath and protestations of their adversaries) besought God to shew vengeance on their Countrymen that had committed this heinous and perjurious impiety: neither did God defer their punishment, but immediately after he sent a great and violent Wind, that spoiled all the fruits of the Country; so that a measure of Wheat was sold for eleven drachms.

CHAP.

CHAP. IV.

Scaurus being sent by Pompey into Syria; Aristobulus gained his friendship. He forced King Aretas to raise the siege of Jerusalem. Aristobulus gaineth a Batel against Aretas and Hircanus.

While Pompey sent Scaurus into Syria (himself being in person detained in Armenia, in pursuit of the War between him and Tigranes.) When Scaurus came unto Damascus, he found that Metellus and Lollius had newly taken the City, for which cause he marched on towards Jewry: where being arrived, certain Ambassadors came unto him in the behalf of Aristobulus, and others also in the name of Hircanus, requiring alliance and confederacy in the behalf of them both, and offering from each of them a Tribute of 400 Talents. But Scaurus preferred Aristobulus's promises, because he was the ablest, and of the noblest spirit, and wishal more moderate in his demand: whereas Hircanus was poor and covetous, notwithstanding he demanded greater things than his brother did: for it was a harder matter to subdue a City that was so strong, than to beat a company of runagate Nabatheans; and scarcely well animated to prosecute that War. For these causes therefore he (receiving his money) raised the siege, commanding Aretas to return; which if he refused, he declared him an Enemy to Rome. This done, Scaurus returned to Damascus, and Aristobulus led forth his Army against Aretas and Hircanus, and fighting with them in a place called Pappan, he obtained the victory, and killed about some 7000 of his Enemies, amongst the number of which, was Cephalus, Antipater's brother.

CHAP. V.

Pompey cometh into the lower Syria. Aristobulus sends him a rich Present. Antipater repaireth to him in Hircanus's behalf. Both the brothers safe was stated to Pompey, who differs the decision of it, till he reduce the Nabatheans. Aristobulus without expelling still them, retired into Judea.

Not long after this, Pompey came unto Damascus; and as he travelled through Celosyria, divers Ambassadors resorted unto him from all parts of Syria, Egypt and Judea. For Aristobulus sent him a Present of great value, namely, a golden Vine of 500 Talents price. Hereof Strabo the Cappadocian maketh mention in these words:

There came an Ambassador out of Egypt, bearing a Crown of 4000 pieces of gold; and another from Jewry, with a Pine or Garden, and the workmanship was called Terpole, that is to say, Recreation: I have seen this Pine at Rome, in the Temple of Jupiter Capitoline, having the inscription of Alexander King of the Jews; and it was esteemed and valued at 500 Talents. It is said that Aristobulus Prince of the Jews sent the same.

Straight after this, there came other fresh Ambassadors to Pompey, (Antipater from Hircanus, and Nicodemus from Aristobulus) who accused those that had taken money, namely Gabinius, for that he first of all had received 300 Talents, besides other Presents; and secondly Scaurus, who had received 400; alleging that by that means they had incensed them against him. He therefore gave direction, that they should repair unto him about the Spring, each of them to justify and maintain their several Rights: as for himself, he drew his Forces from their wintering places, and marched towards Damascus, destroying in his way certain Fortresses which Antiochus the Cyrenianus had fortified in Apamea. He visited also the Countrey of Ptolemy Menneus (who was a wicked and perverse man, and no ways differed from Dionysius Tripolitanus) who was punished with the loss of his head; and was united also with him in friendship and affinity; yet acquitted of the death he deserved, by the means of a 1000 Talents Ransom, which Ptolemy distributed among his Soldiers for their pay. He demolished likewise the Castle of Lyfias (wherein a Jew called Syllas tyrannized) and passing by the Cities of Heliopolis and Chalcis, and having likewise ascended the mountain (which is between them) he came to Celosyria, and from Pella repaired to Damascus. In which place he gave audience to the Jews, and their Princes Hircanus and Aristobulus, who were at odds the one against the other, concerning their particular interests: the Jews complained against Hircanus and Aristobulus both, and alleged, that they would not be governed by Kings, because their custom was to obey Gods Priests, whom they honoured, affirming that these two brethren (who were defended of the race of Priests) endeavoured to draw their Nation under a different form of government, and to reduce them under Slavery. Hircanus

Ptolemy Menneus fined a great sum of money.

Aristobulus and Hircanus accused by the Jews before Pompey.

He now complained, that being the elder born, he had been deprived of his inheritance by Aristobulus, and had only but a small portion of the Countrey allotted him, because Aristobulus had seized the rest by force. He complained likewise of those incursions that both by Land and Sea Aristobulus's followers had endamaged their Frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accusation of his, a thousand of the principallest of the Jews (drawn on by Antipater's persuasion) subscribed. But Aristobulus answered, That Hircanus was dispossessed of the Kingdom, by reason of his incapacity, and natural defects, alleging for himself, That the government was forced on him of necessity, lest it should be transported to others: he protested that he challenged no other title than that which his father Alexander had had. He brought in also for his Witnesses certain arrogant young men, who were hated for their pomp, purple Robes, their curiosity in painting and curling their Hair, and other braveries which they presented, not like men that intended to hear a Cause decided, but rather to shew their vanity. After that Pompey had heard them, he condemn'd Aristobulus's violence, but for that time he dismissed them (after some favourable and gracious conference) promising them that he would come into their Countrey, and determine their differences, after he had seen the Region of the Nabatheans: commanding them in the meanwhile to live in peace. He used Aristobulus likewise very kindly, fearing lest he should incense the people, and shut up his passage: which notwithstanding came to pass. For Aristobulus came into the City of Delion, and from thence went into Judea, without regarding what Pompey had commanded him.

CHAP. VI.

Pompey is offended at Aristobulus's retreat. He marcheth against him: Their several meetings without taking any effect.

Pompey hearing this, was very much displeased; and taking with him his Army which he had prepared against the Nabatheans (with the supplies he had in Damascus, and the rest of Syria, besides the other Roman companies that he had) he marched forth against Aristobulus: when he had passed Pella and Scaphopolis, he came to Coraces (which is the entrance into Judea) drawing toward the heart of the Countrey. There he found a strong Castle situate upon the top of a mountain called Alexandrion, whither Aristobulus was retired. He sent to invite him to come and parley with him: who, persuaded by the counsel of many of his best friends, by no means to make War against the Romans, came down to him, and after he had debated his title with his brother, concerning the Kingdom, Pompey permitted him to return again into his Castle. And this he did two or three times, always flattering Pompey through the hope he had of the Kingdom. Meanwhile he retired himself, and fortified the place, and made preparation for the War, lest Pompey should allot the Kingdom to Hircanus. Pompey commanded him to deliver up the fortresses that he held, and to write with his own hand to the Captains of the Garisons (who otherwise would not have obeyed him) Aristobulus submitted, but was so displeased, that he repaired to Jerusalem, on purpose to make preparations for War. Immediately after, Pompey marched towards him with his Army, and a messenger coming from Pontus, brought him news of Mithridates's death, who was slain by his son Pharnaces.

CHAP. VII.

The year of the World, 3903. before Christ's Nativity, 61.
 Aristobulus repents, cometh to Pompey, and treateth with him: But his Soldiers refusing to deliver the money that he had promised, and to receive the Romans into Jerusalem, Pompey keepeth him Prisoner, and besiegeth the Temple where Aristobulus's men were retired.

Gabinus coming to receive the money.
 Pompey having encamped near Jericho, (where there was a number of Date-trees, and where also growth that balm which is the most precious, of all other ointments, distilling from a little shrub, which is opened and slit by a sharp cutting stone) the next morning he marched towards Jerusalem. Aristobulus (being sorry for his misbehavior) came unto him, offering him money: and promising him to receive him into Jerusalem, he intreated him to lay aside all quarrels, and to order all as he thought fit, without coming to War. Whereupon Pompey pardon'd him, and descended to his request, and sent Gabinus with his Soldiers, both to receive the money, as also to enter the City, but could do neither, for Aristobulus's Soldiers would not permit that any promise should be perform'd: which Pompey took so ill, that after he had committed Aristobulus to Prison, he went in person against the City, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep Valley, compassing the Temple, which is inclosed with a very strong stone Wall.

CHAP. VIII.

Pompey, after a three months siege, took the Temple of Jerusalem by assault, and forbearth plundering of it. He lessens the Jews power. He leaveth Scarus to command his Army; carrieth Aristobulus Prisoner to Rome, with Alexander and Antigonus his two sons, and his two daughters. Alexander maketh his escape out of Prison.

Jerusalem partly betrayed, & partly besieged by Pompey.
 IN the mean time the City of Jerusalem was divided, for some thought good to yield up the City to Pompey; others (that were of Aristobulus's faction) counselled that the gates should be kept shut, and preparation for War should be made, because the Romans detained Aristobulus Prisoner. The last prevailing, seized the Temple: and breaking down the bridge which was betwixt it and the City, resolved to stand on their defence. But the others not only deliver'd the City into Pompey's hands, but the Royal Palace also, who sent Piso his Lieutenant thither with his Forces to take possession thereof, and to plant his Garisons therein, and to fortifie the houses near the Temple. First therefore Pompey offer'd the besieged certain conditions of peace, which when they refus'd, he shut them in on every side, being in all these his endeavors assisted by Hircanus. Pompey incamped with his Army on the North-side of the Temple (which was the easiest to be assaulted) on this side also there were certain high Towers, and a huge Trench, besides a deep Valley that begirt the Temple. For on the City-side there was such Precipices, that there was no passage, the bridge being broken. The Romans wrought vigorously in cutting down of Trees to make Bulwarks, which being done, they planted great Machines and Engines that Pompey had caused them to bring from Tyre, they threw great stone Balls with them to batter the Temple. The Romans had hardly got their Works accomplished, if the strict keeping of the Sabbath had not hinder'd the besieged to make any opposition that day. For the Law permiteth them to defend themselves against their Enemies, being assaulted, but not to assail them when they intend any other work. Which when the Romans understood, they neither gave assault, nor proffered skirmish on those dayes which we call Sabbaths: but they built their Fortifications and Towers, and planted their Engines, so that the next day they were ready to put them in execution against the Jews. And hereby it is easie to conjecture, how incredible the piety of our Nation is, and how studious and industrious it is in observing the Divine Laws. For notwithstanding any present or imminent danger, they never desisted to offer their solemn Sacrifices: twice a day, in the morning, and about the ninth hour, the Priests offered duly upon the Altar. For when the Temple was taken (in the third month, and on a fasting day, in the hundred seventy nine Olympiade, in the year wherein Cæsar Antonius, and Marcus Tullius Cicero were Consuls) the Enemy entred the Temple by force, and kill'd all they met. Yet notwithstanding all this, the Priests ceased not to offer their accustomed Sacrifice: and neither the hazard of their lives, nor the great number of those that were kill'd, could force them to flie; they held it more convenient for them to endure all things that might befall them in attending upon the Altar, than to transgress or vary one jot from their ordinances. And that this may seem to be no fable, or praise

The year of the World, 3903. before Christ's Nativity, 61.
 H praise of their dissembled devotion, but the exact and perfect truth, all those that write the Histories concerning Pompey and his acts, do witness no less: amongst the number of which, are Strabo, Nicholas, and Titus Livius the Roman Historiographer, the most famous among the rest. The greatest of these Towers was battered by these Engines, and fell, as in multitudes brake in by the breach. The first that ascended the Wall, was Cornelius Fauslus, the son of Sylla, with his Soldiers. After him mounted the Centurion Furus, accompanied with those that follow'd him on the other side; and through the midst of the breach did the Centurion Fabius enter with a strong Squadron. The whole circuit was filled with dead bodies, and some of the Jews dyed by the Romans swords, others I slew one another, the rest cast themselves down headlong from the precipices; many likewise set their houses on fire, and consumed themselves therein, lest they should behold the executions that were performed by their Enemies. There fell about 12000 Jews, and very few Romans. Absalom also, who was Aristobulus's Father-in-law and Uncle, was taken Prisoner. The holiness of the Temple likewise was not a little profaned. For whereas before that time no profane man either entred or beheld that which was in the Temple, Pompey, and divers others that accompanied him, entred the same, and saw that which was not lawful to be beheld by any other but the High-Priests only. But although he found a Table of gold, and a sacred Candlestick, with divers other vessels and perfumes, in great quantity; and whereas besides, there was about 2000 Talents of silver in the sacred Treasury in the Temple: yet his piety was such that he would touch none of it, neither did he any thing in this occasion but what was worthy of his singular virtue. The next day he commanded those that had the charge of the Temple, to purifie it, and to offer Sacrifices unto God, according to the Law; committing the High-Priesthood to Hircanus, both because he had been very useful in many things, and for of this War, and honour'd Fauslus and the rest with gifts, suitable to their valor, for having been the first that entred the breach. As for Jerusalem, he made it tributary to the Romans, taking away from the Jews those Cities they had conquer'd in Cælosyria, and assigning them a proper and peculiar government. After this, he inclosed the Nation within certain limits, whereas before-time their Dominions were of a large extent. Not long after this, he repaid Gadara, that not long before was destroyed: all which he perform'd in favor of Demetrius the Gadarenian, his late servant and bondman. And as touching the ancient Inhabitants thereof, all which were scituate in the heart of the Land: Besides Gaza, Joppa, Dora, and the Tower of Straton (Cities scituate upon the Sea-coasts, and ruined formerly with divers Wars) he set at liberty, and annex'd them unto the Province. As for the Tower of Straton, it was magnificently built by Herod, and adorned with Gates and fair Temples, and the name thereof was changed, and called Cesarea. Thus Hircanus and Aristobulus, through their dissensions and civil broyles, were the cause of that servitude and misery that fell upon the Jews. For we have lost our liberty, and have been subdu'd by the Romans. Besides that we have been enforced to surrender up those Cities unto the Syrians, which we had formerly conquer'd by force of Arms. And that which is to be lamented, the Romans in a little time have drawn from us more than 10000 Talents: and the Royalty which before-time was an honour reserved for those that were of the Race of the High-Priests, hath been bestowed on men of mean extraction; whereof we will speak in place convenient. After that Pompey had given Calagrya to Scarus, from Enphrates to the frontiers of Egypt, with two Legions of the Romans, he went into Cilicia, and from thence drew towards Rome, leading with him Aristobulus in bonds, and his children (who were two sons, and two daughters) one of which called Alexander, escap'd; and as for Antigonus, (who was the younger) he was led to Rome with his sisters.

CHAP. IX.

Antipater proves very useful to Scaurus in Arabia

SCAURUS led forth his Army against *Petra* a City in *Arabia*; and the wayes being so bad that he could hardly get to it, he spoilt all the Countrey round about; his Army was pressed with famine, *Antipater*, by the order of *Hircanus*, furnish'd him with Corn, and all other necessities, out of *Jewry*: who being sent Ambassador to *Aretas* from *Scaurus*, persuaded him to contribute a certain sum of silver to secure his Countrey from being pillaged, and he himself also became pledge for 300 Talents. This done, *Scaurus* finished the War, according to his desire, and with no less contentment to *Aretas* and his Country:

CHAP. X.

Alexander, *Aristobulus's* son, armeth in Judea, and fortifieth the Towns. *Gabinus* overthrows him in battel, and beslegeth him in the Castle of *Alexandrión*. *Alexander* delivereth it up to him, with several other places. *Gabinus* establisheth *Hircanus* High-Priest in his room, and reduceth Judea to be governed under the Nobility.

NOT long after this, *Alexander*, *Aristobulus's* son, made divers inroads into *Jewry*; for which cause *Gabinus* came from *Rome* into *Syria*, and (besides other things worthy of memory which he achieved) he led forth his Army against *Alexander*, for that *Hircanus* had not as yet sufficient power to resist him, being otherwise exercised in building the Walls of *Jerusalem* that were beaten down by *Pompey*; notwithstanding the *Romans* that were in *Jewry* hindered him from performing the same. This *Alexander* travelling through the whole Countrey, assembled divers *Jews*; so that in short time having gotten together 10000 Foot, and 1500 Horse, with good ammunition, he fortified the Castle of *Alexandrión* near to the City of *Gerasa*. He fortified *Macheron* also in the mountains of *Arabia*. *Gabinus* therefore came forth against him, having sent before him *Marcus Antonius*, accompanied with other Commanders, who recruited the *Romans* with their coming, and the *Jews* that were under their obedience, whose Captains were *Pitholaus* and *Malichus*. They took also those Allies whom *Antipater* had hired, and in this equipage they came against *Alexander*. *Gabinus* also seconded them with his Troops. Hereupon *Alexander* drew nearer with his Army towards *Jerusalem*, where giving battel to the *Romans*, he lost about 3000 of his followers, and the like number of his men were led away Prisoners. After this, *Gabinus* repaired to *Alexandrión*, and invited those that held it to yield, promising them pardon for the Rebellion they had begun. And many of his Enemies having encamped themselves before the Fort, the *Romans* charged them: in which conflict *Marcus Antonius* behaved himself very valiantly, having killed several of the Enemy with his own hand; *Gabinus* left a part of his Army in that place, to the end that during the siege thereof, he might go and visit the Countrey of *Judea*: he commanded therefore all those Cities which in his journey he found either desolate or destroyed, to be repaired; for that *Samaria*, *Azot*, *Scythopolis*, *Anthedon*, *Raphia*, *Dora*, *Marissa* and *Gaza*, with divers others, were new built: so that through the obedience that was given to *Gabinus's* command, it came to pass that the Cities were safely inhabited, which had layen long time before desart.

And after *Gabinus* had behaved himself in this manner in the Countrey, he returned to *Alexandrión*. Whil't he thus insisted about the siege, *Alexander* sent Ambassadors unto him, demanding pardon for his offences, and restoring into his hands the Castles of *Hircania* and *Macheron*, and finally that of *Alexandrión*, which *Gabinus* levelled with the ground. And whereas *Alexander's* mother came unto him (who favoured the *Roman* faction, and whose husband and children were kept in Prison in *Rome*) she obtained all that which he requested at his hands: and after he had carefully and friendly disposed of her affairs, he led *Hircanus* to *Jerusalem*, to take charge of the Temple and Priesthood. He ordained also five judgment seats and places of session, and divided the Province into answerable parts: for the one answered in *Jerusalem*, the second at *Gadara*, the third in *Amatha*, the fourth at *Jericho*, and the fifth at *Saphora*, which is a Town of *Gallilee*. By this means the *Jews* were deliver'd of their Monarchy, and lived under an Aristocracy, or government of the Nobility.

CHAP.

CHAP. XI.

Aristobulus being Prisoner at *Rome*, maketh his escape with *Antigonos*, one of his sons, and cometh to *Judea*. The *Romans* overcome him in battel. He retreateth into *Alexandrión*, where he is besieged and taken. *Gabinus* sends him back Prisoner to *Rome*. He defeats *Alexander*, *Aristobulus's* son, in a battel, returns to *Rome*, and leaveth *Cassius* in his place.

BUT *Aristobulus* flying from *Rome*, returneth to *Jewry*, and resolved to rebuild the Castle of *Alexandrión*, which not long since was ruined. Against him *Gabinus* sent out certain Men of War with their Captains, namely, *Sisenna*, *Antonius* and *Servilius*, both to keep him from the possession of the place, and to apprehend and surprize him likewise. For many *Jews* resorted unto him, being drawn thereunto by the ancient Reputation that he had, who desired likewise revolutions and changes. *Pitholaus* also (who was established Lieutenant-General in *Jerusalem*) of his own accord came unto him, with a 1000 Men well armed; but the other that were retired within, for the most part were not sufficiently furnish'd with Arms; for *Aristobulus* making his reckoning to seize *Macheron*, dismissed those followers of his that were disarmed, and were unfit for any execution, and retaining only 8000 well armed Men, he marched thither. But the *Romans* pursuing and overtaking him, fought desperately with him, and overcame both him and his; notwithstanding their valiant resistance, about 5000 of them were killed, and the rest disperfed, wandering here and there, where they could best secure themselves: but *Aristobulus* fled to *Macheron* with more than a 1000 followers, and fortified the place. And though his affairs had very slender success, yet he lost not his hope; but after he had endured the siege some two days, and received many Wounds, he was taken Prisoner, and with his son *Antigonos* (who fled from *Rome* with him) led away Captive by *Gabinus*. Such was *Aristobulus's* fortune, that he was sent Prisoner back again to *Rome*, and there kept in bonds after he had been King and High-Priest three years and six months. A man in that dignity both magnificent and magnanimous, yet the Senate sent back his children (according to the tenor of *Gabinus's* letters) who had promised their delivery to their mother, when the surrendered the Castles into his hands: whereupon they returned into *Jewry*. But *Gabinus*, intending to make War against the *Parthians*, and having already past *Euphrates*, changed his resolution, and determined to return into *Egypt*, and re-establish *Ptolomey*, as it is declared in another place. In this expedition also he was supplied by *Antipater's* means, with Victuals, Money and Ammunition; and by his advice, those *Jews* that inhabit *Pelusium* (who kept as it were the very entry into *Egypt*) were reconciled to him. When *Gabinus* returned back out of *Egypt*, he found all *Syria* full of Tumult and Rebellion. For *Alexander*, *Aristobulus's* son, taking once more possession of the Kingdom, caused divers *Jews* from day to day to revolt; and foraging the Countrey with a huge Army, he slew all those *Romans* whom he met withal, and besieged all those that fled into the mount *Garizim*. *Gabinus* seeing the affairs of *Syria* in that state, sent *Antipater* before him unto them, to appease these commotions; and to cure them of their phrenzy, and if it were possible to reduce them to a better mind: for *Antipater* was really a very discreet man. He repairing unto them, moderated divers of their them, and brought them under obedience: but it was impossible for him to reconcile *Alexander*, for he having 30000 Men with him, came forth to meet with *Gabinus*, with whom he fought, and was overcome, with the loss of 10000 of his Men, near unto the Mount *Itabyr*.

After that *Gabinus* had ordered all things in *Jerusalem* by *Antipater's* advice, he presently set forward against the *Nabatheans*, whom he overcame in battel. He sent back also *Mithridates* and *Oranes* (Men of good account among the *Parthians*) who had retired themselves unto him, causing a report to be spread, that they were fled with *Gabinus*. Now when *Gabinus* had perform'd great and magnificent exploits in War, he returned to *Rome*, surrendering the government to *Cassius*, *Nicholas*, *Damascene*, and *Strabo* of *Cappadocia* (who differeth in nothing from *Nicholas*) have written of these Expeditions of *Pompey* and *Gabinus* in *Judea*.

CHAP.

CHAP. XII.

A

The year of the
World, 3941.
before Christ's
Nativity.
53.

Craffus robbeth the Temple of Jerufalem. He is defeated by the Parthians. Craffus retreateth into Syria, and defends it against the Parthians. Antipater's great credit, his marriage, and his children.

Herod & Ruffus chap. 13.
al. 14.
Craffus in his expectation against the Parthians, taketh the Treasures out of the Temple of Jerufalem.

Craffus breaketh his oath. Whence the Temple of Jerufalem grew foolish, Strabo of Cappadocia.

Craffus intending to make War against the Parthians, came into Jewry, and took away with him the sacred money (which Pompey had not touched, which amounted to the sum of 2000 Talents:) He spoilt the Temple also of all the gold that was in it, to the sum of 8000 Talents. He took away a wedge of solid gold, to the weight of 300 pounds, which pound, amongst the Jews, containeth two pounds and an half. He that deliver'd him this wedge was a Priest, and the Keeper of the sacred Treasure, call'd Eleazar, who gave him the same upon no malicious intent (for he was a virtuous and just man;) but whereas he had the custody of the Treasures of the Temple committed to his hands (which were both admirable to behold, by reason of their beauty and worth, and withal were in like sort tied and fastned to this beam;) and perceiving that Craffus used all means to gather all the money he could, he fearing lest he should have seized on all the ornaments of the Temple, gave him this beam for a Ransom to redeem all the rest: binding him, upon the delivery thereof, by an oath, that he should not take any thing away that was in the Temple, but should content himself with that one piece of great esteem and value which he gave him. This beam was inclosed in another hollow beam of wood, so that no man knew thereof but only Eleazar. Craffus therefore took his beam, as if he determined to leave all other things in the Temple; yet notwithstanding he falsified his oath, and carried away whatsoever was therein. Neither is it to be wondered at, that there was so great Riches found in our Temple, since all those Jews that were dispersed thorow the face of the whole earth, and all those that feared God (both in Asia and Europe) for a long time offered their Presents in that place. The greatness and multitude whereof wanteth no testimony: neither is it feigned in way of ostentation, but divers other Historians make mention thereof; and amongst the rest, Strabo of Cappadocia, speaketh after this manner.

Mithridates sent Men into the life of Coos, to fetch from thence the money that Queen Cleopatra had laid up there, and 800 Talents of the Jews. But we have no publick money, but that which is dedicated unto God. It is therefore a thing most manifest, that the Jews that inhabit Asia, transported this money into Coos, for fear of Mithridates: For it is not likely that they who inhabited Judea, and had a City so strong, and a Temple so well fortified, should send their money to Coos. Neither is it credible likewise, that the Jews remaining in Alexandria should do it, for that they feared not to fall into danger through this War of Mithridates.

The same Strabo also saith in another place, That when Sylla passed thorow Greece to make War against Mithridates and Lucullus, he sent Men unto Cyrene, which was troubled by reason of the mutiny of our Nation, wherewith the whole world was filled. There were four sorts of people in the City of the Cyrenians: one of them were Citizens, the second were Latrones, the third were Strangers, and the fourth were Jews, who at this present are intermingled thorow all Cities; neither is there an inhabited place throughout the world, neither was there any Nation that inhabit the same, wherein these have not set foot and fortified. For both Egypt and Cyrene (being under the subjection of the same Princes, and divers other Nations, conformed themselves to their customs, and nourished assemblies of Jews, and advanced them, and more and more used the Jewish ordinances. It appeareth therefore that there was a Colony of Jews in Egypt. A great part likewise of the City of Alexandria is assigned to the Jewish Nation. They have likewise their peculiar Magistrats, who governeth the people, endeth, and decideth their differences, and maintaineth their contracts and ordinances, as if he governed in his own Commonwealth. By this means this Nation hath fortified and established itself in Egypt, for that the Jews had their original amongst the Egyptians; and for that Judea is near unto Egypt, from whence the Jews are descended. And as for Cyrene, they have entered it, in that it bordereth with that Country which is under the obedience of the Egyptians, (in like manner as Judea doth) or rather for that in times past it appertained to the same Kingdom. Thus far Strabo.

Herod & Ruffus chap. 13.
al. 14.
Craffus in his expectation against the Parthians, taketh the Treasures out of the Temple of Jerufalem.

After that Craffus had disposed all things according to his own pleasure, he removed and marched forward to make War against the Parthians, where both he and all his Army were destroyed (as is declared in another place) As for Craffus, he retired himself into Syria, and took possession thereof, to the end he might affront the Parthians; who being proud

A proud of their victory lately obtain'd, made excursions so far: and coming to Tyre, he at length arrived in Judea, where upon his first entrance he took the City of Turiache, and led away from thence 30000 Prisoners. He put Pitbolus also to death, for having maintain'd Aristobulus's faction. All which he did by Antipater's procurement and persuasion, who was in great credit with him, and who also at that time was highly esteem'd amongst the Idumeans, amongst whom he married his Wife, who was descended of one of the most famous families of Arabia, her name was Cypron, by whom he had these four sons, Phaselus and Herod (who after was made King) Joseph and Pheroras; and one daughter called Salome. This Antipater also made alliance with other Princes, and especially with the Arabians, to whose custody he committed his children, during the time he made War against Aristobulus. But Craffus gather'd another Army, and marched towards Emphrates, to go against the Parthians, as it is specified and recorded by other Writers.

The year of the
World, 3941.
before Christ's
Nativity.
53.
Antipater's
Wife and
Children.

CHAP. XIII.

Pompey causeth Alexander to be beheaded, Aristobulus's son, Philippon, son of Ptolemy Menneus, Prince of Chalcis, marrieth Alexandra, Aristobulus's daughter. His father Ptolemy putteth him to death, and marrieth this Prince's.

Shortly after this, Cesar (being Lord of Rome) Pompey and the Senate being fled on the other side of the Ionian Sea, set Aristobulus at liberty, determining to send him into Syria with two Legions, as being a sufficient man to govern the State-affairs in those parts. Nevertheless, Aristobulus failed of his hopes and authority he expected at Cesar's hands: For Pompey's adherents prevented and payon'd him, so that he was buried by those of Cesar's faction. His body was kept embalmd with honey for a long time, until that Antonius sent it into Jewry, to be entomb'd amongst the Kings and Princes.

Scipio, by Pompey's commandment, caus'd Alexander Aristobulus's son to be cut off, charging him with some misdemeanors which he had committed against the Romans; he was executed in Antioch. Ptolemy, the son of Menneus, who govern'd in Chalcis (at the foot of the mount Libanus) took his brothers, and sent his son Philippon to Ascalon to Aristobulus's Wife, commanding her to send her son Antigonus and his daughters; one of which, called Alexandra, was beloved by Philippon, and married by him: but afterwards he being slain, Pompey Philippon's father married her, and continued the careful maintenance of his brother and sisters-in-law.

Herod & Ruffus chap. 13.
al. 14.
Aristobulus delivered out of Prison, is payon'd.
Herod & Ruffus chap. 13.
al. 14.
The slaughter of Aristobulus's son.

CHAP. XIV.

Antipater, by Hircanus's order, assisteth Cesar mightily in the Egyptian War, and sheweth much valor.

After Pompey's death, and that Victory which Cesar had obtained against him, Antipater (Governor of Judea by the commandment of Hircanus) was very useful unto Cesar. For whereas Mithridates the Pergametan brought him certain supplies, and Antipater could not bring them on, by reason of an arm of Nilus passing through Pelusium; but was constrained to stay at Ascalon: Antipater came unto him, and brought with him 3000 Soldiers, and dealt to with the Princes of Arabia to associate them with Cesar, that by his means, all they of Syria gave him their assistance, and never altered their affection that they bear unto Cesar. These were Jambicus a great Lord, and Ptolemy his son; and Tholomeus, the son of Sobemus, dwelling on the mount of Libanus, and well nigh all the Cities. Mithridates being departed from Syria, came to Pelusium, where being repulsd and excluded by the Citizens, he besieged the City. Antipater in this War behaved himself valiantly; and after he had beaten down a pane of the Wall, he first of all went forward to enter the City. Whilst Pelusium was in this estate, the Jews that inhabited Egypt in the Country of Onias, would neither grant passage to Antipater, nor Mithridates, that marched towards Cesar. But Antipater, who was of their Nation, persuaded them to take their parts, shewing them the Letter of the High-Priest Hircanus, in which he invited them to be friends unto Cesar, and exhorted them to furnish his Army with whatsoever they stood in need of; so that seeing that Antipater and the High-Priest were agreed together, they submitted themselves. They that dwelt round about Memphis, hearing that they were thus united, sent for Mithridates also unto them, who came and received them into his favor.

Herod & Ruffus chap. 16.
al. 17.
Antipater's great service to Cesar.

Antipater's great service to Cesar.

CHAP.

CHAP. XV.

A

The year of the
World, 3917,
before Christ's
Nativity,
57.

Antipater continueth to acquire great reputation in the Egyptian War. Cæsar cometh to Syria, establisheth Hircanus in the High-Priesthood, and conferreth great honours upon Antipater, notwithstanding Antigonus Aristobolus's sons complaints.

When he was come to a place called *Delta*, he fought with the Enemies in a place which is called the *Camp of the Jews*: in which battel, *Mithridates* led the right Wing, and *Antipater* the left. Being hotly engaged, the Wing that *Mithridates* commanded, began to give ground, and was like to have been utterly routed, had not *Antipater* (running with his Soldiers along the River side) obtained the upper hand of his Enemies, by putting the Egyptians that were Conquerors to flight, and restored *Mithridates*. And pursued them to far, that he got their Camp, and called *Mithridates* to take part of the prey that he had recover'd from the fugitive Enemy. *Mithridates* lost 800 of his men in this battel, but *Antipater* lost but 50. *Mithridates* wrote hereof unto Cæsar, and shew'd him that *Antipater* was the cause of the victory, and of their preservation: so that Cæsar ever afterward highly commended him, and in all his War made use of *Antipater* in his most dangerous attempts, so that *Antipater* was grievously wounded in divers fights, and behav'd himself bravely.

Now after that the War was finish'd, Cæsar came by Sea into Syria, and bestowed great honours as well on *Hircanus*, to whom he confirmed the High-Priesthood, as on *Antipater*, whom he made a free Citizen of Rome, and granted him all other privileges belonging thereunto. Divers report that *Hircanus* himself was in this War, and that he came into Egypt, which *Strabo* the Cappadocian affirmeth, speaking after this manner, by the authority of *Afinius*: after that *Mithridates* had entred Egypt, with *Hircanus* the High-Priest of the Jews. The same *Strabo* in another place speaketh thus by the authority of *Hippocrates*, that *Mithridates* went alone, and that *Antipater* was sent for into Ascalon, where he prepared 3000 Soldiers, because he was Governor of Judea, and encouraged the rest of the Governors; and *Hircanus* the High-Priest also had a part in this War. Thus far *Strabo*. At that time came *Antigonus*, *Aristobolus*'s son, to Cæsar, lamenting his father, who had been poysoned in his service, and how his brother had his head struck off by *Scipio*, beseeching him to have compassion of him, being thrust out of his Kingdom. He accused *Hircanus* and *Antipater* also, for their tyrannical and violent government over their Nation, and injuries offered to himself. *Antipater* being at that time present, answered for himself to those points wherein he was accused; declaring, that *Antigonus* and his friends were seditious and seditious men, as for himself how much he had done, and how many exploits he had executed in the late War, whereof Cæsar himself was a witness. Moreover, he avowed that *Aristobolus* had been justly led twice into captivity to Rome, for that he had been always an Enemy, and no wayes well affectioned towards the Romans. And as for his brother, who was beheaded by *Scipio*, he averred that he was justly punished by him for his Robberies, and not injuriously and outrageously, as he pretended. After that *Antipater* had spoken to this effect, Cæsar declared *Hircanus* High-Priest, and gave *Antipater* any government whatsoever he liked best: who, according to his choice, was appointed Governor of Judea.

CHAP. XVI.

Cæsar giveth leave to *Hircanus* to rebuild the walls of Jerusalem. Honours conferred on *Hircanus* by the Republick of Athens. *Antipater* causeth the rebuilding the walls of Jerusalem.

Moreover, Cæsar permitted *Hircanus* to repair the Walls of Jerusalem (according to his humble suit.) For after that Pompey had beaten them down, they lay levelled with the earth; and he commanded the Consuls at Rome, that his Decree should be Registered in the Capitol, in these words following.

Valerius the son of Lucius the Pretor, hath related to the Senate (Assembled in the Temple of Concord the 13 day of December) in the presence of L. Caponius, the son of Lucius, and Caius Papyrius Quirinus; the requests made by Alexander the son of Jason, Numenius the son of Antiochus, and Alexander the son of Dorotheus, Ambassadors in the behalf of the Jews, Men of good Repute, and our Allies, and proposed by them for renewing the ancient favors they have received from the Romans; and in testimony of the alliance, have brought us a vial and buckler of gold of 50000 Crowns price; requiring our Letters might be given them, addressed to the free Cities and the Kings our Confederates, to grant them passage through the Countries and

Hand Ports with all security, and without any offence: And we have thought good to make friendship and alliance with them, and to grant them all that which they require in accepting the buckler brought by them. This happened in the time that *Hircanus* was High-Priest and Prince, and in the ninth year of his Priesthood, in the month of July.

Hircanus was in like sort honour'd by the people of Athens, for many favors that they received at his hands. They sent him also a Decree, which they ratified in his behalf, the tenor whereof eneth:

The year wherein Dionysius the son of Alcibiades was Governor, and Priest, in the month of July; and on the 20 day, this Arrest or Decree of the Athenians, was deliver'd to the Governor by the Pretor Agathocles. Eucles the son of Menander the Alimantus, hath written in the 11 of March in the general Assembly, and plac'd it in the Theatre, and the suffragans were gathered by Dorotheus the High-Priest, with the chief assistants of the people. Dionysius the son of Dionysius published the same: Since that *Hircanus* the son of Alexander, the High-Priest and Prince of the Jews, continued his good affection towards all the people, and in especial towards every Citizen of Athens, and hath shew'd them many friendship, receiving with all humanity those Athenians that come unto him, whether they resort thither as Ambassadors, or for any other particular occasion whatsoever, and sendeth them back after they have provided them of safe conduct, whereof we have heretofore had testimony by the report of Theodorus the son of Theodorus Simeus; who hath made recital unto the people of his worthiness, and of the will he hath to do us all the good that is possible. We have thought good to honour him, by sending him a crown of gold in testimony of his courtship, according to our custom: and law; and by erecting a brazen statue unto him in the Temple of Demus, and the Graces: Our will is also, that this be proclaimed by a Herald in the Theatre, during the Bacchanals, when the new Tragedies are play'd. Likewise in the solemnities Panathean and Eleusynian, and at the publick Exercises: We will also that the Governors provide, that all that which we have advis'd for the honour, favour, affection and good will towards this man, as he hath well deserved, be diligently performed, so the end that thereby it may appear how our Nation rewardeth, and entertains such men that are virtuous; and to the intent, that the honour we impart unto him, may encourage others to be the better affectioned towards us. It is likewise decreed, that amongst all the Athenians there be certain Ambassadors chosen, who shall bear this Decree unto him, and exhort him to do whatsoever is profitable for our common good, seeing himself so much honour'd by us. Let this suffice to express the honours bestow'd on *Hircanus* by the People of Rome; and the Citizens of Athens.

After that Cæsar had given order for the affairs of Syria, he returned back by Sea, *Hircanus* and *Antipater* had accompanied Cæsar out of Syria, he returned into Judea, *Hircanus* first, and suddenly built up the Walls of Jerusalem, which Pompey had beaten down; and in riding a Circuit about the Countrey, he pacified the troubles not only by threatnings, but by good advice also, which he gave every one to live in peace; assuring them, that if *Antipater* submitted themselves to *Hircanus* their Prince, they should live happily, and enjoy their possessions without any trouble: and that if they hoped to advance themselves by any new commotion in Syria, (supposing by that means to benefit themselves) they should feel, that instead of a Governor, they had a Master; and instead of a King, they should find *Hircanus* a Tyrant; and instead of the Romans and Cæsar to be their Governors, they should find them to be their most hateful Enemies: for they would not suffer, that any thing should be altered that they had established. By these, and such like admonitions, he kept and continued all the Countrey in peace.

CHAP.

CHAP. XVII.

A

Antipater gaineth great repute by his virtues. His eldest son, Phasaelus, is made Governor of Jerusalem; and Herod, his second son, is made Governor of Galilee. Herod causeth to be executed several Robbers. Some great men jealousie against Antipater and his children, They made Hircanus accuse Herod for those that he had put to death. He compareth in judgment, and then retireth. He cometh to besiege Jerusalem, which he had taken, if Antipater and Phasaelus had not hindered him. Hircanus reneweth his alliance with the Romans. The testimony of the Romans esteem and affection for Hircanus and the Jews. Caesar is bether'd in the Capitol by Cassius and Brutus.

Antipater marcheth Phasaelus Governor in Jerusalem and Herod in Galilee.

Herod executeth Ezechias and his followers for robberies. Sextus Caesar Governor of Syria.

The form of Phasaelus's government.

Antipater, notwithstanding his high authority, was always faithful to Hircanus.

Antipater winneth the Romans hearts by Hircanus's money, and disweth the Jews into hatred. The Jews accuse Antipater and Herod before Hircanus.

Herod called in question appeareth with a great train.

Sextus Caesar winneth to discharge Herod.

Antipater perceiving that Hircanus was slow and idle, he declared and appointed Phasaelus, his eldest son, Governor over Jerusalem, and the Countrey thereabout: As for Herod (who was very young, for he was not at that time above 15 years old) he committed Galilee unto his charge; who, although young in years, yet he was ripe in courage and conduct, which he witnessed in apprehending Ezechias, who was the chief of those Thieves; who ranged over all Syria; he put him to death, with divers of his Complices, which act of his got him esteem and credit among the Syrians: for by that means he freed their Countrey of those Robbers, according as they desired. He was therefore praised thorow the Villages and Cities for this adion, as he that had given them peace, and assured possession of their Estates. For this cause he was made known to Sextus Caesar, who was Uncle to Caesar the Great. Furthermore, his brother Phasaelus was encouraged to follow his noble adions, and enforced himself to obtain no less reputation than he had; for which cause, he strove to get the good will of the common People in Jerusalem, and govern'd the City with such discretion, that he acted all things to every mans content, and abused not his power to any private mans injury: which was the cause that Antipater was honour'd by the whole Nation, with no less respect than if he had been their only Lord and Sovereign. Yet did not this eminency of estate so far distract him, that he forgot the love and duty he ought to Hircanus (as in such like occasions it oftentimes falleth out) notwithstanding divers of the greatest amongst the Jews (seeing Antipater and his sons so highly advanced both by the publick favor of the whole Nation, as also by the Revenues that they drew both out of Jewry, as also by the employment of Hircanus's money) were grievously incensed against them. For Antipater had made friendship with the Emperors of Rome, and having persuaded Hircanus to lend them money, he had appropriated the same unto himself, sending it not in Hircanus's name, but in his own; which though Hircanus knew, yet he was not moved therewith, but rather well contented. But that which most of all terrified the Princes of the Jews, was to behold the violent and audacious nature of Herod, who govern'd after a tyrannical manner: For this cause they address'd themselves to Hircanus, and accus'd Antipater openly. How long (said they) will you dissemble, and wink at those things that are daily practis'd? See you not that Antipater and his sons, possess, in effect, the Royal Power and Authority of the Kingdom, and that you have only the name? Assure your self that you are not out of danger, in committing thus both your self and your Kingdom. For Antipater and his sons are not now your Substitutes, neither intend they your profits, nor your Countries good (whatsoever your opinion is of them) they are publickly acknowledg'd Lords and Masters. For Herod (Antipater's son) hath already put Ezechias and his Confederates to death, and thereby transgressed our Laws, which forbid to take away any mans life (how wicked soever he be) except he be first of all condemn'd to death by the Council: and notwithstanding this, he hath been so bold, as to do justice without your authority. When Hircanus heard this, he grew angry (for their mothers, whom Herod had slain, had incensed him by their continual Exclamations in the Temple, exhorting the King and People to call Herod to account before the Council, of that which he had done.) So that Hircanus moved by these Women, called Herod to answer unto those accusations which were objected against him. Who made his appearance, forewarned by his father not to present himself after the manner of a private person, but well attended and accompanied to withstand all inconveniencies. After he had taken order for the affairs in Galilee (according as he thought fit) and that he himself was sufficiently accompanied to make his Voyage, with such a Guard as neither might terrifie Hircanus with number, nor leave himself unsecured in danger, he resorted to Jerusalem. Moreover, Sextus Caesar, Governor of Syria, wrote unto Hircanus to absolve him, adding threats to his persuasions, if so he should perform the contrary; which gave Hircanus occasion to deliver Herod in despite of the Council: the rather also, for that he loved him as intirely as his son. Therefore when Herod presented himself before the Council

With his retinue, all of them were astonish'd, and none of those that accus'd him in his absence, durst open their mouths to speak one word, but all of them kept silence, not knowing what do. Now whilst they stood upon these terms, a certain man, called Samaeus, who was of upright dealing, and for this cause was not daunted, arose and spake to this purpose, Dread King, and you honourable assistants, I could never yet remember, that ever any man which was called in question to defend his cause before us, hath appeared in this equipage; and I suppose that none of you can say, that the like hath ever happened: but whosoever cometh into this place to receive judgment, he presented himself with humility and fear, with a countenance prepared to implore mercy, having his hair long, and his garment black: but this gallant Herod, accus'd of murder (and this for occasion call'd before us) who could imagine that he should appear before us in a purple robe, having his hairs trimmed; and besides that, a guard of armed men about him? with an intent that if we condemn him, according to Law, he may put us to death without Law, that after he hath violated all right, he may escape and save himself. But I blame not Herod in this adion, for that he hath a more inward regard of his particular profit, than of the Law: but I accuse both you the King, who have given him such assurance. Know therefore, that there is a sovereign God, that will one day punish both you and the King, and him whom you will deliver by his the Kings means. And to tell it out as he had said: For as soon as Herod had obtained the Kingdom, he put all those of the council to death, and Hircanus himself likewise, fight, and appointed Samaeus was exempted: for he esteemed him mightily, because of his wisdom and justice, and because when the City was besieged by Herod and Sosius, Samaeus perswaded the people to receive Herod, telling them, that by reason of their sins and offences, they could not escape from him; whereof we will speak in time and place. Hircanus perceiving that the Judges were inclined to condemn Herod, deferred the sentence till the next day, and sent secretly unto Herod, counselling him to flee out of the City, assuring him, that there was no other means to save his life. Thus he posted to Damascus (as if he had fled from the Kings presence) and presenting himself before Sextus Caesar, after he had assured his person, he resolved with himself, that if the council should call him once more to answer, he would not obey them. But after his departure the council was displeased with Hircanus, and endeavoured to perswade him, that all these things tended to his destruction: which he perceived, yet knew not what to do, he was so negligent and void of foresight. When Sextus had made Herod Governor of Caelephrya (which estate he hold unto him for ready money) Hircanus was afraid left Herod should make War against him: neither passed there long time before the effect grew answerable to his fear. For Herod march'd forth against him, with a great Army, supposing himself to be much wronged by the assignation he had sent him, and in that he was humbled to give a reason of his actions before the council. But his father Antipater, and his brother Phasaelus came forth against him, to hinder his approach towards Jerusalem, striving to appease his fury, and counselling him not to attempt any thing by way of actions; but that contenting himself that he had threatened and affrighted Hircanus, he should not attempt anything further against him, who had raised him to that high degree. They told him also, that it became him not only to remember that he was cited to answer, but that he was absolved also, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the balance of War, and that the issues of battels are uncertain, and for that cause he ought not to expect the victory, if he made War against the King who was his familiar, and from whom he had received far more kindness, and no displeasure: who though he made some appearance and shadow of severity, touching the accusation intended against him, yet notwithstanding, it proceeded not so much from him, as from his evil counsellors. Herod in some sort pacified by these persuasions, obeyed his father, supposing that it sufficed him, in regard of his future hopes, that he had given the people to large a testimony of his power. This was the state of the Jews at that time, But Caesar arriving at Rome, prepared himself to set sail towards the Affrick, with an intent to make War against Scipio and Cato. Hircanus sent Embassadors to him, beseeching him to confirm the amity and alliance that he had with him. But now I think it very convenient to declare all the Prerogatives and alliances that the Romans and their Emperors made with those of our Nation, to the end that all other people might know, that the Kings of Asia and Europe have been well affected towards us, and have made great account of our valor and fidelity. And although divers men ill affected towards us, believe not that which the Macedonians and Persians have written of us, because the same matters are not extant in all places, neither set down in publick writings, but only amongst our selves and some Barbarians; yet it is manifest that they cannot contradict the declarations made by the Romans which are manifestly affixed in publick places in Cities; as likewise at this present they are engraven in the Capitol in brazen pillars. Julius Caesar in like manner in a brazen pillar erected by him, hath declared

The year of the World, 3924. In Julius Caesar's Nativity.

Sentence of the Judges foretelleth Hircanus and his counsellors of their imminent death by Herod's means.

Herod's honour and Samaeus's death by him.

Antipater's death by Herod's order.

Herod's march against Hircanus with a great Army, and is dissatisfied from War by his father Antipater, and his brother Phasaelus.

Hellio by R. of Jewry, chap. 10. Hircanus's Embassadors to Caesar.

The Jews much honoured by the Kings of Europe and Asia. Julius Caesar testifies in a brazen Pillar, that the Jews were free citizens of Alexandria. Decree as touching the honours, immunities and privileges granted to the Jews.

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The year of the
World, 3923.
before Christ's
Nativity,
24.

red unto the Jews that inhabited Alexandria, that they were free Citizens therein, A
and to the intent that these things may more manifestly appear, I will propose the
decrees of the Senate, and of Julius Caesar, made in the favor of Hircanus and our
Nation.

Caius Julius Caesar Emperor, High-Priest, Dictator the second Time, To the Governors,
Senate, and People of the Sidonians, Health: If you are well, we are in
health, both our selves and our Army.

I have sent you the copy of an inscription, registred in favor of Hircanus, Alexan-
ders son, High-Priest, and Prince of the Jews, to the end it may be placed among public
monuments: and my will is, that it be engraven in a table of brass, both in Greek and La-
tine letters; the Tenor whereof is this that followeth: Because Hircanus, Alexanders son,
the Jew, both at this present, as also heretofore, as well in Peace as in War, hath expressed
his fidelity towards us and our estate, as divers Commanders of our Armies yield testimony
of him, and for that in our last Alexandrine War, he seconded us in the battel with Fif-
teen hundred Men; and having been sent by us to Mithridates, hath surmounted all those
of his Company in valor. For these causes my will is, That Hircanus, Alexanders son and
his successors, be Princes of the Jews: and further, that they continue always in the High-
Priesthood, according to the ordinance and customs of their Country: and that both he and
his children be our associates; and be enrolled likewise, as our chiefest friends: and all
that which appertaineth to the Priesthood, according to the ordinances of the Jews, be at-
tributed to him and his, and if there happen any difference touching the discipline of the
Jews, our pleasure is, that it be determined by him. And as for the munitions of War,
and the money to be levied for the entertainment of souldiers, we think it not fit that they should
be charged. The Decrees made and granted by Caius Caesar being Consul, are these:

That the sons of Hircanus be Princes over the Nation of the Jews, and enjoy the places
granted unto them. That the High-Priest and Prince of the Jews give favor and aid unto
those that are offended. That Ambassadors be sent to Hircanus, the son of Alexander,
High-Priest of the Jews, to treat of amity and association with us. That a brazen table be
erected in the Capitol: and likewise at Sidon, at Tyre, and at Acalcon in the Temples, where-
in shall be engraven the Contents hereof, in Roman and Greek letters, to the end, that all
the Treasurers that are in the Cities, and all other Magistrates may by this our Decree understand,
that they are our friends, and that their Ambassadors be entertained with kindness and pre-
sents, and that these Edicts be sent into all places.

Caius Caesar Emperor, Dictator, Consul, for the good of the Senate and people of Rome,
hath granted to the honor, virtue, and humanity of Hircanus the son of Alexander, that
both he and his children shall be High-Priests in Jerusalem, and of the whole Nation ac-
cording to the Rites and Customs whereby their ancestors have enjoyed the Priesthood.

Caius Caesar, Consul the fifth time, hath ordained that they shall inhabit Jerusalem, and
build again the Walls of the City; and that Hircanus (Alexanders son, the High-Priest and
Prince of the Jews) shall govern as he thinks fit, and that every second year of their tri-
bute, there be a part deducted out of the rent they owe, and that they be exempt from all
other impositions and tributes.

Caius Caesar, twice Emperor, hath ordained, that the Jews shall contribute every year
for their Cities, except Joppa; be acquiteth them also every seventh year (which they call
the year of the rest) because that therein, they neither reap nor sow, neither gather the fruit
of Trees. His further pleasure is, that every second year, they bring their Tributes unto
Sidon, which shall be the fourth part of that which shall be sown, and besides this, that they
pay the tenth to Hircanus and his sons, which they have paid unto their Predecessors unto
this day. Commanding that no man, whether he be Governor, Captain, or Ambassador, or
any other whatsoever be, levy souldiers within the Country of Judaea, or draw any there-
hence: neither exact any money, whether it be for Garrisons in Winter, or for any other
cause, but that the Jews be exempt from all troubles in all places, and enjoy all that which
they have had, bought, and possessed. It is our pleasure also, that the City of Joppa be un-
der their government (which they have ever enjoyed since the beginning of their league with
the Romans.) We further grant, that Hircanus, Alexanders son and his children, receive
the tribute of that City (as well by them that till the land, as by the gates, entries, and cus-
toms of merchandizes that are transported unto Sidon) Twenty thousand, six hundred sex-
ty and five bushels every year, exempting the seventh year, which is called the year of
rest, wherein they neither labour nor gather any fruit of the Trees. It is the Senates plea-
sure also, that Hircanus and the Jews have those Villages which are in the great champain, G
which be and his predecessors have possessed, and that with the like interests that they held them
before this; and that the same customs continue therein, whereby they held and governed
them.

H them. Their will is likewise, That the same Laws which have from the beginning been re-
spectively observed between the Jews, and their High-Priests, be continued, and whatsoever
benefits were granted them, by consent of the Senate and People of Rome. Moreover it shall
be lawful for those of Lydda, to use the same Rites and Priviledges also. And as touching
the domains, places, and habitations that have appertained to the Kings of Syria and Phoeni-
cia, by the gift made unto them at such time as they were allied to the Romans: the Senate
(I say) ordaineth, That Hircanus the High-Priest and Prince of the Jews possess the same.
It is lawful also for Hircanus and his sons, and their Ambassadors sent by them, to behold
the tilings and gladiators, and to sit among the Senators, and that at all times, wherein they
shall require to be brought into the Senate by the Dictator, or by the Master of the Horse, they
I may have free entrance; and that within ten days at the most they receive their answer, if
there be any Decree ratified by the Senate.

Caius Caesar, Emperor, the fourth time Consul, and the fifth time Dictator for the term
of life, hath ratified these things, as touching Hircanus the son of Alexander, the High-
Priest and Prince of the Jews: Because that the Generals, my Predecessors, have witnessed
as well in the Provinces, as before the Senate and People of Rome, both of the good deserts
of Hircanus High-Priest and Prince of the Jews, and that Nation also, towards us and
our state; and whereas both the Senate and People of Rome have gratified them for the
same: we think it convenient also to have the same recorded, and to give order, that Hircanus
and his sons may be remunerated by the Senate, and People of Rome, according to the me-
asure of their loyalties and good deserts.

Julius Caius Caesar, Roman Consul, To the Governors, Senate and People of Patras
Health: The Jews are come unto us to Delos, with some of the Colonies of their Country-
men, in the presence of your Ambassadors. And assure us of a Decree made by you, whereby you
forbid them the practice and ancient use of their sacrifices and oblations: I think it not fit
that you make any such Decrees against our friends, and associates; neither that you forbid
them to live according to their fashions and customs; or to employ their purses together in
supplying their feasts and sacrifices; since in Rome it self they are not interdicted or for-
bidden to perform the same. For at such time as Caius Caesar Consul, had prohibited by
Edict, That in celebrating the Bacchanals, no one should dance about the City; yet were the
Jews alone exempted from this inhibition: and neither have they been prohibited to contribute,
neither to banquet together. My self also in like case, in the defence I have made to forbid
all other societies, have excepted the Jews therein, and have given them leave to assemble and
demean themselves according to the customs, ceremonies, and ordinances of their Country:
If therefore you have made any such Decrees against our friends and associates, you shall do
well to disannul them, by reason of the virtue of the Jews, and the forwardness they have pro-
fessed in performance of our service.

After Caius Caesar's death, the Consuls, Marcus Antonius, and Publius Dolabella,
assembled the Senate, and having brought in Hircanus's Ambassadors, they declared their re-
quest, and contracted amity with them: The Senate likewise ordained, that each thing should
be granted them that they required, And Dolabella having received Hircanus's Letters, sent
them throughout all Asia, to Ephesus (which is the Metropolitan City of Asia) in these
terms: [The General or Emperor Dolabella, the Senate, and People of Ephesus, Health: The
General Dolabella to the Princes, Senate, and People of Ephesus, Health: The
honor conferred on those Generals who had obtained some great Victory.] Alexander the son of
Theodore, Ambassador to Hircanus, the High-Priest and Prince of the Jews, hath given us to
understand, that his Subjects cannot go to War, because it is not lawful for them to bear
Arms, nor travel on the Sabbath day; as also for that they may not seek for their vi-
duals and other necessities on that day, according to the custom of their Country: for this
cause I grant them exemption from the War, as my Predecessors have done; permitting them
N to use the ceremonies and rites of their Country, assembling themselves to make their obla-
tions and sacrifices, as their laws and customs require, in contributing to the offering of the
sacrifices in the Temple. And my will is, That you write to this effect to every City of the
Province. See here how Dolabella honoured Hircanus when he sent his Ambassadors un-
to him.

Lucius Lentulus Consul, pronounceth that the Jews that are Citizens of Rome, and that Lucius Lucullus
observe and offer the sacrifices of the Jews in Ephesus before the Tribunal, be exempted
from warfare, by reason of their Religion. Given the nineteenth of October. There
are besides these many other Edicts and Ordinances made to this purpose, by the same
Generals, and by the Roman Senate, in favor of Hircanus and our Nation, and some
of other Cities. In like sort there were divers Decrees and writ sent unto the Gover-
nors and Rulers of the Provinces, concerning our Priviledges: all which may be
easily believed by those that shall read our History, with no prejudicate opinion, if
K k 2 they

The year of the
World, 3923.
before Christ's
Nativity, 24.

M. Antonius
and P. Dolabella,
being
Hircanus's
Ambassadors
into the Se-
nate,
Dolabella's
Letter to the
Ephesians.

they consider those that we have here inserted. For we have shewed more expressly and lively testimonies of the friendship that we have had with the Romans, and such as at this day are affixed to Pillars, and engraven in Tables of Brasses on the Capitol; and that hereafter shall remain affixed for ever: For which cause, I have thought it to be a frivolous and unnecessary matter to insert all in this place; and I think that there is not any man of so sinister judgment, that will not believe how much we have been esteemed by the Romans, as they have given testimonies by divers Decrees published in our behalf; neither may any man suppose that we lie, considering the truth of that which we publish.

Thus have we sufficiently declared the amity and league that in time past we have had with the Romans. About this time it came to pass, that the estate of Syria was foretroubled upon the occasion that ensueth: *Cecilius Bassus*, one of Pompey's followers, laid an ambush for *Sextus Caesar*, and slew him, and seizing upon his Army, usurped the Government: Whereby there arose great War near *Apamea*. For *Caesars* Captains marched out against *Cecilius*, with great force both of Foot and Horse, to whom *Antipater* sent his sons with forces to second them (in remembrance of the benefits he had received at *Caesars* hands) supposing it to be an act of justice, that the murderer should be punished for his so heinous offence. Now whereas this War continued a long time, *Marcus* came and succeeded *Sextus*. And *Caesar* was slain by *Cassius* and *Brutus* in the midst of the Senate, after he had commanded three years, and six months, as it is expressed in another place.

CHAP. XVIII.

Cassius cometh from Syria, draweth Seven hundred Talents out of Judæa, Herod gains his favor, Malichus's ingratitude towards Antipater.

After *Caesar's* death, the brand of Civil War began to flame, and the chiefest of Rome made it their business to raise forces. But *Cassius* came into Syria, with an intent to take the Army that was near to *Apamea*: and having raised the siege, he drew both *Bassus* and *Marcus* to be of his faction, and travelling from City to City, he gathered a number of Soldiers, and much warlike provision, and imposed huge Tributes: but especially he afflicted *Jewry*, and exacted of that Countrey Seven hundred Talents of Silver. *Antipater* seeing the State in so great fear and trouble, committing the exaction of a part of this money to his sons: the rest he commanded to be assigned to *Malichus*, who was his Enemy. Herod first of all gathered that which was commanded him in the Countrey of *Galilee*, and for this cause was greatly beloved by *Cassius*: for he being prudent and discreet, thought it no small policy at that time, to win the Romans good will on other mens expences. Under the other Governors the Cities were set to sale, together with their Inhabitants: and amongst them, these four were the chiefest, namely, *Gophna*, *Emans*, *Lydda*, and *Thamna*: for *Cassius* sold the people thereof to them that would give most. Besides, *Cassius* was so much transported with cholera, that he had slain *Malichus* if *Hircanus* had not restrained his fury, by sending him One hundred Talents of his own money by *Antipater*. But as soon as *Cassius* was departed out of the Countrey of *Judæa*, he practised *Antipater's* death, supposing that his cutting off would assure *Hircanus's* state. But *Antipater* was not ignorant of this his resolution; for having an inkling thereof, he got himself on the other side of *Jordan*, and assembled an Army of Soldiers, both *Jews* and *Arabians*. Hereupon, *Malichus* (who was a politick and subtil fellow) denied stoutly that he had intended any Treason, clearing himself with an Oath before *Antipater* and his Children, that he had never any such intent, especially seeing that *Phasaelus* held *Jerusalem*, and Herod had an Army at command. And in the end, perceiving the difficulty wherein he was, he reconciled himself to *Antipater*, and they agreed at that time, that *Marcus* governed *Syria*, who perceiving that *Malichus* began to raise troubles in *Jewry*, resorted thither, and there wanted little but that he had slain him, had not *Antipater* by earnest request obtained his life.

CHAP. XIX.

Cassius and *Marcus* leaving Syria, give Herod the command of the Army which they had raised, promising to establish him King: *Malichus* causeth Antipater to be poisoned; Herod dissembleth with him.

But imprudent *Antipater* saved *Malichus* to his own mischief: For when *Cassius* and *Marcus* had assembled their Army, they committed all the charge into Herod's hands, and made him Governor of *Celestria*, and delivered him great forces, both of Foot

Foot and Horse, and Ships by Sea: They promised him likewise the Kingdom of *Judæa*, after they had finished the War, that was at that time betwixt them, and *Anthony*, and *Caesar* the younger. Whereupon *Malichus* mightily fearing *Antipater's* power, determined to destroy him; and having corrupted *Hircanus's* Butler with Money (with whom both of them celebrated a Feast) he poisoned him, and afterwards assembling many Soldiers about him, he made himself Master of the City. When *Herod* and *Phasaelus* understood the traitorous conspiracy attempted against their Father, they were grievously incensed against *Malichus*. But he denied all, and especial abjured the intent or practice of the murder. Thus died *Antipater* a just and virtuous man, and such an one as dearly loved his Countrey. But *Herod* who was his younger son, immediately resolved to revenge his fathers death, and came forth with an Army against *Malichus*: But *Phasaelus*, who was the elder, resolved to circumvent him by policy, lest he should raise a Civil War. He therefore accepted of *Malichus's* justifications, and made a show that he supposed that he had in no manner contrived *Antipater's* death, and onely minded his Fathers Monument and Funerals. Mean while, *Herod* resorting to *Samaria*, and finding it in a desperate condition, restored the same, and pacified the dissensions that were amongst the Inhabitants. Not long after (by reason of a Feast) he came to *Jerusalem* with his Soldiers. *Malichus* being afraid of his access, perswaded *Hircanus* that he should not permit him to enter into the City: whereunto *Hircanus* condescended, alledging, that amongst the holy People it was not lawful to intermix a Troop of polluted Men. But *Herod* lighted them that brought him this news, and notwithstanding his command, entered the City by night: whereat *Malichus* was much amazed. Whereupon, according to his ordinary dissimulation, he openly wept and bewailed the death of *Antipater* his especial friend; but under-hand he prepared a guard for his own safety. Notwithstanding it was thought fit by *Herod's* friends, to take no notice of his dissimulation; but to make shew that they were well-affected towards *Malichus*.

CHAP. XX.

Cassius at Herod's entreaty, sends orders to the Commanders of the Roman Troops, to revenge Antipater's death; they slay Malichus, Felix who commands the Roman Garrison in Jerusalem, attacketh Phasaelus, who reduceth him to capitulate.

Herod having assured *Cassius* of *Antipater's* fathers death, he knowing very well of what a wicked man *Malichus* was, wrote back unto *Herod* that he should revenge the death of his father: besides, he sent secret Letters to the Captains that were in *Tyre*, commanding them to aid and assist *Herod* in that just execution which he intended. After that *Cassius* had taken *Laodicea*, and the Inhabitants of the Countrey came together, bringing with them Crowns and Silver to present him, *Herod* expecting that *Malichus* should receive his punishment there, but *Malichus* mistrusting their designs when he was drawing near to *Tyre* in *Phenicia*, he contriv'd a greater enterprize. For whereas his son was an hostage in *Tyre*, he entered the City to draw him thence, and afterwards return into *Judæa*; taking that opportunity by reason of *Cassius's* troubles (who marched to meet with *Anthony*) he resolved to draw the people to an insurrection, and to make himself Lord of the Countrey: but God disappointed his unjust purposes: For *Herod* being a man of a ripe judgment, immediately discovered his intention, and sent one of his servants before, under the notion to prepare a banquet, because he had told him formerly that he would entertaine all his followers: but in effect, he sent him to the Captains, to command them to go out with their Daggers, and to meet *Malichus*; who marching forth, and meeting with him near the shore, he stabbed him. Which act did so much astonish *Hircanus*, that through amaze he grew speechless: and being much moved, he demanded of *Herod's* men how this accident had hapned, and who it was that had killed *Malichus*; which having heard, and how nothing was done without *Cassius's* command: he answered that all was well done, *Malichus* being a wicked Man, and a Traitor to his Countrey. See here how *Malichus* was justly punished for the wickedness he committed against *Antipater*.

When *Cassius* was gone out of *Syria*, there arose a new tumult in *Judæa*: for *Felix*, who was left in *Jerusalem* with an Army, marched forth against *Phasaelus*, and all the people were in arms. For which cause *Herod* speedily repaired to *Fabius*, Governor of *Damasco*, and intending to succor his brother, was prevented by a sickness: so that *Phasaelus* obtaining a victory by his own forces against *Felix*, enclosed him up in a Tower, whence afterwards he dismissed him under composition. Whereupon he grievously rebuked *Hircanus*, that being forgetful of divers good offices which he had received by

by him, he had given aid unto his enemies. For *Malichus*'s brother being at that time *A* revolted, planted Garisons in divers Fortresses, and namely in *Mafada*, which was the strongest of them all. As soon as *Herod* had recovered his health, he drew forth his forces against him, and dispossessed him of divers places that he held, and after suffered him to depart with his life and goods.

CHAP. XXI.

Antigonus, *Aristobolus*'s son, gets an Army; *Herod* overcometh him, and returneth triumphing to Jerusalem. *Hircanus* promiseth him his Grand-daughter *Mariamna*, daughter of *Alexander*, *Aristobolus*'s son.

Ptolomey Menaeus adopted *Antigonus* for being of his near relations. He was also assisted by *Marion*, whom *Cassius* had made Governor of Tyre and tyrannized over Syria, having put Garisons in several places of it, and had taken possession of three places in *Galilee*, which bordered with his Country.

Herod expelled *Antigonus* from his Country, and he was forced to flee into *Parthia*.

Herod married *Mariamna*, *Hircanus*'s daughter, and she was the wife of *Herod*.

Antigonus, *Aristobolus*'s son, got an Army together, and hired *Fabius*, *Ptolomey* Menaeus adopted *Antigonus* for being of his near relations. He was also assisted by *Marion*, whom *Cassius* had made Governor of Tyre and tyrannized over Syria, having put Garisons in several places of it, and had taken possession of three places in *Galilee*, which bordered with his Country. *Herod* also marching forth against him, dispossessed him of them all; and graciously dismissed those Tyrians that had the keeping thereof, bestowing Presents on some of them, for the love he bare unto their City. And that done, he came and encountered with *Antigonus*, and fought him, and overcame him before he had scarcely entred on the marches of *Judea*, and drove him from thence, Being come in triumph to Jerusalem, *Hircanus* and all the People honoured him with Crowns. For *Hircanus* look'd upon him as one of his Family, because he was to marry *Mariamna*, daughter of *Alexander*, son of *Aristobolus*, and of *Alexandra*, *Hircanus*'s daughter: on whom he begat three sons and two daughters. Before her also had he married a Wife of his own Nation, who was called *Doris*, on whom he begat *Antipater* his eldest son.

CHAP. XXII.

After *Cassius*'s defeat near the City of *Philippi*, *Antonius* cometh into Asia; *Herod* obtaineth his friendship by great Presents; *Antonius*'s Edicts in favor of *Hircanus* and of the Jewish Nation.

The Jews corrupted with money, *Hircanus*'s Ambassadors present *Antonius* with a Crown of Gold, and require the captive Jews to be set at liberty.

Antonius and *Cesar* having overcome *Cassius*, near unto the City of *Philippi*; *Cesar* went from thence into France, and *Antonius* into Asia. And being in *Ethiopia*, Ambassadors resorted to him from all parts: Thither also repaired certain principal Men among the Jews, to accuse *Phasaelus* and *Herod*; saying that *Hircanus* had once the name, but he the authority of the Kingdom. But *Antonius* greatly honoured *Herod*, who came unto him, to answer those accusations that they had imposed on him: for which cause, they that were his adversaries could obtain no Audience: for *Herod* had bought that privilege from them with his Money. As soon as *Antonius* was arrived in *Ephesus*, *Hircanus* the High-Priest, and all our Nation presently sent an Ambassador unto him, with a Crown of Gold; requiring him that he would write unto the Provinces, that the Jews whom *Cassius* had taken Prisoners (contrary to the law of Arms) might be set at liberty, and that their Country, which was taken from them in *Cassius*'s time, might be restored. *Antonius* supposing that the demands which the Jews had proposed, were reasonable, wrote back presently to the High-Priest *Hircanus* and the Jews; and sent an Edict also to the Tyrians, to this effect:

Marcus Antonius Emperor, to *Hircanus* High-Priest and Prince of the Jews, Health:

Lysimachus the son of *Pausanias*, and *Joseph* the son of *Menneus*, and *Alexander* the son of *Theodore*, your Ambassadors came unto me to *Ephesus*, and have received the same Embassy which they heretofore brought to Rome, and at this present likewise they have duly and faithfully acquitted themselves of the Embassy which they present in the behalf of you, and your Nation, by giving us to understand what affection you bear towards us: so that I shew you for our friend, since I understand how friendly you have behaved your self towards us, both in words and deeds. For when our adversaries and enemies of the Roman Nation spoiled all the Country of Asia, and without regard of their Oaths, spared neither Cities nor Temples; we have opposed our selves against them, not only for our private respect, but in the quarrel of the Common-weal, to punish the authors of such offences committed against Men, and of such impieties perpetrated against God: for which we sup-

H hope, that the Sun hath in a manner obscured himself, by beholding with unwilling eyes what an bawious offence was committed against *Cæsar*. But we have gotten the upper hand of their impious enterprises, which are fallen upon Macedonia, as on the Country and Air, from whence proceed such detestable designs: and we have likewise cut off the course of their desperate resolution, which made them encounter us near to *Philippi*, a City of Macedonia, where we seized their places fortified by nature, and enclos'd with mountains as if it were with walls, as far as the sea, so that the passage was barred up, as it were with a gate, had not the gods given us way by resisting their unjust exploits, and furthering ours. *Brutus* is likewise compelled to flee to *Philippi*, where being besieged by us, he suffered with his Confort *Cassius*, and since they have been punished as they deserved; we hope for the future to enjoy peace and tranquility, and that Asia shall be delivered from all the miseries of War, and as for your part, you may assure your selves, that both you and your Country, shall have your share in this happiness, because we have so great a kindness for you to lose any opportunity to procure your advantage, and all the body thereof seems to be relieved from a grievous malady, by means of our victory: We have already sent Letters from City to City, to the intent that if any one among you, either captive or free-man, have been sold to the utmost by *Caius Cassius*, or any of that Army, they may be set at liberty. And our will is, that you reap the fruits of all the favors that we and *Dolabella* have granted you; forbidding the Tyrians to molest you, and commanding them to restore all that which they have taken from the Jews, in goods or possessions. As for the Crown which you sent me, I accept of it.

Marcus Antonius Emperor, to the Governors Senate, and People of Tyre, Health: I have been informed in *Ephesus* by *Hircanus*'s Ambassadors (who is High-Priest and Prince of the Jews) that you have seized on their Country, and spoiled the same, when our adversaries held that Province. But as we have undertaken the War for the Empire, and in defence of Justice and Piety, we have punished those ingrateful, disloyal and perfidious persons. Our will is, that you suffer for us to live in peace; and as touching that which you have obtained of our adversaries; our pleasure is, that you restore the same to those that are dispossessed. For none of them had obtained either Province or Army by the consent of the Senate; but had usurped them by force, and afterwards bestowed them on those who have been Ministers of their impieties and injustice. But since they have been punished according to their deserts, we require that our Allies enjoy their own, without any hindrance: and if you hold any places at this present, which belong to *Hircanus* Prince of the Jews (that were seized since the time that *Caius Cassius* by an unjust War invaded our Provinces) restore them unto him, without offering to hinder him from the possession of his own. And if you have, or pretend to have any right in them, when I shall repair to those places, it shall be lawful for you to debate your right, and we will so judge, that our allies shall receive no wrong.

Marcus Antonius Emperor, to the Governors, Senate, and People of Tyre, Health: I have sent you my Edict, my pleasure is that you carefully consider it, and that you register it among your publick Records, in Roman and Greek letters, and set it up in Writing in an open place, to the end that it may be read by all Men.

Marcus Antonius Emperor and *Trinmo*, in the presence of the Tyrians assembled for their publick affairs, hath declared, That *Caius Cassius* during the troubles, by the assistance of his soldiers, hath usurped another mans Province; and hath in like sort spoiled our Allies, and hath ravaged the Nation of the Jews, who are friends to the people of Rome: and for that by our valor, we have repressed his insolence, by our Edicts and judgments we will correct his offences, to the end that all things may be restored to our Allies, and that all whatsoever hath been sold, and appertained to the Jews (whether they be Prisoners or Possessions) be restored to their Masters; to the end that each Man may be at liberty as he was before, and that each mans possession may be restored to his first owner. And my pleasure is, That whosoever disobeyeth this Ordinance, he may be punished accordingly. He wrote to the like effect to the *Sidonians*, *Antiochians*, and *Arabians*; all which we will insert in a convenient place, to testify what account the Romans made of our Nation.

CHAP.

CHAP. XXIII.

A

The year of the
World, 3924.
Before Christ's
Nativity,
411.

The beginning of Antonius's love for Cleopatra; he is very severe to those Jews who came to accuse Herod and Phasaelus. Antigonus, Aristobulus's son contracteth a friendship with the Parthians.

Herod by Rufinus, chap. 11.
Cleopatra cometh into Cilicia to Antiochus.
Herod accuseth by one hundred Jews the death of Antonius.

Antonius maketh Phasaelus and Herod Tetrarchs.

Ten thousand Jews repair to Tyre to accuse Herod who are partly slain, partly wounded, and partly put to flight.

AFTER this Antonius went into Syria, and Cleopatra came forth to meet him near unto *Sidonia*, and entangled him in her love. At that time also, One hundred of the chiefest among the Jews came in Embassage to him to accuse Herod and Phasaelus; they had chosen the most esteemed Orator that might be found. *Messala* likewise undertook the defence of the young men that were accused, and made them answer. *Hircanus* also was there in person, who was already by marriage allied unto them. After that Antonius had heard both the one and the other in the City of *Daphne*, he demanded of *Hircanus*, which of both the parties governed the Common-weal best? who returned him answer, That they who were on Herod's side, were most studious of the publick good. Antonius (who long since had born a good affection towards them, by reason of the ancient hospitality that he had received of their father, during the time *Gabinus* was in *Judea*) established them both Governors of the fourth part, committing to their hands the affairs in *Judea*: and to this effect wrote Letters, and committed fourteen of their enemies to prison; had not Herod interceded for their lives, he had condemned them to death. Notwithstanding this, as soon as they returned from their Embassage, they could not contain themselves in quiet, but resorted once more unto Antonius, to the number of 10000, to the City of *Tyre*, where Antonius (already corrupted by store of money by Herod and his brother, who commanded in that place ordained that the Embassadors of the Jews should be punished, for that they had attempted to make new disturbances, and he confirmed Herod's Government. At that time Herod walking by the Sea side, came unto them, advising both them and *Hircanus* (who at that present was with them) to give over their appeal, lest some misfortune should befall them. Which they not regarding, certain Jews and Inhabitants of that City, all at once ran upon them, killed some of them, and hurt others, and the rest taking their flight towards their Country, ever afterwards contained themselves and lived in quiet, through the fear he had conceived. But when the people ceased not to exclaim and protest against Herod, Antonius was so displeased, that he commanded all those whom he held prisoners to be put to death.

The year after *Pacorus* the Kings son, and *Barzabarnes* a Prince among the Parthians, invaded and seized Syria. About this time *Ptolomey* died, the son of *Mennaeus*; and his son *Lysias* reigned in his stead, who plighted friendship with *Antigonus* the son of *Aristobulus*, who obtained his favor at his hands, by the counsel and sollicitation of a certain Prince of great authority and credit with him.

CHAP. XXIV.

E

Antigonus being assisted by the Parthians, beseegeth Phasaelus and Herod in the Palace of Jerusalem, but in vain. *Hircanus* and Phasaelus are persuaded to repair to Barzabarnes.

Herod by Rufinus, chap. 12.
Antigonus young with the Parthians a great sum of money to be sent him in the Kingdom.
Barzabarnes, a rich Syrian (who offered them his ships that road hard by, to further their flight.) Phasaelus would neither forsake Hircanus, nor leave his Brother Herod in danger, but repairing to Barzabarnes, he told him, that he did him wrong to use these sinister practices against him. For that if he had need of money, he was more likely to receive it at his hands, than from Antigonus; and that it was an intolerable injustice to put Embassadors to death, who came unto him upon his honour, and had no ways offended him. But the Barbarian hearing these things protested, by an Oath, that not one point of that which he had suspected was true; whereupon he presently went to Pacorus.

ANTIGONUS having promised the Parthians to give them One thousand Talents of Silver, and five hundred Women, if so be they would deprive *Hircanus* of the Kingdom, and restore it unto him, and withal, put Herod and his friends to death. The Parthians undertook it, and marched towards *Judea*, though they had not received as yet any of *Antigonus*'s Money. *Pacorus* led his Troops along the Sea-coast, and *Barzabarnes* conducted his more within the Land. The *Tyrians* shut their Gates against *Pacorus*, but the *Sidonians* and *Ptolomaids* received him into their City. He sent a body of Horse into *Jenny*, to discover the estate of the Country, and to give succors to *Antigonus*. The commander of these Horse was the Kings chief Cup-bearer, who was also called *Pacorus*. Certain Jews (inhabiting about the *Carmel*) joined themselves with *Antigonus*, and were prepared with him to invade his Enemies, he conceived some hope that he might by their means reduce a certain part of the Country under his Government, which is called *Drymas*; and other Jews joining with him in the way, persuaded him to press forward as far as *Jerusalem*; where being seconded by others (and his followers already much increased in number) they put themselves in a posture to assault the Kings Palace. The two Brothers, viz. *Phasaelus* and Herod with their follow-

ers

H Followers attacked them in the Market-place, repulsed the Enemy, and drove him into the Temple. Which done, they sent armed men into the houses near adjoining, to guard them; but the people rushing in upon them, and seeing they were destitute of aid, burned both them and the houses wherein they were. But this cruelty of theirs was presently revenged by Herod, who in a skirmish that he had with them, killed a great number of them. And whereas there were daily skirmishes between both parties, the enemies expected until the people (assembled from all parts of the Country) should repair to *Jerusalem*, to celebrate the Feast of *Pentecost*. Which being come, many thousands of men assembled about the Temple, both armed and unarmed, who seized both the Temple and the City, except the Kings house only, which Herod made good with a few Men of War. The Wall thereof *Phasaelus* his Brother defended. Herod with a company of his followers sallied out upon the Enemy, who were planted in the suburbs, and fighting valiantly against them, he put divers thousands of them to flight, whereof some retired into the City; others into the Temple; the rest into a certain Bulwark near at hand. In this battle *Phasaelus* shewed no little valor.

Pacorus Conductor of the Parthians, came into the City with some few Horsemen at *Antigonus*'s request, making shew that he came to appease the sedition; but the scope of his coming was, to obtain the sovereignty for *Antigonus*. After that *Phasaelus* was come out to meet him, and courteously entertained him in his house, *Pacorus* persuaded him to go Ambassador with him to *Barzabarnes*, intending under this pretence to surprize him. He suspecting no treacheries, was easily persuaded, notwithstanding that Herod misliked the course, who knowing the perfidious manner of the Barbarians, exhorted him rather to assail *Pacorus*, and to assault and oppress his Forces, when they were come unto him. Nevertheless, *Hircanus* and *Phasaelus* undertook this Embassage, and *Pacorus* (leaving with Herod Two hundred Horsemen, and Ten of those whom they call Free-men) conducted the Embassadors. Now as soon as they came into *Galilee*, the Governors of the Cities in that Country, came forth armed to meet them: *Barzabarnes* also at the first gave them friendly entertainment, and honoured them with Presents; but shortly after he began to practise treachery. For *Phasaelus* and his attendants were conducted to a lodging that adjoined the Sea; where hearing tidings that *Antigonus* had promised One thousand Talents, and Five hundred Virgins to the Parthians, he began already to suspect the Barbarians. For a certain friend of his had given him an inkling that there were treasons intended against him that very night, and that his lodging was privily beset with a Guard. And surely they had been surprized, had they not expected that the Parthians (who were round about *Jerusalem*) should have seized on Herod, fearing lest he having an inkling of their disaster, should betake himself to flight. This was shortly confirmed to be true by the guards that arrived: For which cause there were some of *Phasaelus*'s friends, who counselled him, that without any more delay, he should betake him to his Horse, and fly from thence: and amongst the rest, *Osinius* was most earnest, who had discovered this plot, by *Saramalla* a rich Syrian (who offered them his ships that road hard by, to further their flight.) *Phasaelus* would neither forsake *Hircanus*, nor leave his Brother Herod in danger, but repairing to *Barzabarnes*, he told him, that he did him wrong to use these sinister practices against him. For that if he had need of money, he was more likely to receive it at his hands, than from *Antigonus*; and that it was an intolerable injustice to put Embassadors to death, who came unto him upon his honour, and had no ways offended him. But the Barbarian hearing these things protested, by an Oath, that not one point of that which he had suspected was true; whereupon he presently went to *Pacorus*.

CHAP. XXV.

Barzabarnes detaineth Phasaelus and *Hircanus* Prisoners; sendeth to Jerusalem to secure Herod, wheretoeby by night, with his Men and his Relations; he is set upon by the way, but getteth always the upper-hand. *Phasaelus* killeth himself. The King of the Arabian's ingratitude towards Herod's; he goeth to Rome.

AS soon as *Barzabarnes* was gone, some of the Parthians took *Hircanus* and *Phasaelus* prisoners, who mightily detested his perjuries. But the Eunuch that was sent unto Herod, had instructions given him to intice him without the City Walls, and afterwards to apprehend him. But Herod was forewarned of this treachery, by certain Messengers (who were sent by *Phasaelus* to give him notice thereof) who being intercepted by the enemy in the way, and Herod getteth notice thereof, he addressed himself to *Pacorus* (and those in greatest authority among the Parthians) who subtilly dissembled, notwithstanding they knew how all things went, telling him, that he should do well to repair with them without the Wall, to go and meet those Messengers, who brought him Letters; who had not as yet been seized by their adversaries, but came to acquaint him that *Phasaelus* was well. But Herod gave them no credit, because he was already otherways

The year of the
World, 3925.
Before Christ's
Nativity,
410.

Pentecost.
Herod lighteth
with his ene-
mies in the
suburbs.

Pacorus Chief-
tain of the
Parthians en-
ters the City,
persuadeth
Phasaelus to
go Ambassador
to Barzabar-
nes.

The Parthians
complot trea-
cheries against
Phasaelus.

Hircanus and
Phasaelus fur-
nish by the
Parthians.

ways advertised of his brothers surprisal, and had also far greater suspicion of the *Parthians*, by the sollicitation of *Hircanus's* daughter, whom he had married. And although the rest made no account of her advertisements, yet *Herod* gave credit unto her, for that she was a most wise woman. Now whilst the *Parthians* were in deliberation what were best to be done (in that it was held no policy to make open assault upon such a man) they deferred the whole matter until the next morning. Whilst thus they were debating of their differences, *Herod*, who rather giving credit to that which he had heard as concerning his brother (and touching the treasons intended against him by the *Parthians*) than to his adversaries; as soon as it was night, concluded to make use of the time, and to make away, without staying any longer amongst those uncertain dangers, which his enemies intended against him. For which cause he fled with those Forces he had with him; and mounting his mother, his sister and his betrothed, whom he was to marry (who was *Alexander's* daughter) the niece of *Arifobulus* and her mother (who was *Hircanus's* daughter (and her younger brother, with all their family and train, he departed into *Idumaea* without suspicion of the enemy. Amongst whom there was not one so hard-hearted, who seeing such a pitiful spectacle, could not be moved to compassion, beholding the mothers drag away their little children, and abandon their Country with tears and complaints: and that which was worse, to leave their friends in bondage, without any hope of comfort or redress.

But *Herod* mastered these misfortunes by his invincible courage, and for that he was a constant man in all fortunes, he exhorted every one of them whom he met in the way, to be of good courage; and not abandon themselves to immeasurable sorrow, for that by such means they might hinder his retreat, on which their sole and secure conservation depended: whereupon they for their part endeavoured themselves to digest their griefs, according to *Herod's* exhortation. Mean-while he hardly refrained from laying violent hands on himself, by reason of the Chariot wherein his mother rode, which overturned, and had almost slain her; yea so much did this casualty terrify him (for fear lest the enemy in pursuit should surprize him during these delays) so that he drew and prepared his sword to kill himself, had not some assistants and followers stepped in to him, and stayed the stroke, beseeching him instantly not to forsake them, and leave them subject to the enemies violence: assuring him, that it was not the part of a valiant man to respect his own private interest, and neglect his friends danger. By these persuasions he was induced to hold his hands, both by reason of the apprehension of these words, which were spoken unto him, as also for that he was overruled by the multitude of those who would not permit his hand to execute his will, so that taking up his mother, and doing her all the service that the time permitted, he followed on his way, and with the speediest and nearest means he could he retired toward the Castle of *Massada*; where in the way, he oftentimes fought against the *Parthians* that charged and pursued him, but he always got the victory. The *Jews* also pursued him during his flight; for scarcely had he travelled sixty furlongs out of the City, but that they assailed him in the high-way: but he put them to flight, and obtained the victory, not like a desperate man, enforced thereunto through necessity, but like a discreet, clear couraged and valiant Soldier. So that in the very place where he obtained the victory against the *Jews* (after he was made King) he builded a most sumptuous Palace, and a City, which he called *Herodium*. Whilst he remained at *Resfa* (a borough of *Idumaea*) *Joseph* his brother came forth to meet him, and to consult with him concerning their present condition, and to know of him what should become of that great multitude that followed him, considering that they had no Soldiers in pay, and the Castle of *Massada*, (whither they intended too fly) was too little to hold all the people: for which cause he sent away many, to the number of Nine thousand, willing them to disperse themselves here and there in the Country of *Idumaea*, and for the better dispatch of their journey, he furnished them with victuals. As for himself, he took with him his most able Soldiers and Friends, and repaired to the Castle of *Massada* (in which place he left the women and their train, to the number of Eight hundred, or thereabouts, and furnishing the place with Corn, Water, and other Provisions necessary, he went unto *Petra*, the chiefest City of *Arabia*. As soon as it was day, the *Parthians* plundered all that *Herod* left in *Jerusalem*; and amongst other things, they spoiled the Palace; but they medled not with *Hircanus's* money, which amounted to some 300 Talents. They left divers other things them behind also that appertained to *Herod*, and especially that which had been transported into *Idumaea* by his providence. Neither were the *Parthians* content with the spoil of the City, but they foraged all the Country round about, and ruined *Marissa* a very rich City.

Thus

H Thus *Antigonus*, brought back into his Country by the King of the *Parthians*, received *Hircanus* and *Phasaelus* that were Prisoners: yet he was vehemently displeased, because the women was escaped, whom according to his promise he intended to have delivered with the money: and fearing lest *Hircanus* through the favor of the people should be re-established in his Kingdom (who then was Prisoner in the custody of the *Parthians*) he cut off both his ears, depriving him by that means from enjoying the Priesthood any more, by reason of that maim, because the Law commanded that they who are in that dignity should be found in all their members. But *Phasaelus* is to be admired for his great courage at that time: for understanding that he must needs die, he was no ways disheartened with death, but that which he esteemed most miserable and dishonourable was, that he must needs die by the hands of his Enemy. Seeing therefore that he could not dispatch himself by other means, (because he was bound and chained) he knockt out his own brains against a stone, and so ended his life (with as great honour as may be imagined in such a desperate estate) depriving his Enemy of that power which he intended to practise in tyrannizing over him at his pleasure: It is said, that the wound being very deep, *Antigonus* sent privily Chirurgeons to cure him; and that under colour of healing him, they should put poyson into the same, where-through he might die. But before *Phasaelus* gave up the ghost, he understood by a certain woman that his brother *Herod* had escaped from his Enemies: for which cause he endured his death with far greater cheerfulness and constancy, seeing that he left behind him such a man as would revenge his death, and punish his Enemies. But *Herod* was no ways discomfited with the greatness of those adversities which invironed him round about, but was the more whetted on to find out new inventions, and to adventure considerable attempts. For he went unto *Malchus* King of the *Arabians* (to whom formerly he had shewed much courtesy) hoping to receive the like of him in this time of his great necessity, and to draw some money from him, either by interest or gift. For being ignorant of his brothers death, he endeavoured to redeem him speedily from his Enemies, by paying his Ransom (which amounted to Three hundred Talents) and for that cause he led with him the son of *Phasaelus*, who was only seven years old, to leave him in pledge amongst the *Arabians* for the sum that was demanded. But certain messengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the *Parthians* had enjoyed him that he should neither receive nor retain *Herod's*. And used this colourable pretence, because he would not pay his debts: and hereunto was perwaded by the advice of the greatest in authority among the *Arabians*, who pretended thereby to make themselves masters of that treasure that *Antipater* had committed to their custody. *Herod* answered them, that he repaired not into their Country to give them cause of any trouble, but only to consult with them about certain matters of great importance touching his own estate, and that afterwards he was resolved to depart, and withdraw himself into Egypt as secretly as might be possible. He returned therefore to a certain Temple, where he had left divers of his followers; and the next day he came to *Rhinocorra*, in which place he heard tidings of his brothers death. But afterwards *Malchus* repented himself of his ingratitude, and speedily sent after *Herod*, but he could not overtake him: for he had gotten far on his way, and was already arrived near to *Pelusium*: where being denied his passage to *Alexandria*, in those ships that were there, he addressed himself to the Magistrates of the place, who highly respected and honoured him, and sent him to the City where *Cleopatra* was; who entertained him kindly: yet notwithstanding the could not persuade him to remain with her. Whereupon he repaired towards *Rome* (notwithstanding the Winter and those grievous troubles that at the very same time afflicted Italy, as it was reported.) Embarking himself therefore to sail into *Pamphilia*, he was tost with a most cruel storm: so that with great danger at last he arrived in *Rhodes*, having been enforced in the tempest to cast into the Sea great part of his goods. There he met with *Sappinus* and *Pholomeus*, two of his endeared friends. He found also the City of *Rhodes* had suffered much misery by *Cassius's* Wars: and although his means were very short, yet he helped them in what he might, and caused their Walls to be repaired, notwithstanding that by so doing he greatly hindered himself. After that, he caused a little Frigate to be built, and embarked himself with his friends to repair into *Italy*, and arrived at *Arundusium*, and from thence went to *Rome*. The first to whom he discovered his misfortunes, was *Marcus Antonius*: to whom he reported all the occurrences in *Judea*: and how his brother *Phasaelus* was taken by the *Parthians*, and slain; and how *Hircanus* was imprisoned with him. The manner also how they had established *Antigonus* King, under promise to give them One thousand Talents, and Five hundred of the fairest Women, whom he intended to chuse out of his own race. Lastly, how he stole away

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away by night, and rescued them; and escaping his Enemies hands, had afterwards endured many miseries. Besides that, his friends were in great danger, and left besieged; for which cause he had sailed by Winter, and despised all dangers, only to seek for assistance at his hands, on whom depended his hope, and last refuge.

CHAP. XXV I

Herod, through Antonius's and Augustus's assistance, is declared King of the Jews, at Rome. Antonius besiegeth Maslada, defended by Joseph, Herod's Brother.

Helio & Rufus, c. 20, 23.
Antonius loved Herod and hated Antigonus.
Cesar Augustus, Herod's friend.

Herod admitted into the Senate, and declared King.

Herod intending the Kingdom for his Wife, brother, ennobles the same himself. Herod ascendeth the Capitol with Antonius and Caesar.

Herod's family besieged by Antigonus in Maslada.

From this number proceed to help Joseph, father of Antigonus.

Antonius hearing of all those alterations that had befallen Herod, had compassion of his misery (bethinking himself of the estate and condition of great men, who are likewise subject to no less casualties) and the rather was he induced to do him good, both in remembrance of the friendship he had with Antipater his father, and also by reason of Herod's promises of certain sums of money, if he were made King by his means, as he had been formerly declared Tetrarch. But that which most moved him heretofore was the hatred which he bare unto Antigonus, whom he accounted to be a malicious man, and an Enemy to the Romans. On the other side, Caesar was well inclined to succor him, both in regard of those Armies which Antipater had brought into Egypt in his fathers service, as also because of the good hospitality and kindness that he had shewed him in all things; and especially to gratifie Antonius, who was well affected towards Herod. Whereupon the Senate being assembled, Maslada and Atratinus brought forth Herod, and after they had praised him, and recited the favors which the Romans had received by his father, and the great affection and good will which he bare to the people of Rome; they accused and declared Antigonus the Romans Enemy, not only for his ancient crimes, but also, that in contempt of the Romans, he had received the Kingdom from the Parthians. Whilst the Senate was sore displeased at the report of these things, Antonius arose, and declared openly before them all, that in furtherance of the Parthian War, it were not amiss that Herod should be made King; which opinion of his was generally allowed, and finally ratified. The principal demonstration of the love and affection which Antonius bare unto Herod, was, that he not only obtained him the Kingdom, beyond all hope, for he never thought that the Romans would grant that dignity unto him, who were wont to reserve that honour to those of the Kings blood; and therefore he intended to have demanded it for his Wife Brother Alexander, and Nephew to Aristobolus by the Fathers side, and to Hircanus by the Mother (which Alexander, Herod afterwards put to death, as shall be declared in time and place) but also for that, within the term of seven dayes, he sent him out of Italy, with the unexpected titles of his felicity.

As soon as the Senate was risen, Antonius and Caesar went forth, leading Herod between them, and being accompanied by the Consuls and other Magistrates, went up into the Capitol to do sacrifice, and to place there this Decree the Senate had made as touching this matter. The first day of Herod's Reign Antonius feasted him; and after this manner he was established King, the hundred and eighty fourth Olympiade, in the year wherein C. Domitius Calvinus twice Consul, and Caius Asinius Pollio were Consuls. Mean while Antigonus besieged those that were in the Castle of Maslada, who were plentifully furnished with all things necessary (except it were water) for which cause Joseph, Herod's Brother, that was within, and Two hundred of his friends, had concluded to fly unto the Arabians: for that they understood that Malchus had repented himself of the fault he had committed against Herod. But whilst they stood upon these terms, God poured down a huge rain on a certain night, that in short time filled their Cisterns, so that they had no more necessity to fly, and from that time forward they took courage, and made a rally upon their Enemies, in which they charged Antigonus's Soldiers after such a manner, sometimes in open field, sometimes by surprisal, that they slew a great number of them. At that time Ventidius, a Roman Captain, was sent into Syria, to drive the Parthians from thence, and after their departure he arrived in Jewry, making show that he would assist Joseph: but in effect all his pretence was to draw money from Antigonus. Being therefore encamped near unto Jerusalem, and having drawn sufficient money from Antigonus, he retired himself with the greater part of his Forces; and to the intent his deceitful dealing might not be discovered, he left Silo with a company of his Soldiers: who likewise was honoured by Antigonus, lest he should be cause of some new trouble, before the Parthians, whose coming he expected should yield him aid.

CHAP.

CHAP. XXVII.

Herod being returned from Rome, raiseth an Army, taketh some places, and besiegeth Jerusalem; but cannot take it; he defeateth the enemy in a great battell; the art he used to draw several of the Jews, who had hid themselves in dens, from Antigonus party; he marched with some troops to find out Antonius who was making war against the Parthians. The five battels that he fought on the way; Joseph Herod's brother is killed in a fight, and Antigonus caused his head to be cut off. The manner how Herod revenged this death; he besiegeth Jerusalem where Sossus joyneth him with a Roman army; during this siege Herod marrieth Mariamna.

After that Herod was come from Italy by Sea to Ptolomais, and that he had assembled a no small number of Soldiers both strangers and his own Country-men, he marched forward against Antigonus, and passed thorough Galilee. Silo and Ventidius also gave him assistance in this action, having received direction by Cellius from Antonius, that they should assist Herod to recover his Country. But Ventidius was employed in appeasing the troubles that were raised in the Cities by the Parthians; and as touching Silo he kept in Judea, having been corrupted by Antigonus. But the further that Herod daily marched into the Country, the more his forces did increase, and all Galilee (except a very few) submitted themselves unto him. Whilst he marched forward towards Maslada, (being moved thereunto, for to relieve his parents that were besieged therein) the City of Joppe would not grant him passage: for the Citizens thereof were his Enemies: so that it behoved him first of all to ruin the same, to the end he might leave no retreat behind him for his Enemy, if he made toward Jerusalem. Upon which occasion Silo laying hold, dislodged his army and made thitherward: whom when the Jews did pursue Herod fallieth out with a small company, and putteth to flight, and saved Silo: who could not resist any longer. Afterwards having seized on Joppe, he halted forwards to deliver his friends that were besieged in Maslada; but part of the inhabitants submitted themselves unto him for the friendship they had born unto his father: and others of them, for the honor that they bear unto him: the rest admitted his government, in acknowledgement of those favors they had received from them both. But the greatest part was moved thereunto by the hope they had conceived of their new elected King, and the confirmation of his Government. Thus by these means was his Army mightily increased.

Whilst thus he marched forward, Antigonus seized on those places that were fitted to lay ambushes in, or to fight at advantages by the way (notwithstanding that by those stratagems he did but small or no hurt at all to his enemy; so that Herod raised the siege, and relieved his friends out of the Castle of Maslada: and after he had taken the Fort of Resfa, he approached Jerusalem, being attended by Silo's Army, and by divers Citizens of the City, who were afraid of his power. And when he had pitched his Camp to the westward of the City, those that kept the watch and guard on that side, shot their Arrows and threw stones against him: divers likewise sallied forth, and fought hand to hand against those that were planted there: For which cause first of all Herod caused a Proclamation to be made round about the Walls, signifying unto them that he resorted thither for the common good of the people, and for the conservation of the City, without intent of revenge or memory of any wrongs that his private Enemies had offered him, promising his most free pardon to all those whosoever had hainously offended him. Hereunto Antigonus made this answer (directing his speech to Silo and the Roman Soldiers) that contrary to all justice they gave the Kingdom to Herod, who was a private man, and an Idumean (that is to say, a half Jew) whereas it hath been a custome to bestow the same on them that are of the line of the Priests. For albeit at that present they were displeased with him, for that he had seized on the Kingdom by the means of the Parthians, and had relolved with themselves to dispossess him; yet that there were divers others of that Royal Race, who might be made Kings according to the law, who have no wayes misdeemed themselves towards the Romans; and moreover there are Priests, who should not be justly and uprightly dealt withall, if they should be deprived of that honor which appertaineth unto them. Whilst they debated the matter after this manner between them, and grew to hot and injurious taunts the one against the other, Antigonus commanded his men to assail those that were near unto the wall: who shooting many Arrows with great courage against them, drove them easily from the Tower they kept.

At that time Silon gave manifest proof that he had been corrupted by money: for he suborned divers of his Soldiers, who cried out that they wanted victuals, and demanded greater pay for their maintenance, and requested that they might be placed in some convenient

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convenient

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Helio & Rufus, c. 20, 23.
Antonius loved Herod and hated Antigonus.
Cesar Augustus, Herod's friend.

Many submit themselves to Herod.

Resfa taken, & Maslada delivered from the siege, after which Herod marches towards Jerusalem.

Herod proclaimed about the walls of Jerusalem that he required thither for the good of the people, and for the common weal. Antigonus upbraided Herod that he is but half a Jew, and of no Kings Race. The enemy repelleth Herod's power from the wall.

convenient garrisons to winter in, for that the places round about the City were desolate because all necessities for maintenance of life had been taken away and wasted by Antigonus Soldiers. Thus was the whole Army difcomposed; so that each of them prepared themselves to dislodge. But Herod importuned and cried out upon the Captains and Soldiers that were under Silon's charge, telling them that it concerned them not to abandon him whom *Cæsar*, *Antony* and the *Senate of Rome*, had sent thither: That for his own part he would give order that they should have abundance of whatsoever they demanded; and immediately after he deprived *Silon* of all colour and pretext of flight, for he caused an incredible quantity of victuals to be brought them; and commanded his friends that inhabited the confines of *Samaria*, to bring them Corn, Wine, Oyl, Cattel, and all other such provision from *Jericho*, to the end that from that time forward the Souldiers might want nothing. Antigonus was not ignorant thereof, so that he presently sent men thorowout the Country, to intercept and surprize the purveyors and victualars. Who following Antigonus command, assembled a great number of Soldiers near unto *Jericho*, and encamping in the mountains, espied and watched those that brought the victuals. Mean-while Herod lay still, but took with him ten companies, five of *Roman* Soldiers, and five of the *Jews*, with home he intermixed some forrain Soldiers, with some few horsemen, and came to *Jericho*, where being arrived, he seized on the Town, which was abandoned by the inhabitants, of whom five hundred with their Wives and Children were retired into the top of the mountains, whom he took, and afterwards set at liberty: but the *Roman* Soldiers, entering into their houses, and finding them full of all sorts of moveables, they plundered them. And the King having left a Garrison in *Jericho*, dismissed the *Roman* Army to go and winter in the Countries lately surrendered unto him; namely, in *Idumea*, *Galilee*, and *Samaria*. Antigonus also purchased his favour at *Silon*'s hands by store of bribes, that part of his Army was lodged in *Lydda*, all which he did to currie favour with *Antony*.

Whilest thus the *Romans* lived in all abundance and bare no Arms; Herod would not be idle, but sent his brother *Joseph* in *Idumea*, with a thousand foot, and four hundred horse; and himself resorted to *Samaria*, where his mother and his other parents kept, who were removed out of *Massada*. After this he went into *Galilee* to surprize certain Castles which were held by Antigonus Garrisons, and being arrived at *Sephoris* (during a great snow) after that Antigonus Garrisons were gone out of the foresaid Castles, he found a great abundance of all sorts of necessary provision, And there having notice of certain thieves, who inhabited in Caves, he sent a troop of horse, with three companies of foot, against them: whom he commanded to punish those robbers the place where they lay, was not far from a borough called *Arbela*: and fourty dayes after, he himself with all his Army marched thither, where the enemies charged him fiercely that the left wing of his Squadabn retreated; but he coming on with his main battel, put them to flight, who were already almost masters of the field, and made those of his followers that fled, face about and to pursue their enemies as far as the flood *Jordan*: who fled some one way and some another; so that he drew all *Galilee* under his subjection, except those that lurked in the Caves. He distributed money also amongst his Soldiers, and gave each Soldier an hundred and fifty drachmes, and far more unto their officers, and afterwards sent them to winter in Garrisons near at hand.

About this time *Silon* and his Captains, who had passed the Winter in the said Garrisons, came unto him Antigonus would do more furnish them with victuals: for he gave them maintenance for no more time then a month, commanding those that dwelt round about them, to spoil the Country, and afterwards to retire themselves into the mountains, to the end that the *Romans* might be destitute of necessary maintenance, and by that means might be confumed with famine. Herod gave *Pheroras* his youngest brother the charge of that provision, commanding him to inclose the fort of *Alexandria* with a wall; who speedily brought to pass that the Soldiers had all sorts of necessities at command: re-edified also the fort of *Alexandria* which had been laid desolate. About that time *Antony* was in *Hibene*, and *Ventidius* was in *Syria*, who having sent for *Silon* to accompany him against the *Parthians*, did first of all charge him to assist Herod in that War: and afterwards to excite the provincial confederates to further his War. But Herod dismissing *Silon* and his company to follow their destinated Wars with *Ventidius*, did in his own person lead out his Soldiers against those thieves that lived in dens. These Caves were situate in the most highest and inaccessible Mountains; impregnable through narrow paths environed with sharp Rocks, wherein the robbers inhabited secretly, with all their families. King Herod caused a certain number of Coffers to be made fast to iron Chains, which he caused to be let down by an Engine from the top

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Silon suborned some of his Soldiers, to take an occasion to depart from Josephus.
Herod procured the army with victuals and abundant munition.
Antigonus sends out soldiers to surprize Herod's victualers.

The Romans sent to their Garrisons to winter.

Robbers.

Herod fought with his enemies in Galilee, and overcometh them, and bringeth all Galilee under his subjection.

Antigonus re-futeth the victory of the Roman army.

Ventius' march for Silon to War against the Parthians.

He hill to ascend the same from beneath, neither from above to creep downward against them.) These Coffers were filled with Soldiers, armed with great Hooks to draw these thieves unto them, and to break their necks headlong from the height to the bottom. But the use of these Coffers was dangerous, for it was necessary to let them down an infinite depth into the caves, especially for that the thieves had necessary provision among them notwithstanding when they had gotten down none of the. The thieves durst peep out of the mouths of their Caves, but fear constrained them to hold themselves quiet. But a certain Souldier having girt his Sword by his side, and taken hold of the chain with both his hands whereto the Coffer was fastned, and down as far as the entry of the Caves, and being displeased that none came out, he shor divers Arrows at those that were within, and wounded them; and after that, with his hook he drew those unto him who resisted, and tumbled them down headlong from the steep Rock: which done, he rushed in upon those that were within the Cave, and slew many of them, and afterwards returned and rested himself in his Coffer. Divers hearing the groans of those that were wounded; were surprized with fear and dispair of their life; but the nights approach was the cause that the matter was not fully accomplished, and many of them getting notice of the Kings free pardon by a Herald, submitted themselves. The next day they renewed and continued the same manner of fight, and divers went out of their Coffers to fight at the entrances of the Caves throwing in fire, which there being much fuel in the Caves, did great execution. Within these Caves there was a certain old man apprehended, with his wife and seven Sons: who being desired by them that he would suffer them to go and submit themselves to their enemies, took up the entry of the cave, and as his Sons advanced to get out he slew them all, and after them his Wife; and at last, when he had cast their dead bodies down the Rocks, he threw himself down headlong after them, preferring death to slavery. Yet before his death he reviled Herod bitterly, and upbraided him with his ignoble extraction: and although Herod (who saw all that which had happened) stretched out his hand unto him for pardon, yet he would not give ear to him; and by this means were all these Caves emptied, and the thieves taken.

Now when the King had established *Ptolemey* General over the Army in that Country, he retired into *Samaria*, with six hundred horse, and three thousand foot, with a resolution to fight Antigonus, and to end their quarrel. But *Ptolemey* had but very slender success in his Government: for they that before-time had troubled the Country of *Galilee* now sallied out upon him, and defeated him. After which execution they fled into the Marishes and inaccessible places, where they robbed and spoiled all the Country. But Herod returning and setting upon them, punished them: for he slew some of them, and the rest were constrained to flee into strong places, where he besieged them, and entering their fortresses perforce, put them to the sword, and destroyed their fortifications: and having brought this rebellion to an end, he condemned the Cities to pay him the sum of one hundred talents. Mean while, *Yacorus* was killed in the War, and the *Parthians* were defeated with him; which was the cause that *Ventidius* fled *Macchabees* to succor

Herod with two legions and 1000 horse by *Antiochus* order corrupted by *Antiochus* money. But *Macchabees* was notwithstanding Herod's disaffection, yet he went to him, alledging that he did it to look into his actions. But Antigonus suspecting his sudden approach, entertained him not, but caused him to be dardred at and driven thence, giving him to understand by his entertainment, what opinion he had of him, who at that time perceived plainly that Herod had given him good counsel; and that himself had failed in misbelieving his advice: for which cause he returned to the City *Emisa*, and killed all those Jews whom he met withall in the way, being much troubled at it whether friends or enemies, he was so highly displeased at that which had happened. Herod came to *Samaria*, resolving with himself to go to *Antony* to complain of these grievances; and to tell him that he had no need of such associates, who did him more harm than his enemies; whereas of himself he was able to make good his War against Antigonus. But *Macchabees*, halsted after him, entreating him to stay, and to go no further on that journey; and prayed him to leave his brother *Joseph* behind him, to go with him against Antigonus. By these persuasions and instant intreaties of *Macchabees*, he was somewhat appeased: so that he left his brother *Joseph* behind him, with an Army; charging him no way to hazard his fortune, or to fall at odds with *Macchabees*. As for himself he basted toward *Antony*, who at that time besieged *Samosata* (a City situate near unto *Euphrates*) having with him an Army of his associates, both horse and foot. When Herod was arrived in *Antioch* he found divers men assembled there, who were desirous to go and seek out *Antony*; but they durst not advance, for fear the *Barbarians* should set upon them in their journey. Herod encouraged them and offered himself to be their guide. When they were come two dayes journey off *Samosata*, the *Barbarians* laid an ambush for them, and had barred

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Herod's Resolution, chap. 22.
Herod leads his Soldiers against those thieves that held the caves.
Herod searcheth down his Souldiers from the top of the mountain in Coffers.

A certain old man kills his wife and seven of his sons, and at last himself himself headlong from the Rocks.

Herod retireth toward Samaria, to fight with Antigonus.

Herod punisheth the Robbers in Galilee.
Ptolemey overcometh Pheroras and the Parthians in Syria.
Macchabees killeth many Jews.

Herod resolving to depart to Antony, and to accuse Macchabees, is reconciled by him and halsted after him, entreating him to stay, and to go no further on that journey; and prayed him to leave his brother Joseph behind him.

Herod repelleth to Antony, who at that time besieged Samosata, and in the way killeth many Barbarians.

up the way with Hurdles, and had likewise hidden some Horsemen thereabouts, until the Passengers had recover'd the Plain. Now when the foremost were past, the ambush consisting of about some 500 Horsemen, they suddenly charged *Herod* who was in the Rear, when they had broken the first Ranks whom they had met, *Herod*, with his Troop that was about him, immediately repulsed them; and after he had encouraged his followers, and whetted them on to the fight, he did so much, that he made those, that fled, to face about, and fight, so that the *Barbarians* were put to the sword on all sides. The King also pursu'd them so long, until at last he recover'd that which had been taken by them, which was a certain number of Sumpter-horses and Slaves. But being charged afresh by others, and they in greater number than those who encountered him at first, he likewise (rallying his Forces together) charged and overcame them; and killing divers of them, he secured the way to those that follow'd after, who all of them acknowledg'd him for their preserver.

When he drew near unto *Samofata*, *Antonius* sent out the best of his Army to meet and honour him. As soon as he came to *Antonius's* presence, he entertain'd him kindly; and after he had heard that which had befallen him in the way, he embraced him, in admiration of his virtue, and did him great honour, as to him whom a little before he had rais'd to a Royal dignity. Not long after this, *Antiochus* surrendered the Fort of *Samofata* to *Antonius*, and upon this occasion the War was ended. Whereupon *Antonius* committed the Province with the Army to *Sofus*: and after he had commanded him to succor *Herod*, he departed into *Egypt*. *Sofus* therefore sent two Legions of Soldiers before, into *Judea* to succor *Herod*, and afterwards he follow'd with the rest of his Army.

In the mean while *Joseph* is killed in *Jewry*, on this occasion that ensueth: For forgetting his brother *Herod's* command which he gave him when he repaired to *Antonius*, he took five Companies of Soldiers which *Machabes* had left him, and marching towards *Jericho* to gather in the fruits of the field, he pitched his Tents upon the Mountains; and for that the *Roman* Troops were but newly levied, and consisted of those Men who were untrained in the Wars, and for the most part were gather'd out of the Countrey of *Celestria*; the Enemies having advertisement hereof, assailed and surprized him in certain places of disadvantage, where there was a hot skirmish between them, in which *Joseph* died fighting valiantly, and all his Army was defeated. The dead bodies being in *D* *Antigonus's* power, he cut off *Joseph's* head, notwithstanding that his brother *Pharao* prou'd him 50 Talents for the whole body. Which done, the *Galileans* revolting from their Governors, drowned those of *Herod's* party in the Lake; so that divers Commotions and Troubles were rais'd in *Jewry*. *Machabes*, he fortified the Castle of *Gath*. This misfortune of *Joseph* was reported to the King, in a certain Suburb of *Antioch* called *Daphne*, who, before the tydings, had already conceived some suspicion and fear, grounded upon certain dreams, which gave him certain intelligence of his brothers death. Departing therefore from thence with all expedition, he arrived near to the Mount *Likemus*, where he took about 800 Men with him, and the *Roman* Legion which he had, and from thence came to *Pholomais*; from whence he departed with his Army by night, and crossed *Galilee* with them. Whereupon the Enemies came forth against him, and were overcome by him, and that up in a Fort from whence they were come out but the day before, where *Herod* assailed them by break of day: but being unable to do them any harm, by reason of the bad Weather, he led his Men into the Villages near adjoining. But when *Antonius's* second Legion was come, and joined to his Forces, they that were within the Fort grew disheartned, and forsook the same by night. So that *Herod* marched with all diligence to *Jericho*, with an intent to revenge his brothers death; and being encamped near unto the same, he banquetted and entertained the Officers of his Army; and after the Feast was ended, and he had dismissed his company, he withdrew himself into his lodging; in which place it appeared, how much God loved the King: for the roof of the house where he had solemniz'd his Feast, fell down, without hurt, to any one whomsoever, for not one was left within it. Whence it came to pass, that each one persuaded himself that *Herod* was beloved by God, considering he had avoided so great and unexpected a danger.

The house wherein *Herod* solemniz'd his Feast, fell down when the guests were gone, without any mans detriment.

Herod wounded by his enemies. *Antigonus* smiteth *Pappus* near to *Samaria*.

The next day, 6000 Enemies came down from the top of the Mountains to fight with him, who afrighted the *Romans*; and their forlorn hope chased *Herod's* Soldiers with darts, and stones, who was himself also hurt in the Thigh with an arrow. *Antigonus* sent a Captain to *Samaria*, whose name was *Pappus*, with some Soldiers, intending thereby to signify unto his Enemies, that he had more Forces than he needed. *Pappus* drew near to *Machabes* the *Roman* Captain; and as for *Herod*, he took five Cities by force, and put some 2000 of them that were in *Garison* to the sword; and afterwards (having set the houses on fire) he went out to encounter *Pappus*, who was encamped in a Borough called

Hled *Janas*. Divers that came from *Jericho* and *Jewry* submitted themselves to *Herod*; who drawing near the Enemy (who marched forward with great boldness, he fought them, and overcame them; and being inflamed with a great desire he had to revenge his brothers death, he pursued them that fled, and killed them even within their bow-arches. These Houses were presently filled with Soldiers, and divers fled and hid themselves upon the tops thereof, who were at last taken; for the Roofs of the Houses were beaten down, whereby divers were killed by stones that were thrown at them from above; the most grievous spectacle of all those that had hapned in the Wars, was, to see an infinite number of bodies heaped up amidst the Rooms of the Houses.

This exploit of *Herod* did very much abate the courage of his enemies, who lost all hopes of any better success for the future; for a man might have seen them flee away in whole droves: and had not a sudden and violent tempest fallen upon them, the triumphant Army of *Herod* had immediately entered *Jerusalem* with assurance of victory, which had made an end of all that War. For *Antigonus* had no other thoughts but to flee away, and to forsake the City. Now the night drawing on, *Herod* gave order for the Soldiers to eat; and himself being weary, retired into his Chamber to bathe, where he escaped a most evident danger through Gods providence, for being naked, and having nobody within but one of his servants, three of the enemies who had hid themselves for fear, started out with their Swords in their hands, and ran away, without daring to attempt any thing against the Kings person, so terrible was his presence to them. The next day *Herod* caused *Pappus's* Head to be cut off, and sent it to *Pharao* to comfort him for the loss of his brother *Joseph*, whom this *Pappus* had killed. When the Tempest was over, he departed from thence, and approached near to *Jerusalem*, and encamped near unto the City. This was about the third year after he had been declared King at *Rome*; and encamping in the places which were fittest for battery, he took up his own quarter before the Temple, as *Pompey* had done formerly. Having therefore erected three bulwarks in three places, he built Towers thereon, by means of a great quantity of Wood, which he caused to be cut down round about the place: and having put the siege in a forwardness, he went to *Samaria*, to marry *Mariamam*, who was *Alexander's* daughter, and *Arifobulus's* Grand-daughter, with whom he had been contracted, as we have already told you.

CHAP. XXVIII.

The year of the
World, 3929.
Before Christ's
Nativity,
35.

Herod, assisted by Sosius, General of a Roman Army, taketh Jerusalem by force, buyeth the Plunder from the Soldiers, in favor of the City. Sosius taketh Antigonus Prisoner, and carrieth him away to Antonius.

Herod's Ruffian, chap. 26.
Al. 27.
Sosius and Herod lead a mighty Army against Jerusalem.

Herod prevented the death

The Jews without fear resist those that besieged them.

The outward part of the Temple and the lower City taken.
The Jews flee to the upper City and the Temple's Jews taken.

After this Marriage was solemniz'd, Sosius repairth thither through the Country of Phenicia; and having first of all sent his Army through the Continent, he himself also resorted thither with many Foot and Horse: thither also repaired the King from Samaria, with a considerable Army, to join with the old Bands; for he had about 30000 Men. All these assembled themselves together near unto the Walls of Jerusalem, and planted their siege nigh unto the Wall of the City that extendeth towards the Northward. The Army consisted of eleven Legions of Foot, with 6000 Horse, besides the Auxiliaries that came from Syria. Two Generals commanded this Army: namely, Sosius, who was sent by Antonius to succor Herod; and Herod himself, who made War for himself, with an intent that having dispossest Antigonus (whom he had proclaimed Enemy to Rome) he himself might be King in his place, according to the Senates decree. Those Jews that were within the Walls (that is to say, almost all the Nation) resisted the Herodians with great courage, boasting much of the Temple of the Lord, and withing all good success to the people; namely, that God would deliver them from all dangers: and spoiling all provision without the City, that was either behoeful for the use of man and beast, by their feeter excursions, they made the besiegers destitute of victuals. Which inconvenience Herod prevented, having laid ambushes to cut them off. As for victuals, he made much provision be brought from remote places; so that within a very little space they had abundance of all that which was necessary in the Camp. He erected also with no less care three bulwarks, by the diligent labour of a great number of Workmen: for it was Summer-time; and neither was the air incommodious, or negligence of the Workmen such, but that they presently finish'd and finish'd them. Afterwards having raised their Engines upon them, they batter'd the Wall, with as much violence and diligence as was possible: norwithstanding all this, they did no wayes doubt those that were within; who for their parts used all the cunning imaginable to defend themselves, and by divers sallies set on fire the Enemies Engines; and burnt not only those that were half made, but those that were wholly perfected: and when necessity drove them to close fighting, they shew no less valor than the Romans; but they were inferior to them in skill and martial discipline. And when as the first Wall was beaten down, they built up a new, and countermined against those Mines that were made by the Enemy, so that they fought under-ground hand to hand. Thus using despair rather than courage, they resisted to the uttermost; notwithstanding they were besieged by a great Army, and pressed by famine and want of victuals: for the year wherein the siege was continued was the seventh, in which the earth was unmanured, which by us is called the year of rest. But at last, 20 chosen Soldiers first of all mounted upon the Wall, and after them one of Sosius's Centurions; for the first Wall was taken in the fortieth day after the siege, and the second on the fiftieth, and some galleries were burnt which were near unto the Temple: which (as Herod said) were burnt by Antigonus, to bring him into more hatred among the Jews. When the outward part of the Temple, and the lower part of the City were taken, the Jews fled into the Temple, and into the higher Town, lest the Romans should hinder them from offering their daily and ordinary sacrifices unto God: and they sent Ambassadors to their Enemies, to require that it might be lawful for them only to bring in certain beasts to offer them for sacrifices. Which Herod their King granted them, hoping by this means that they would submit themselves, and yield up the places. But perceiving that his opinion failed him herein, and that they obstinately resisted him, to continue the sovereignty in Antigonus, he gave the assault, and took the City by force: where all places were presently filled with murders, in that the Romans were displeased, because they had continued the siege so long; and the Jews that were on Herod's side, enforced them utterly to destroy all those that were of the contrary party; so that slaughters ranged and reigned everywhere, both in porches, and in the houses whereto they entred: Neither did the religious reverence of the Temple save those Suppliants that resorted thither for safety, but without compassion both old and young were put to death: neither did their murdering hand spare or refrain from Women; nay, not so much as from young Infants. And although the King requested of them to forbear, yet no man gave over, but all sorts of persons were murdered by them, without respect either of sex or age. Antigonus inconsiderate of that estate wherein he had

He had been, or the fortune and disaster that at that present attended him, came down from the Tower, and humbled himself on his knees before Sosius's feet; who having no compassion of the change of that estate wherein he saw him, outrageously mocked him, calling him Madam Antigonus: yet he left him not without guard after the manner of a Woman, but fast bound for his further assurance. But Herod was busied in devising how he might moderate his associates and strangers, after he had the upper hand over his Enemies: for the strangers swarmed into the City, and not only into the Temple, but also into the Sanctuary. He therefore exhorted some, and threatened others, and restrained the rest by force of arms; and he was more troubled at that present in being a Conqueror, than if he had been conquered: for that those things that were not lawful to be seen, were beheld by prophane men. He prevented likewise the spoil of the City, as much as in him lay: beseeching Sosius most instantly, to preserve it to the utmost, asking him, if the Romans would leave him King of a Desert, after they had voided the City of men and goods: alledging furthermore, that he esteemed the government of the whole World of no value, in regard of the life of one of his Citizens. Sosius answer'd, That it was reason that the pillage should be given to the Soldiers, who had born the hazard of the siege: wherunto Herod answer'd, That he would satisfy every man out of his own Treasury; and by this means he ransom'd the rest of the City, by fulfilling those promises: for he gave many mighty gifts unto every one of the Soldiers, and by proportion unto the Captains; but above all, he royally rewarded Sosius: so that every one of them departed very well satisfied.

These calamities hapned in the City of Jerusalem, in the year wherein Marcus Agrippa and Candidus Gallus were Consuls, which was in the 185 Olympiade, in the third month, on the dayes wherein the solemn Fast was celebrated; as if this affliction had jump together in one instant with that of Pompey, which had hapned that very day 27 years. Sosius offered a Crown of gold unto God, and afterwards departed from Jerusalem, leading Antigonus Prisoner with him unto Antonius. But Herod fearing lest if Antigonus should be kept by Antonius, and sent to Rome, he should debase his Title with him before the Senate by protest, that he was descended of the Royal Line; whereas Herod was but a Plebeian and common person: and that although he had offended the Romans, and thereby might not deserve to be King; yet at least his Children, who were of the Princely Line, were not to be denied their Title: Herod, I say, fearing these things, prevailed so much, by force of his money, with Antonius, that he caused him to put Antigonus to death, so that at that time Herod was truly deliver'd from all his fear. Thus ended the estate of the Asmoneans, after 126 years. This family was famous both for their Nobility, and also by reason of their Sacerdotal dignity, and for the noble actions and exploits which their Ancestors had achieved for our Nation; but they lost their authority through their mutual factions: which sovereignty was derived to Herod, Antipater's son, who was ignoble by birth, and of mean friends, who were subjects and vassals to Kings. See here what we have received from our Ancestors, as touching the end of the race of the Asmoneans.

The year of the
world, 3929.
before Christ's
Nativity,
35.

Antigonus submitted himself to Sosius.

Herod was troubled in pacifying the strangers. The spoil of the City him died.

When Jerusalem was taken,

Herod bribed Antonius with money, to make away Antigonus.

The end of the Asmonean family, and the extinction of their Priests blood.

The year of the
World, 3920.
before Christ's
Nativity,
34.

The Fifteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Fifteenth Book.

1. Jerusalem being overcome by Sosius and Herod, Antigonus is beheaded by Antony's commandment. Herod maketh away the chief friends of Antigonus.
2. How Herod being dismissed by the Parthians, returneth to Herod.
3. Herod, after he had made Aristobulus (his wife Mariamnes brother) High-Priest, praefecteth and worketh his death.
4. Cleopatra thirsting after the Kingdoms of Jewry and Arabia, laboureth to beg a part of them at Antony's hands.
5. The arrival of Queen Cleopatra in Judea.
6. Herod maketh War against Aretas, at such time as Antony was overthrown by Caesar in the Asiatic War.
7. Of the earthquake in Jewry.
8. Herod's Oration to his Army.
9. Herod intending to repair unto Caesar, doth of necessity kill Hircanus.
10. How Herod obtained the continuance of his Kingdom of Judea at Caesar's hands.
11. Herod maketh away Mariamne, through false calumniations of her Enemies.
12. Of the famine that afflicted the land of Jewry.
13. The building of Caesarea.
14. Herod buildeth a new Temple in Jerusalem.

C H A P. I.

Antony causeth Antigonus, King of the Jews, to be beheaded.

IN the former Book I have declared how Sosius and Herod took the City of Jerusalem by force, and with it Antigonus Prisoner: Now we will also declare that which hath subsequently followed; for after that Herod had obtained the absolute government over the whole land of Judea, he advanced all those among the common people, who favoured his proceedings: as for those who were opposed against him, there passed not a day wherein some one or other of them suffered not punishment. But, amongst the rest, Pollio the Pharisee, and Simeas his Disciple, were highly honoured by him: For during the time of the siege of Jerusalem, they counselled the Inhabitants to receive and entertain Herod; for which cause, he respected them accordingly. Some are of opinion that Simeas made this Prediction. This Pollio heretofore (when Herod was found guilty of death) foretold to Hircanus, and the rest of the Judges, That being absolved by them, he should one day inflict punishment on them all. Which Prediction God in process of time approved by the event: no sooner therefore became he Master of Jerusalem, but he gathered together all the rich Household goods that was in the Palace; and furthermore having robbed the rich men of their goods, and by this means raised a great sum of gold and silver, he sent great Presents to Antony and his friends. Moreover, he condemn'd 45 of Antigonus's principal and noblest Favourites to death, setting a Watch about their doors, that none of them might be carried out under colour of being dead. The dead bodies likewise were trodden under foot: and all the gold, silver, or jewels, that was to be found amongst them, was carried to the King, and converted to his use, so that there was no end of these miseries. For the covetousness of the Conqueror (whose greedy and thirsty desire could hardly be quenched) laid hold on whatsoever was theirs. And because it was the seventh year, it necessarily came to pass, that the Land was left uncultivated, for we are forbidden to sow in this year. Antony having taken Antigonus Prisoner, resolv'd to keep him in Prison until the time of his triumph: But after that he had heard the Jews were ready to rebel, and continu'd their good affection towards Antigonus, in regard of the hatred they conceiv'd against Herod, he concluded with himself to take his head from him at Antioch: for the Jews could scarcely contain themselves. Strabo of Cappadocia testifieth no less in these words: G

Antony having brought Antigonus the Jew to Antioch, caused his head to be cut off; and was the first among the Romans that hath caused a King to be beheaded in this manner, supposing

The slaughter
of them that
were of Anti-
gonus's faction.

Antigonus be-
headed,
Strabo of An-
tiocia.

H^{is} King that the Jews might never afterwards be induced to change their opinions, and receive Herod: yet this opinion of his was not answerable to equity. For notwithstanding whatsoever violence he did devise, yet could they not be induced to call him King, in so high esteem and account held they their former King. But Antony supposed that that infamy would obscure his renown, and lessen the general hatred they bore to Herod. See here what Strabo writeth.

As soon as the High-Priest Hircanus (who was Prisoner among the Parthians) heard that Herod had taken possession of the Kingdom, he returned back unto him, being delivered after this manner following: Barzaphanes and Pacorus, Princes of the Parthians, had taken Hircanus, who was first High-Priest, and afterwards King, and with him Phaselus Herod's brother, and led them away Prisoners with them into their own Country: Phaselus not able to endure the dishonour of imprisonment, and preferring an honourable death before a reproachful and ignominious life, murder'd himself, as I have heretofore declar'd.

C H A P. II.

Phraates, King of the Parthians, letteth his Prisoner Hircanus return into Judea; Herod, to make sure of him, contributeth heretofore, and giveth the High-Priesthood to a man of no account. Alexandra, Herod's Mother-in-law, and Aristobulus's Mother, addresseth her self to Cleopatra, to obtain this function for her son, through Antonius's means, Herod discovereth it, gives that employment to Aristobulus, and seigneth to be reconciled to Alexandra.

Phraates, King of Parthia, understanding how nobly Hircanus was descended, who was brought Prisoner unto him, entertain'd him graciously, and for this cause drew him out of Prison, permitting him to converse in Babylon, in which place there were a great number of Jews, who honour'd Hircanus very much, and no less than their High-Priest and King. The like also did all they of that Nation inhabiting as far as Euphrates, which did not a little content Hircanus. But after that he was advertised that Herod was possessed of the Kingdom, he transferred his hopes another way, being of his own nature tenderly affected towards his friends, expecting that one day Herod would requite him, for that he had deliver'd him from death whereunto he was condemn'd, and in danger likewise of the penalty and punishment. He began therefore to consult with the Jews about his journey, who, in way of duty and love came to visit him, and who prayed him, and importuned him to continue with them, offering him all service and honour; assuring him, that he should in no less manner be respected among them than their High-Priest and King: yea, in far higher regard than he might any ways be in his own Country, by reason of the main he had in his body through Antigonus's tyranny; alledging, that Kings do not ordinarily call to their remembrance those pleasures that they have received in their mean condition, because that with their estates they change both their manners and inclinations. But notwithstanding all these, or such like Allegations, yet could not Hircanus be withdrawn from the desire he had to repair homeward. Herod also wrote unto him, That he should require Phraates, and the Jews that inhabited his Kingdom, in no sort to envy his felicity, in that he should partake with him both in dignity and royalty, alledging that the time was now come, wherein he might acknowledge the kindness he had received, by being heretofore nourished and preserved by him. With these Letters he sent Samaralla likewise, in quality of an Ambassador, to Phraates, furnish'd with great rich Presents, endeavouring by that means to win him, that he in no ways should hinder his good intent towards one that had so highly deserved it at his hands: yet his protestations were not answerable to his pretence. For inasmuch as he governed not with that uprightness

N^{ow} which became a just King, he feared lest some alteration might befall him, according to his demerits: for which cause he sought to get Hircanus under his power, or at least wife to dispatch him out of his life, which he afterwards performed. When therefore Herod had persuaded the Parthian to dismiss Hircanus, and the Jews to furnish him with money sufficient to bear his expence in his journey, he received him with all honour. In common Assemblies, he gave him always the highest place; and in the time of Festivals, he made him always sit down before him: and the more closely to deceive him, he called him brother, endeavouring by all means wholly to take away all colour and suspicion of treachery: neither omitted he any other stratagems, whereby he might any ways further or promote his cause; and yet by these means occasioned no small sedition in his own family. For searing left any one among the Nobility should be established High-Priest, he sent to Babylon for a certain man of a base extraction, called Ananel, and gave him the Priesthood. For which cause Alexandra grew suddenly displeased, not being able

The year of the
World, 3920.
before Christ's
Nativity,
34.

Herod's Re-
turn. c. 2.
Herod's hear-
ing tidings
that he had
obtained the
Kingdom, re-
turneth unto
him.

Hircanus high-
ly honour'd in
Babylon by the
Jews.

Hircanus leav-
ing his Coun-
treys, expecteth
favor at He-
rod's hands.

Samaralla
Herod's Amb-
assador to
Phraates.

Herod highly
honoureth
Hircanus.

Herod giveth
the High-
Priesthood
to Ananel.

The year of the
World, 3934.
before Christ's
Nativity,
59.

Alexandra fol-
loweth An-
to-
nius by Cle-
opatra's mol-
lification: the
High Priest-
hood is for her
son.

Antiochus re-
queth Aris-
tobolus at
Alexandria

The causes
why Aristobol-
us was not
King.

Herod in-
veigheth a-
gainst Alexan-
dra for pre-
tending to
steal the King-
dom.

Alexandra re-
veiveth her fel-
lows, and
promote of the
Priesthood
to her son,
in reconciliation
to Herod.

able to endure that affront. This woman was *Hircanus* daughter, and *Alexander's* wife; A who was King *Aristobolus* son, who had two children by her husband, the one very beauti- ful, who was called *Aristobolus*: the other was *Mariamne*, who was likewise fair, and married to *Herod*. She was highly displeased to see her son so much undervalued, that during his life another was called to the honor of High-priesthood: for which cause she wrote unto *Cleopatra* by the means of a certain Musician, beseeching her to beg the High-Priesthood at *Antoni*us hands for her son. Which *Cleopatra* did most willing- ly, but *Antoni*us made little reckoning of those suits. A certain friend of his called *Gellius*, who was come into *Jerry* about certain of his affairs, and who had seen *Aristobolus*, fell in love with him by reason of his beauty: and admiring likewise his tall stature, and allured by *Mariamne's* admirable beauty, he openly protested, that he accounted *Alexandra* a happy Mother in her children: and discoursing to this effect with her he perswaded her to send the pictures of her two children to *Antoni*us; for that if he should but be- hold them, he would refuse him nothing wherein he should request his friendship. *Alexandra* perswaded by these words, sent their pictures unto *Antoni*us. *Gellius* also made the matter more wonderful, telling him that the children seemed rather to be in- gendred of no mortal strain, but by some divine power; endeavoring as much as in him lay, that *Antoni*us might be allured to affection them. Who supposing it to be a matter ill becoming him to send for *Mariamne*, who was married to *Herod*, and desirous likewise to avoid *Cleopatra's* suspicions, wrote unto *Herod*, that under some honest pre- text he should send *Alexandra's* son unto him (with this addition, if it might not seem trou- ble some unto him.) Which matter when *Herod* understood, he thought it no wiser safe for him to send *Aristobolus*, (who was a handsome young man, and little more at that time then sixteen years old, and so nobly born:) considering that *Antoni*us was at that present in such authority, that no one in *Rome* was in greater credit then he; and who besides that, was very much addicted to his pleasures, which he openly hunted after without fear of punishment in regard of his greatness and power. He therefore wrote him this answer, that if the young man should but only depart out of the Country, all the Land would presently be filled with War and Troubles; for that the *Jews* pretended alteration in Government, and sought to innovate by preferring a new King. When he had in this manner excused himself unto *Antoni*us, he resolved to entertain both the younger *Aristobolus* and his Mother *Alexandra*, with more respect. Moreover his Wife *Mariamne* did continually importune him to give the Priest-hood to her brother, alleging that by that honour he might prevent the occasion of his journey. For which cause assembling his friends together in council, he grievously accused *Alexandra* before them, protesting that the secretly conspired against the Kingdom, and that by the mediation of *Cleopatra* she laboured to dispossess him of the sovereignty, to the in- tent that her Son by *Antoni*us means might Govern in his stead. Which practice of hers was so much the more unjust, because she deprived her own Daughter of that honour wherein she was, and raised up troubles likewise in that Kingdom which he had conquered with great labor, and extreme danger: Yet notwithstanding that he willingly forgot that which was past, and forgave those wrongs she had done against him, and was ready notwithstanding to shew all kindness and courtesie both to her and hers. He gave the High-Priesthood to young *Aristobolus*, alleging that heretofore he had established *Ananel* in that place for no other respect, than for that *Aristobolus* was under years.

After that he had thus seriously and considerably discoursed in the presence of the Ladies, and consistory of his friends, *Alexandra* almost beside her self, not only through the joy she had conceived by this unexpected good fortune, but also for the fear she had to be suspected, began to defend her self with tears and protestations, saying, that all whatsoever she had either practiced or done, was to prefer her son unto the Priesthood whom she saw dispossessed: but as touching the Kingdom, that she had never pretended, neither would (if so be she should be presented therewith) receive the same, thinking her self for the present sufficiently honoured, both for that she saw *Aristobolus* in that estate, for the assurance that all her progeny should receive, in that he was raised up in dignity above the rest. Being therefore overcome by those favors, she accepted willingly the honor for her Son and shewed her self obedient in all things, requesting him that if she had committed any thing rashly and through inconsideration or passion, either in respect of her children, or by the looseness of her tongue, he would be pleased to pardon her. After these debates and interchangeable discourses on both sides, they shook hands the one with the other, in token of a more fixed and unfained friendship than was before, burying (as they pretended) all evil suspicion or cause of unkindness.

Herod deposeth Ananel from the dignity of the High-priesthood, and conferreth it upon Aristobolus, he causeth Alexandra to be seized on and Aristobolus when they were about to make their escape by going to Cleopatra; he seeketh a reconciliation with them and afterwards causeth Aristobolus to be drowned bestowing a costly funeral on him.

Hereupon *Herod* took away the Priest-hood instantly from *Ananel*, who was not that Country-man born (as we have heretofore declared) but was born amongst those *Jews* that inhabit and were planted beyond *Euphrates* by the *Assyrians*. For divers thousand *Jews* inhabited the Country of *Babylon*, and from thence took he his Original also, being otherwise of the race of the Priests, and well affected toward *Herod* for a long time before, with whom he had familiar acquaintance. He had preferred him to this honor when he was made King, and degraded him likewise, to appeale the troubles of his family: demeaning himself herein contrary to the law of the Country: for whereas any one hath once been installed in that degree, he is never to be displaced. The first that transgressed this Ordinance, was *Antiochus Epiphanes*, who dispossessed *Josiah* and preferred his brother *Onias* to this place. The second was *Aristobolus*, away from his brother *Hircanus*, and usurped it himself. *Herod* was the third, who gave the Priest-hood to *Aristobolus* establishing him in *Ananel's* place before he was dead: and by this means supposing that he had found out a remedy to appease the discords of his family, he notwithstanding all this lived not without suspicion what event would follow after this reconciliation: for he feared *Alexandra*, lest demeaning her self as she had done, she should seek occasion hereafter to raise new troubles. He commanded her therefore to contain herself within the royal Palace, and to do nothing of her own authority. Besides that he had appointed certain intelligencers, who should diligently observe that nothing should be done without his knowledge, no not concerning her particular ex- pences and table. All which things exasperated her against *Herod*, for being full of feminine pride, she disdained to see her self thus wrongfully suspected desiring rather to suffer any thing, than to be deprived of the liberty of free speech, and under colour to be honoured, to live continually in servitude and fear. Whereupon she sent some of her trusty friends to *Cleopatra* to complain and lament the insupportable miseries of her present estate, entreating her according to her power, to give speedy relief. Where- upon *Cleopatra* sent her word, that both she and her Son should resort unto her into *Egypt* with as great secrecy as might be possible. Upon which advice she practised this policy. She caused two Coffins to be made, such as men were wont to bury their dead in, in which she hid her self and her son, commanding those servants of hers that were privy to her design, to carry them out in the night time, and to go directly towards the Sea, where there was a Bark in readiness prepared to convoy them into *Egypt*. But *Esop* one of her household servants declared this enterprize of hers to *Sabbion* on of *Alexandra's* friends, supposing that he had been made privy thereto: who had no sooner inkling thereof, but (for that beforetimes he was *Herod's* enemy, by reason he was suspected to have been one of those that sought to poison *Antipater*) he resolved by discovery of this secret flight to convert *Herod's* hatred into friendship: and presently discovered *Alexandra's* secret enterprize to the King. Who dissembling the matter until it was upon the point of execution, surprized her at such time as she thought to fly, and yet notwithstanding, he pardoned her that fault (in that he durst not decree any punishment against her, though he could have found in his heart to have used severity) for that *Cleopatra* would not have contained her self, had she but had such an occasion offered her to express her hatred against *Herod*. For which cause, under the colour of a high and magnanimous spirit, he made shew to pardon her of his meere clemency: yet inwardly resolved to destroy young *Aristobolus*; yet not rashly upon the instant, lest the act should grow apparent and palpable.

Now the Feast of Tabernacles was at hand, which was one of those that was cere- moniously and solemnly celebrated among us; for which cause he concealed his in- tents during the festival dayes, intending both in himself, and in the presence and com- pany of the people, to follow all kind of pleasure and delight; yet his envy incited him to hasten the execution of his will. *Aristobolus* was at that time some seventeen years old who when he approached the Altar to offer sacrifices, according to the law, apparelled in the High Priests Ornaments to perform the ceremonies, he (who for amiable countenance and good stature, surpassed the tenderness of his years) expressing

The year of the
World, 3935.
before Christ's
Nativity,
35.

Herod & Ref-
fius, cap. 3.
Annel's death
the Priest-hood
from; Annel.

The Priest-
hood taken
from three.

Alexandra sus-
pected by
Herod, visited
and watched,
and her actions
observed.

Alexandra
pretending to
fly into Egypt
is betrayed by
her servant.

Herod con-
ceiveth Aris-
tobolus death.

The year of the world, 391 A
In fire Christ's
Nativity, 33.

in his countenance the dignity and Nobility of his Race, drew the eyes and good affections A
of all the people unto him ; so that they openly called to remembrance the noble actions
of *Arifobulus* his Grand-Father. All the people being therefore furmounted by their
affections, and at that present time being all of them overjoyed, they brake out by little
and little into acclamations, mixt with wiles and prayers : so that the good will the
people bare to *Arifobulus* discovered it self openly, and they manifestly (although too
hastily in such a Kingdom) declared what evils they generally endured : For all which
causes *Herod* concluded to execute that which he had plotted against *Arifobulus*. As
soon therefore as the feast was over-passed , he went into *Jericho*, where *Alexandra*
entertained him. In that place he used *Arifobulus* with all kindnes to draw him
to secure some place, playing with him, and counterteifing to sport, after the fashion B
of the young men, to gratifie him. Now the place where they sported being too
hot they quickly wearied left their sport, and went out together to take fresh air
and finding a pleasant shade under certain Arbours, and near certain fish-pools, which were
largely spred round about, they beheld certain of their Servants and Friends that swam
therein, with whom not long after *Arifobulus* began to swim, being perswaded there-
unto by *Herod*. Whereupon *Herods* confederates (who were deputed to execute the
murder) laid hands on him and thrust him under the water pretending to duck him,
in sport, and never gave him over untill such time as they had lifted him in the water.
This hapned about the evening, and after this manner died *Arifobulus*, after he had
lived in all for the space of eighteen years, and administrd the Priest-hood one whole C
year : and after this, *Ananel* presently recovered his former dignity.

Arifobulus is

Aristobulus is crowned by Herod's direction. *Ananias* related to the Priest-hood.

The lamentation for *Ariobulus* death.

Herod's counterfeit follow.

[illegible]

CHAP.

CHAP. IV.

Herod is obliged to repair to Antonius, to clear himself from Aristobolus's death; he win-
neth him with Presents: He gave order, before his way-going, to his Brother-in-Law Jo-
seph, to put Mariamne to death, if Antonius should condemn him to die. Joseph
revealed it imprudently to this Prince; and Herod put him to death, for being jealous
of him, and Mariamne. Cleopatra's insatiable ambition and avarice.

BUT none of all these things could either move, or mollifie *Alexandra*, but daily more and more the increased her sorrow, and in the height of heartears kindled her wrath with a desire of revenge. She therefore acquainted *Cleopatra* by her private Letters of *Herods* Treasons, and her sons most miserable, and untimely death *Cleopatra* long before that time desirous to assist her, and having compassion of her misery, undertook the matter, and ceased not to incite *Antony* to revenge *Arisbobulus*'s death; telling him, that it was an unpardonable error, that *Herod* being created King in such a state, wherunto he had no right, should be suffered to practice such conspiracies against the true and lawful Kings. *Antony* perfwaded by these her words (as soon as he came to *Laudicea*) sent for *Herod*, to the end, that making his appearance he might answer that which might be objected against him, concerning *Arisbobulus*'s death: for he disliked the act, notwithstanding, that *Herod* himself had attempted it. But although *Herod* was afraid of this accusation, and did not a little suspect *Cleopatra*'s displeasure (for that the ceased not continually to provoke *Antony* against him) yet he obeyed his commands, and transported himself thither (the rather for that he durst not otherwise do;) notwithstanding he left his Uncle *Joseph* behind him, committing the Government both of the Kingdom, and his private estate unto him; giving him secret instructions to kill *Mariamne*, if so be, that *Antony* should happen to do him any mischief. For he loved her so extremely, by reason of her beauty, that he supposed himself wronged, if after his decease, she should be beloved by another; and he openly declared, that all that misery which befel him, proceeded from *Antones* passion, and intire affection, and admiration of her beauty, whereof he had formerly heard some report. As soon therefore, as he had disposed his affairs, notwithstanding he had little hope of good hap, yet he repaired to *Antony*.

But *Joseph* governing that Kingdom that was committed to his hands, converted divers times upon this occasion with *Marianne*, and communicated oftentimes with her, not only about publick affairs, but also to do her that honour which so great a Prince deserved. Therefore as he secretly convers'd with her, witnessing the friendship, and ardent affection which *Herod* bare unto her; He found, that neither the nor *Alexandra* did credit any such thing, but rather laugh'd at it. For which cause, *Joseph* being too forward to expels the Kings good will towards her, proceeded so far, that he discovered the commands that was given him; thereby to make manifest, that it was not possible for *Herod* to live without her, and that if any inconvenience should happen unto him, he would not in death also be dis-joynd from her. This discourse of *Joseph* was not interpreted by the Ladies, as a demonstration of his good will, but rather, as a manifestation of *Herod*'s wickedness; who dying, desired also that they should perish; and interpreted, that which he had spoken, as the testimony of his tyrannical and malicious heart. At that time there was a rumour spread in the City of *Jerusalem* by *Herod*'s Enemies, that *Antony* had so tormented him, that he was dead. Whereupon all those of the Kings house were troubled, and especially the Ladies; so that *Alexandra* incited *Joseph* to forsake the Palace, and take the Ladies, and retire under the protection of the *Roman* Legion, who at that time, was about the City, for the security of the Kingdom, under the Conduct of the Tribune *Julius*, to the end first of all, that if any trouble should happen in the Kings house, they might be by this means safely, having the *Romans* to be-friend them; and afterwards, for that they hoped that if *Antony* should see *Marianne*, the might obtain at his hands whatsoever he desired, and that he would restore the Kingdom unto her, and deprive her of nothing that concerned her, or was answerable to her Royal estate.

But whilst they were in these deliberations, there came Letters from *Herod*, contrary to those reports , and all mens expectation. For as soon he came unto *Antony* he compassed his favor by his many Presents, which he had brought with him, so that intent from *Jerusalem*, and suddenly debated the matter with him: he appeased him so, that he was no more displeased against him: and from that time forward, *Cleopatra* his speeches were but coldly received in regard of his so ample satisfaction. For *Antony* said, That there was no reason that a King should be answerable for that which he had done in his Kingdom; for that in so doing, he should no more be King: but that when the business is once

The year of the
M. d., 3938.
before Christ's
Nativity,

*Herod seems
acquainted by the
for Marianne
P. S. Mackgill
Ray & of son*

Here ready
to repair unto
Antony, com-
mandeth Jo-
seph, to whose
charge he
committed the
Kingdom, to
kill his wife.

A foolish rumour of *Heads* death

Verod ap-
reth Antony
y Presents,
nd certifieth
is friends by
erers of his
ealth.

given him, he hath the authority likewise left him to use his regal Power. Urging further, *That it concerned Cleopatra likewise her self, not to search too curiously into the affairs of the Jews, before Christ's and Government of Kingdoms.* Herod shewed all this by his Letters, and signified further, what other honours he had received at Antony's hands in Assemblies and Feasts, to which he invited him always; notwithstanding that Cleopatra seemed to be displeased therewith, detracting him; and being desirous to get the Kingdom of *Jewry* into her hands, strove, with all means possible, to put him to death; but that he had found Antony always an upright man, and feared not henceforward that any evil should befall him: and returning presently upon this, he brought with him a more ample testimony of Antony's most assured affection, both in respect of his own Kingdom, and of his particular affairs. And as touching Cleopatra, she pretended not to seek any further than that which she had because that Antony had given her *Celasyria* instead of that which she had demanded, forbearing thenceforward to mention *Jewry* any more, because that Antony wholly rejected those suits.

Joseph and Mariamne accused before Herod.

Mariamne executed and purged herself before the King, and is reconciled.

Herod commends that Joseph should be him, and imprisoneth Alexandria.

Herod's Ruf. from chap. 9.

Cleopatra very covetous, Cleopatra murdered her brother and sister.

After these Letters came unto their hands, the trouble and disturbance wherein they were, and the desire to retire unto the *Romans*, as if Herod had been dead, was wholly extinguished. Yet their resolution was not hidden from the King; for his sister *Salome*, and his mother informed him of every particular at his arrival, after he had parted from Antony, who was marching against the *Parthians*. *Salome* likewise spake against Joseph her husband, and slandered him, objecting against him, that he had *Mariamne* company. All which she spake through malice, for that in a certain debate, *Mariamne* had, in her rage, despitely hit her in the teeth with her obscure birth. Herod (who was always inflamed with the earnest affection which he bare unto his wife *Mariamne*) was suddenly troubled hereat: and although jealousy pressed him forward, yet love restrained him, and kept him from doing any thing rashly, for which cause he called *Mariamne* aside, and demanded of her in secret, what familiar company she had kept with Joseph? She by solemn oaths, and by all possible allegations in her own defence, appeased the King by little and little, and pacified his chollier. For he was so transported with the love that he bare unto his wife; that he believed he had sufficiently purged her self of those slanders, that had been forged against her; yielding her most hearty thanks for her honest affection towards him, and declaring unto her openly, the great esteem and love that he bare unto her. At length, (as it often falleth out amongst Lovers) they fell to tears, and embraced each other with great affection: for that she gave him no credit, he endeavoured the more to draw her to belief. Whereupon *Mariamne* said unto him: *It is not the use of a Lover to have commanded, that if any thing should befall thee otherwise than well with Antony, I should presently be put to death, notwithstanding I have no wayes offended thee.* No sooner were these words out of her mouth, but the King entered in a strange passion, and giving over his embraces, he cried out with a loud voice, and tore his hair, saying, *That he had a most evident proof that Joseph had committed adultery with her: for that he would not have discovered those things which he had spoken to him in secret, except they had greatly trusted one another.* And in this emotion or rage of jealousy he hardly contained himself from killing his wife. But the force of love overcame him so much, that he bridled his rage, notwithstanding it was grievous and irksome unto him. Yet he gave order that Joseph should be killed without either audience or justification of his innocency: and as touching *Alexandra*, who was the cause of all these troubles, he kept her Prisoner.

About the same time there hapned troubles and revolutions in *Syria*: for *Cleopatra* continually solicited and importuned Antony, and wheated on his displeasure against all; persuading him to remove them from their Governments, and bestow the same on her self. And for that Antony loved her extremely, she was in great estimation and credit with him: and being in her own nature inclined to covetousness, she abstained from no kind of corrupt dealing and wickedness. For knowing that the Kingdom should descend unto her brother, she caused him to be poisoned, when as he was but fifteen years old; as for her sister *Arfnoe*, she caused her to be slain by Antony's means, being at her prayers in the Temple of *Diana* in *Ephesus*. Moreover, in what place soever she understood that there was any hope to get money, whether it were in robbing of Temples, or in breaking open of Sepulchres, she would be possessed thereof: neither was there any religious place to sacred, from whence she took not away the Ornaments. There was not any thing so prophane and prohibited, which she laid not hands on to satisfy her unbridled avarice. Neither was the whole World sufficient enough to content this statey Lady, who was so much a slave to her own desires, and her disordinate appetite, that all the riches in the World were not able to satisfy the same. For this cause, she constantly importuned Antony to take from others, to be liberal towards her: and there-

fore

fore entering into *Syria* with him, she presently contriv'd how she might get it into her possession. For she caused *Lysanias*, *Ptolomeys* son, to be put to death, objecting against him, that he had private intelligence with the *Parthians*. She begged *Jewry* also at Antony's hands, and required him besides that, to dispose of the Kings of *Arabia*. He was so possessed by this Woman, that he seemed not only to be bewitched with her words, but also enchanted by her poysons, to obey her in whatsoever she thought fit: yet he was ashamed to commit so manifest injustices, left being so far over-ruled by her, he should happen to offend in matters of more consequence. Left therefore, either by denying her, he should disoblige her, or by condescending to her demands, he should seem to be the wickedest man alive; he deducted a several portion of both their dominions, and presented her with the same. He gave her likewise, those Cities that are situate between the floud *Elutherus* and *Egypt*, except *Tyre* and *Sidon*, which he knew to be free Cities of long continuance: although by earnest solicitation, she thought to seize these also.

CHAP. V.

Cleopatra goeth into Judea, and used all her endeavors (but in vain) to make Herod fall in love with her. Antonius having conquered Armenia giveth her great Presents.

After that *Cleopatra* had obtained all these things, and had accompanied Antony as far as *Euphrates*, who at that time went to make War in *Armenia*: she returned back again, and by the way, visited *Apamea* and *Damasco*, and at last, took her progress into *Jewry*: where King Herod met with her, and assured that portion which had been given unto her in *Arabia*, with all the revenues of *Jericho*, unto her. This Countrey bringeth forth that balm which of all other ointments is the most precious, and onely groweth in that place; and also the sweetest Palm-trees in the World. Being arrived in that place, and grown inwardly familiar with Herod, she sought to allure and draw him to her lust; being of her self naturally addicted to such pleasures and intemperance, or rather (as it seemeth most likely) she laid this foundation to intrap him, under colour to revenge her self of some injury by that means. But in effect, she generally manifested, that she had a passionate love for Herod; but he was not so kindly bent towards *Cleopatra*; knowing how badly she was inclined towards all men; and at that time he conceived the greater hatred against her, because, by that intemperance of hers, she pretended to destroy him: and although, that from the beginning, he had rejected her solicitations; yet he resolved to be reveng'd of her, if so be by these her subtil underminings she should continue her policies to betray him. He asked counsel of all his friends, whether having her in his possession, he should put her to death. For in so doing, all those should be delivered from divers evils, whom either in time past she had molested, or hereafter she should bring in trouble. Moreover, that it should be profitable for Antony also, whom without all doubt she would forsake, if any occasion or necessity should enforce him to make tryal of her friendship. But whilst he debated and discoursed upon this resolution, his friends dissuaded him; assuring him that it was far below a Prince of his worth, to cast himself into so manifest peril, beseeching him to attempt nothing rashly: for that Antony would not endure the same, notwithstanding, it might be approved that it stood with his profit: nay, rather, that by this means he should encrease his desire. Further, that no one colour of excuse should be left him, in that it was the Woman of the greatest Note and Nobility of that time; and that whatsoever profit might redound unto him by her death, it would be an affront to Antony: Whereby it most evidently appeared, how great damages would befall to the Kingdom, and the Kings family also; advising him, to humour her in all things, except in her unlawful request. By these, and such reasons, and probable conjectures, they deterred and dissuaded him from adventuring upon this apparent danger, and attempting so haious an act: so that contrariwise they induced him to offer *Cleopatra* many rich Presents, and to conduct her onward on her way towards *Egypt*.

As soon therefore, as Antony had made himself Master of *Armenia*, he sent *Artabazus*, *Tigranes* son, with all his children, who were great Princes, Prisoners into *Egypt*, and presented them to *Cleopatra*; with all those precious Jewels likewise, which were taken by him, or found in the Kingdom. But *Artaxias* his elder son (who at that time had saved himself by flight) reigned in *Armenia*: whom *Archelaus* and *Nero* the Emperor drove out of his Kingdom, and placed his younger brother *Tigranes* in his room, as it shall be declared hereafter. As for the Tributes of the Countreys which Herod was bound to pay unto *Cleopatra*, for the lands bestowed on her by Antony, he, without

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deceit,

The year of the
World, 3933.
before Christ's
Nativity,
31.

deceit, justly paid them, supposing it to be very suitable to his security, to continue A himself in her good favor. As for the *Arabians*, they seeing that *Herod* had the levying of such a Tribute, payed him for some little time 200 Talents a year, but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half.

C H A P. VI.

Herod intendeth to go to assist Antonius, against Augustus; but Antonius obligeth him to follow on his design against the Arabians: so he entereth their Country, giveth them Battle, and gaineth it; but loseth a second, when he thought to have won;

Afteras demeaning himself thus ungratefully, and refusing to do that which in right B he ought to perform; *Herod* made shew to take Arms against him, but deferred his revenge, in regard of the contentions amongst the *Romans*. For at that time nothing else was expected but the *Asian War* (which fell in the Hundred and eighty seven Olympiade) in which *Augustus Caesar* determined to try his Title with *Antonius* for the Monarchy. In the mean while *Herod*, who had already for many years been Master of a peaceable and fruitful Country, from whence he drew rich Revenues, and many Forces; gathered divers Forces with the greatest expedition that he might, to succor *Antonius*. But he by Letters signified unto him, that he had no need of his assistance: notwithstanding, he commanded him to make a road upon the *Arabians*, whose perfidious dealing *Antonius* had not only understood by *Herod* himself, but also by *Cleopatra's* advertisements. For the very cunningly conceived, that it would redound unto her C profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his Country, and retained his Army always ready about him, and presently invaded *Arabia*, and with his Forces, both Horse and Foot, came directly to *Diospolis*, where the *Arabians* (having notice of his intended War against them) came out to meet him. They fought a most cruel Battle, wherein, at last the *Jews* had the upper hand. After this, a great Army of the *Arabians* assembled themselves at *Cana*, a certain place in *Celestria*. Whereof, when *Herod* was fore-advertised, he

Herod's Battles and Conquests.

Cleopatra's
Chieftain
overthroweth
Herod.

The *Arabians*
returning to
the Battle, kill
those that fly,
and take the
Camp.

he marched forth against them, accompanied with the greater part of his Forces. As soon as he drew near to *Cana*, he resolved to incamp in that place, and after he had well fortified and intrenched his Forces, to set on the Enemy with the first opportunity: but D whilst he employed himself in the execution hereof, all the Army of the *Jews* cried out, requiring him without delay, to lead them forward against the *Arabians*, and were so encouraged, both in respect of the confidence they had in the good conduct and ordering of their Army, as in regard of their forwardness, who had been actors in the former War, and partakers of the Victory; so that they scarce gave their Enemies leisure to stand to their Arms. When *Herod* perceived that the heat and forwardness of the Soldiers could hardly be appeased; he thought good to make use of the readiness of his Army, and arming himself, he marched on Head of his Army in battalia; This sudden approach daunted the *Arabians*: For although, for a while, they made head against them; yet perceiving their Enemies full of heart, and themselves unable E to resist them, divers of them retreated, and betook themselves to flight: so that all them had been utterly defeated, had not *Athenio* endamaged *Herod* and the *Jews*. For he having the command of that Army which *Cleopatra* had in that place; and besides that, bearing a privy grudge to *Herod*, disposed his Army in a readiness, and expecting the event of the Battle, resolved with himself to contain his Forces if the *Arabians* overcame the *Jews*; and so if they had the worst (as indeed it came to pass) to set upon the *Jews*, who should be spent by that time; and surprising them unawares, and in the height of their hope of good success, to massacre them with fresh supplies. When the *Jews* had spent all their strength against their Enemies, and expected nothing less than the assurance of the Victory, he charged, and overcame them, who had retreated into certain rough, and difficult places (whereunto their Enemies were better accustomed than themselves) being grievously wounded by the *Arabians*, who returned back and set upon them, divers of them that fled were killed; and of those that escaped, few of them recovered the Camp. *Herod* losing the hope of this Battle, posted on Horseback as fast as he could, to bring on fresh supplies: but notwithstanding all his expedition and diligence, yet could he not recover the place in time. The Camp of the *Jews* was taken and sacked, and the *Arabians* obtained no small success, beyond their expectation. From that time forward *Herod* began to make certain incursions into *Arabia*, preying on the Country, and doing them much mischief. He incamped himself likewise upon the Mountains, forbearing to draw his whole Forces into the field; and by his diligence and industry, his labours were not fruitless; for prevailing in some exploits, he put his Men in a capacity to recover their former losses.

C H A P.

H

C H A P. VII.

A terrible Earthquake happeneth in Judaea. The Arabians attack the Jews, and kill their Ambassadors who were sent to treat of a Peace.

AT such time as *Cesar* and *Antony* made trial of their tides in the *Asian War*, and in the seventh year of the Reign of *King Herod*, there hapned such an earthquake, in the Country of *Judea*, that never the like was seen in any other place: so that divers beasts were slain thereby, and many men were overwhelmed with ruins of their I houses, and perished to the number of ten thousand. Only the Soldiers received no damage, because they encamped in the open field. The *Arabians* hearing tidings thereof which were far greater by report, than they were in effect, by such, in favour of the *Arabians*, and hatred of the *Jews*, reported the same, grew proud: yea, so much was their courage increased hereby, as if all the Cities of *Jewry* had been already overthrown, and the men thereof extinguished; and as if they had no adversaries remaining alive to oppose them. For which cause laying hold of those Ambassadors of the *Jews*, who came unto them to Treat of Peace in their desperate condition, they killed them, and afterwards in the heat of their spleen, set upon their Enemies Camp. But the *Jews* not daring to expect or prevent their assault, for their present miseries had so dejected their spirits, seemed to neglect their Common-weale, and in a manner to despair of their safety. These thus affected did the King encourage, and called unto him the Captains, and (as much as in him lay) reviving their drooping spirits; and when he had restored some to better hopes, at length he attempted to speak unto all the Army, who in the former overthrows would yield to no persuasion. These he did both comfort and exhort in such manner as followeth.

Herod's
Raf-
finus, chap. 6.
An Earthquake
in Judea kill-
eth ten thousand
men.

The *Arabians*
kill the Am-
bassadors of the *Jews*.

*Herod com-
fortheth the
Jews that were
out of heart for
their former
losses.*

C H A P. VIII.

King Herod's Oration to his Soldiers, by which he doth so encourage them that they give the Arabians a terrible overthrow and oblige them to take Herod for their Protector.

FRIENDS and fellow Soldiers, there is not one of you but knoweth, how many mis- fortunes have hindered our progress of late, which are able to wearie and amaze men of the greatest resolution. But since we must needs fight, and that all those things that have befallen us unto this present, are of that nature, that by your own valour they may be recovered; I have resolved to inform, and confirm you in those means, whereby you may retain and continue your accustomed valour and courage.

*Herod com-
fortheth and
exhorteth his
Soldiers.*

First of all therefore (as to our War) it consisteth on just grounds, for we are informed M thereunto through the insolence of our Enemies: the Knowledge whereof should chiefly make you recover your courage. Secondly, I will apparently prove unto you, that our condition is not so desperate, but that we have great and assured hopes to obtain the victory. First of all therefore, I will discourse of that which formerly I proposed, and will make your selves judges of those things which I will discourse upon. For you are privy to the *Arabians* injustice, and how perfidious they are to their friends, and impious and barbarous towards all men; but especially they have always troubled me, provoking us through their extreme avarice and malignant envious, with perpetual injuries. And yet to let slip all other our benefits to that Nation, who is he that delivered them from their imminent peril and thraldom, that was hazarded by *Cleopatra's* means, but our selves? For the friendship I had with *Antony*, and his benevolence toward me, was the cause that their burden of miseries was so lightened, N *Antony* forbore to commit anything that might draw us to suspicion.

The cause of
War against
the *Arabians*.

Besides, after she had wrought him by her solicitation to cut off certain portions of the two Kingdoms to be given unto her, the matter was so handled by me, that by divers presents particularly bestowed upon him by my hands, I have obtained security for us both, and by disbursing two hundred talents of mine own, and giving my word for two hundred more for others, for the Recoveries of that very Land which in time past was ours, and these now possess and enjoy. Notwithstanding, reason it were in my opinion, that we that are *Jews* should not be tributaries, or give any portion of our Country to any man; and if we must needs do it, it will become us to pay it for these, who enjoy their lives by our means. It should not be O reasonable for the *Arabians*, who after they had confessed with many plausible protestations and thanksgivings, that they enjoy their liberty by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us 3 yea even with me, I say, who were not their

M m 3

Enemies.

Enemies, but rather on the contrary side their chiefest friends in the time of Peace. And if A
 fidelity should be respected even amongst those that are our most hated Enemies, much more
 necessarily ought it to be observed by those that are friends. But these men set light thereby,
 who think nothing honest, but that which is annexed with lucre; and think no wrong was
 excusable, that hath but a shew of profit. Is there any question then, whether we should chastise
 these unjust men by a just War? Since both God commandeth no less, and enjoyne us al-
 ways to hate outrage, and revenge injustice, especially in that War which is not only just,
 but necessary. For that which both in the confession of the Grecians, and opinion of the Bar-
 barians is most hateful and heinous, this have they perpetrated in murdering our Am-
 bassadors. For the Greeks say, that Ambassadors are sacred and inviolable, and we our selves
 have received our wholesome and holiest precepts of the Law of God by Angels, that is, from B
 his Heraults and Messengers: for this name can both bring God to mans knowledge, and recon-
 cile Enemy to Enemy.

What Impiety therefore is more unpardonable, then to put those Ambassadors to death, who
 bring tidings of right and justice? or what prosperity can they expect either in their Wars, or
 felicity in their whole lives, after so bawney a crime? Truly I cannot imagine any.
 But perhaps some man will say, that right and equity is on our side; but that the greater num-
 ber of men and means are with them: but this their speech is unworthy of my followers.
 For with those with whom justice is, with those also is God; and where God is, there neither
 wanteth multitude nor fortitude. But let us make further, and weigh our own own forces
 by themselves. In the first Battel we had the victory, in the second, upon the first charge we C
 put them to flight, and found them unable to make their party good against us. Afterwards,
 when the victory was ours, behold, Athenio, not by lawful War, but by subtil treachery af-
 faulted us: But shall this be called their valour, or rather their fraud and second iniquity?
 why therefore should we have less courage, who ought to have the greater confidence? or why
 should we fear them who are always inferiours, if they fight openly, and without fraud;
 and when they seem to overcome, they do it by injustice?

Moreover, if any man suppose them to be valiant, this should rather incite them more
 and more unto vertue; for it is no honour for a generous and noble minde to overcome his
 inferiour, but to have meanes and might to conquer his superiour. And if any one be terrified
 by our domestick and homebred miseries; and by our late earthquakes, first of all let him think D
 with himself, that he erreth in that which deceiveth the Arabians by supposing the same to
 be more grievous and terrible then indeed it was. And afterwards let him think, that it be-
 cometh them not to draw matter of fear from thence, whence the other took occasion of courage.
 For as touching themselves they conceive not any hope thorow any good that is in themselves,
 but only in the trust they have that we are already dejected by our calamities. But when they
 shall see us march forth against them, their courage will be weakened, and our confidence by this
 means shall be awakened, for that we are not at this time to encounter with desperate men:
 For neither are we overmuch afflicted; neither (as some think) hath this misery befallen us
 through Gods displeasure, but these are the casualties of fortune. And if by the will of God
 these things are come to pass, it is marvel if by the same will our calamity cease not; and that
 our punishment should not satisfy his displeasure. But that this present War is approved by
 him for just, he himself hath evidently declared. For whereas divers thorow the whole Nation
 have been oppressed by the earthquake, none of you that bear Arms have incurred any mischiefs
 but all of you have been preserved, which is a manifest token of the will of God; and if your
 Children and Wives had generally followed the Wars as you do, none of you should have been
 wanting. When as therefore you shall have brought your selves of these things, and more-
 over in regard that God hath at all times an especial care over you, fail not to pursue this in-
 jurious Nation with a just war that neither respecteth the laws of friendship nor respecteth
 the league of covenant; valiant in murdering sacred Ambassadors; and abject and villanous,
 where things are to be attempted by valour.

These persuasions of his did not a little encourage the Jews to the battel, and made
 them more forward then before. As For Herod, after he had offered sacrifice, according
 to the custom, he drew his Army forth, and led them with great confidence against
 the Arabians, and passing Jordan, he encamped near unto the Enemy, with an intent
 to surpris a Fort Situation between them both; making this account that it would
 further him much, either if presently he should be drawn forth to fight, or if it con-
 cerned him to march forward, for that this place should serve him to encamp in with
 more security. The same resolution also had the Arabians, for which cause they fell
 to skirmish in that place, wherein the first on both sides that gave the charge, and after-
 wards some other followers were killed: so that those of the Arabians side being G
 overcome betook them to retreat. This success of theirs bred no little hope in the
 Jews, who seeing the Enemies Army addressed to attempt any thing rather then to
 fight

The Arabians
 are overcome
 by Herod.

With whom
 never justice
 is, there is
 God also.

Leaves in-
 visible.

The year of the
 World, 3935.
 before Christ's
 Nativity,
 29.

H fight grew the more bold to assail the Arabian in his trenches, and beat him from his
 camp. They being forced by these assaults drew forward to their defence in great
 disorder, bringing neither courage nor hope of victory with them; yet notwithstanding
 they defended themselves, both in regard of their great number, as also in respect
 of that necessity whereunto they were enforced by the Jews. The skirmish on both sides
 was hot, and divers on either party were put to the Sword: but in the end, the Arabians
 being put to the worst, turned their backs. The slaughter was so great, that they not
 only perished by their Enemies Swords, but they themselves murdered one another
 in the crowd, and disorderly flight, in which they were troden under foot, and lay
 murdered in a manner by their own weapons. So that, in that defeat there fell some five
 thousand: the rest fled on the other side of the Rampire; but being overpressed with
 want of victuals, and especially with lack of water, they had not any ground or as-
 surance to escape. After them posted the Jews, and being unable to recover the for-
 tress with them, they begirt the camp with a siege, and shut up all the passages that no
 succor could come unto them, and took from them all opportunity to escape, although
 they would have gone away.

When as therefore they saw themselves reduced into such extremity, they sent
 Ambassadors unto Herod, first of all to demand a truce: and afterwards for that they
 were oppressed with thirst, to crave some remedy for their present necessities. But
 he neither respected the Ambassadors, neither the proffered ransom for the Captives,
 nor any other whatsoever reasonable demand, desiring earnestly to revenge himself
 of those injurious treacheries they had practised against his Ambassadors. Being
 therefore enforced by thirst (which amongst other plagues most grievously af-
 flicted them) many of them forsook their Trenches, and offered themselves to bonds
 and to be led away Captives; so that within five dayes space four thousand of them
 yielded themselves Prisoners. On the sixth day, all the rest determined to fall out, and
 assail the Enemy; rather making choyce of assured death, then thus lingeringly and
 ignominiously to pine away. When as therefore they had all concluded hereupon,
 they incontinently brake out of their Trenches, but like unapt Soldiers for a skirmish,
 decayed not only in body, but in courage; reputing their death for advantage, to
 escape thereby their extreame misfortunes. For which cause upon the first onset,
 about some seven thousand of them were killed: and thus the fierceness of this Nation
 being allayed by this overthrow, they submitted themselves to Herod, whom to their
 own sorrow they had approved to be a valiant Souldier.

CHAP. IX.

Antonius is overcome by Augustus in the Battle of Actium; Herod put Hircanus to
 death, his pretence for it, he resolvet to repair to Augustus; his orders before his
 way going.

M Herod puffed up with his successful fortune, returned back into his own Countrey,
 having obtained great reputation by his valour and vertue. But when he sup-
 posed his State to be most assured, he grew in danger both to lose his dignity and life,
 by reason of that victory that Caesar obtained against Antony in the Actian War. For
 at that time he not only supposed himself to be utterly overthrown, but both his
 friends and Enemies that were round about him lost their hopes, for that it was un-
 likely that he should escape unpunished with Antony. Whereby it came to pass, that
 his friends could not conceal their despair, and his Enemies under their colourable
 and dissembled griefs, covered their joy, promising themselves thereafter a better and
 N pleasing administration of the Common-Wealth. Hereupon Herod perceiving that ex-
 cept Hircanus, there was not any one of the blood Royal alive, determined to cut
 him off, resolving with himself, that if he hapned to escape the danger, a man who at
 that time was worthier the Kingdom then himself, should not claime the Crown: and
 if any misfortune should befall him in regard of Caesar, he desired to dispossess Hir-
 canus of the Kingdom, in regard of the envy which he bare him, for that he was the
 only man who deserved to be advanced to that dignity. Whilst thus he was torment-
 ed in his thoughts, he had an occasion offered him by Hircanus own followers to execute
 his intention. For Hircanus being of a milde and gentle nature, during all his life-
 time forbore to intermeddle with State affairs, committing all things to fortune, and con-
 tenting himself with whatsoever condition it pleased her to allot him.

Put Alexandra being an ambitious woman, and unable to conceal with modesty the
 hope she conceived of change, solicited her father that he should not any longer
 endure

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 29.

The Arabians
 are forced by
 thirst, require
 truce at Herod's
 hands.

Herod deter-
 mined to
 make away
 Hircanus.

Alexandra fol-
 loweth Hir-
 canus her father
 to require as-
 sistance at Ma-
 deira hands.

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World, 3935.
Before Christ's
Nativity,
29.

Alexandra fol-
lowed Hircanus
her father
to require as-
sistance at Mal-
chus hands.

Three hundred
Furlongs con-
tain nine Ger-
mane Miles.

Hircanus by
Herod's com-
mands is put
to death.

Hircanus dieth
guiltless.
Hircanus life

endure the subjection of Herod, who was the very scourge of their family, but rather that he should stand upon his own guard, and reserve himself to his better fortune. A She gave him counsel to write unto Malchus, who had the Government of Arabia, re-questing him to grant him both protection and entertainment; for that if Herod should chance to be cut off by Caesar's displeasure, doubtless the Kingdom would return unto him, both in regard of his Nobility, as also of the peoples favour. These persuasions of hers Hircanus, at the first repulsed, but afterwards being overcome by the im-portunity of the woman, who ceased not day and night to sing the same Song of future hope, and of Herod's Treasons, he gave certain Letters to a friend of his, written to the Arabian, wherein he required him to send him certain Horsemen, who might conduct him to the Asphaltite Lake, which lieth distant from the confines of Jerusalem some three hundred Furlongs. And therefore he committed these Letters to Dositheus trust, both B for that he favoured Hircanus and his Daughter, and seemed likely for divers causes to hate Herod: for he was Joseph's kinsman, who was killed by Herod; and not long before, certain of his Brothers were put to death amongst others at Tyre by Antonius command: yet for none of those considerations continued he faithful to Hircanus. For he pre-fering the present favour of the King that then reigned to the rest, discovered the Letter unto the King; who first of all giving him thanks, required one office of friend-ship more at his hands; which was that folding up the Letter, and sealing it he should conveigh and deliver the same to Malchus, and return his answer, for that it nearly concerned him, if he knew his resolution also. Which when Dositheus had diligently per-formed, the Arabian returned this answer, for that it nearly concerned him, if he knew C his resolution also. Which when Dositheus had diligently performed, the Arabian returned this answer, that he was ready to entertain both himself and his whole family, and all those Jews likewise which were of this faction, promising to send him a band of Soldiers, who should be able to conduct him safely thither, and should be obedient to his com-mand in all things. Now as soon as Herod had seized on these Letters, he called for Hircanus and demanded of him whether he had any confederacy with Malchus: he de-nied it, but Herod protesting and bringing forth his Letter in an open assembly, command-ed him afterwards to be put to death. Thus are these matters Registered in Herod's com-mentaries: for by some they are delivered otherwise, namely, that he was executed, not for this crime which he had committed, but for some Treasons against the King. For D they Write to this effect, that Herod at a certain banquet (dissembling his suspicion) demanded of Hircanus, whether he had received any Letters from Malchus: and that he answered, that he had received Letters, but such as contained nothing else but compliments. He asked him also whether he had received any present: and when he had answered, that he had received nothing but four Couriers for his Saddle: the King wrested this to a Capitall offence of corruption and treason, and commanded him presently to be led to death. Now that he died guiltless, they allege this for a most approved argument; namely, his gentle disposition, who even in his youthful years never gave sign or appearance of rashness, or pride, or signification of audaciousness, no not even when he had the royal government in his hands, but in the freedom E of authority disposed of the most things by Antipaters advice. But at that time he was more then fourscore years old, and knew that Herod's estate was secured: and that there is no likelihood that he would remove from beyond Euphrates where he lived in great repute, to live under Herod's Jurisdiction, or to engage in any trouble contrary to his humor, and so far different from his nature; so that all these things seem to be fained by Herod.

Thus ended Hircanus life, after his variable and adverse fortunes, wherewith dur-ing all his life time he was afflicted. For when his mother Alexandra lived he was cre-ated High Priest of the Jews, and obtained that honor for the space of nine years: and after his mothers death, he had scarcely governed the Kingdom for the space of three months, but that he was expelled by his brother Aristobolus, and afterwards restored by Pompey's assistance, and receiving all his former honours, he lived in full possession of them for the space of forty years. After this he was once more dispossessed by Antigonus; and being maimed in his body, lived certain years in captivity among the Parthians: from whence not long after he returned home; and though he had many things promised him by Herod, yet after so many alterations of fortune, he obtained nothing at his hands; and that which amongst all the rest is most of all to be lamented, as we have said, he was unjustly put to death, an innocent, and in his old age. For he was a lover of justice, and an observer of perpetual modesty, and governed his Kingdom for the most part by other mens direction, being only guilty in himself of ignorance and the love G of idleness. Truly, Antipater and Herod by this mans goodness obtained so great riches: For which defects of his, against all Law and right, he was cruelly put to death: But

H But Herod, after Hircanus's death, addressed himself to perform his journey towards Caesar: and having little hope of any good fortune, in regard of his friendship with An-tonius; he grew desperately jealous of Alexandras, lest taking opportunity of the time, should incite the people to rebel, and fill the Kingdom with domesticall sedition: for which cause, committing the Government to his brother Pheroras, he left his mother Cypros, his sister, and all his Kindred in the Castle of Massada, and commanded his brother, that if any misfortune should befall him, he should retain the Kingdom in his own hands, and maintain it. As for his Wife Mariamne, for that by reason of certain dislikes betwixt her, his mother and sister, he left her with her mother, in the Castle of Alexan-dria, and committed them to the custody of his Treasurer Joseph, and Sathemus the In-ter-pret, and with her, the keeping of his Castles, both which, had always been his faith-ful friends, and to whom, in way of honour, he committed the custody of these Prince-ly Ladies. But he gave them also this command, That if they should be certainly in-formed, that any sinister mishap had befallen him, they should presently kill them both, and to the utmost of their power continue the Kingdom in his Children, and his Bro-ther Pheroras.

CHAP. X.

Herod speaketh so generously to Augustus, that he obtained his favor; he accompanieth him into Egypt, and receiveth him with such an extraordinary magnificence, that it put him in repute with all the Romans.

AFTER he had in this sort given order for all his affairs, he took shipping to Rhodes, to meet with Caesar. And as soon as he arrived in that City, he took the Crown from his Head, and laid it apart, but as for his other Princely ornaments, he changed them not; and being admitted to Caesar's presence, he gave a more ample testimony of the great-ness of his courage than ever: for he neither addressed his speech to intreat his favor (ac-cording to the custom of supplicants) neither presented he any request, as if he had in any sort offended him, but gave account of all that which he had done, without being daunted in the least.

For he freely confessed before Caesar, that he had in truth loved Antonius, and that to the utmost of his power he had done him service, in the end that he might obtain the sovereignty and the Empire of the World; not by joining his Forces unto his, but that he was otherwise employed in the Arabian War, but in furnishing him both with Wheat and Money, and that this was the least office which he behoved him to perform towards Antonius; for that being once his professed friend, he behoved him not only to employ his best endeavors on his so Princely benefactor, but also to hazard both his head and happiness to deliver him from perils. All which (said he) I have not performed according as I ought to have done; yet notwithstanding I know, that at such time as he was overcome in the Actian Battell, I did not alter my affection with his fortune: neither did I restrain my self; for although, I befriended not Antonius with my presence and assistance in the Actian War, yet, at least I assisted him with my counsel, assuring him, that he had but one onely means left him for his security, and prevention of his utter ruine, which was, to put Cleopatra to death, for that by cutting her off, he might en-joy her estate, and might more easily obtain his peace, and pacifie his displeasure against him. And for that he gave but slender regard to these my admonitions by his own softness and in-discretion, he hath hurt himself and prosited you, because, as I said, he did not follow my counsel. Now therefore (O Caesar) in regard of the hatred which you bear unto Antony, you condemn my friendship also. I will not deny that which I have done; neither am I afraid freely and publicly to protest how much I have loved him: but if without regard of persons N you consider how kindly I am affected towards my benefactors, and how resolute and constant a friend I am, and how mindful of kindness, the effect of that which I have done may make me known unto thee: For if the same be onely changed, the friendship notwithstanding may remain, and deserve a due praise.

By these words (which were manifest testimonies of his resolute and noble courage) he so inwardly deared himself unto Caesar, who was a magnificent and worthy Mo-narch, that he converted this his accusation into an occasion to win and work him to be his friend: for which cause Caesar, setting the Crown upon his head, exhorted him that he should no less respect his friendship, than he had in former times Antonius; and withal, did him much honour; certifying him moreover, that Capidius had written unto O him, how much Herod had assisted him in his Wars that he had with the Monarchs of Syria. Herod seeing that he was thus entertained, and that contrary to his expectation, the Kingdom was more surely confirmed unto him, than before time, both by Caesar's bounty,

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World, 3935.
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Nativity,
29.

Herod's dispo-
sition of his
affairs before
he repaired to
Caesar.

Herod cometh
to Caesar, and
declareth unto
him what please
eth him: and
Antonius
promising him
no less duty
and love, if so
he might
be received into
his favor.

Herod's Res-
olution, cap. 8.
Caesar confirm-
eth Herod's an-
thority.

bounty; and also by the decree of the Senate, which he had practised to obtain, for his greater assurance, accompanied *Cæsar* as far as *Egypt*, presenting both himself and his friends with many rich gifts, beyond the proportion of his estate: endeavouring, by these means, both to win their favor, and to shew also the greatness of his courage; requiring moreover at *Cæsar's* hands, that *Alexander*, who was one of *Antones* dearest friends, might not be fought out to be punished; yet notwithstanding he could not obtain the same, by reason of an Oath that *Cæsar* had past before he solicited him. That done, he returned back again unto *Jerry*, with greater honour and assurance than before; whereby he struck them with wonderful amazement, who expected his contrary success, as if by Gods special providence he always over-went his dangers, to his great honour. Therefore he prepared himself to entertain *Cæsar*, who returned out of *Syria*, to take his journey into *Egypt*, and received him at *Pholomais*, with all Royal honour, and gave his Army Presents with all abundance of Provision: so that he was accounted for one of *Cæsar's* most affectionate friends, and rode about with him. When he took the view of his Army; he entertained him also, and his friends with One hundred and fifty Men, adorned with most rich and sumptuous apparel. And for that they were past thorough a Countrey, wherein there was great scarcity of Water, he furnished them with both Water and Wine; so that they needed neither of them. He gave *Cæsar* also Eight hundred Talents, and so royally satisfied all Men, that they confessed themselves to have had a far greater entertainment, than the Revenues and Profits of his Kingdom could afford them. By which means, he gave the more ample testimony of his forward friendship, and free affection to deserve well: and making use of the opportunity of the time, he obtained the reputation of a Prince of an heroic and noble spirit; so that he was held inferiour unto no man, for the good entertainment which he gave to the chieftest *Romans* in their return from *Egypt*.

C H A P. XI.

Mariamne giveth *Herod* so cold a reception when he returned from *Cæsar*, that being joined to the aspersions which *Herod's* mother and sister laid upon her, he had insensibly caule her to be put to death at that very instant: But he is engaged to return to *Augustus*; he putteth her to death at his back-coming. The business of *Alexandra*, *Mariamne's* Mother. *D* *Herod's* despair after *Mariamne's* death; he falleth dangerously sick: *Alexandra* endeavoureth to make herself Mistress of the two Forts of Jerusalem; he made her be put to death, and *Costobarus*, and others follow; he instituteth Plays and Shows in Honor of *Augustus*, by which, he doth so irritate the most part of the Jews, that ten of them undertake, to kill him; he putteth them to death: He buildeth many Forts, and rebuilds a very fine, and a strong Town upon the ruins of *Samaria*, which he names *Sebastæ*.

Mariamne and *Alexandra* displeased with *Herod*. **B**UT as soon as he returned unto his Kingdom, he found all his Household troubled, and both his Wife *Mariamne*, and her Mother *Alexandra* grievously displeased with him. For they supposed (and not without cause) that they were not shut up in that Castle for their securities sake, but as it were in a Prison; so that, in as much as they neither might make use of other Mens, nor enjoy their own goods, they were highly discontented. *Mariamne* also supposed that her Husband did but dissemble his love, rather for his own profit than for any entire affection he bare towards her. But nothing more grieved her, than that she had not any hope to live after him, if so be, he should happen to die, especially for the order he had left concerning her; neither could she ever forget what commands he had before that time left with *Joseph*, so that by all means possible, he laboured to win the affections of those that had the charge of her, and especially *Sebennus*, knowing very well, that her safety depended wholly on his hands. Who in the beginning behaved himself very wisely and faithfully, containing himself very circumpectively within the bounds of his commissions; but after these Ladies had with pretty presents, and feminine flatteries, wrought and mollified him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same power and authority, which before he had: and for that cause he thought thus in himself, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood should not be deprived of that dignity wherein they were at that time; but would return them the like kindness when *Mariamne* should be Queen, or next unto the King. Furthermore, he hoped, that if *Herod* also should return with all things answerable to his desires, that he would perform nothing without his Wifes consent; or upbraid him with the act, if he contradicted: for he knew too well that the King loved her so, that it was impossible to equal or express his affections; and for these causes he disclosed the

H the trust that was committed unto him. But *Mariamne* was very fore displeased to hear that there was no end of her miseries, but they were altogether united and tied to the dangers of *Herod*; and the oftentimes wished that he might never more return again in safety, supposing that her life with him should be very intolerable: all which, the afterwards dissembled not, but openly confessed that which afflicted her with discontent. For when as *Herod*, beyond all expectation, arrived in his Countrey, being adorned with mighty fortune, he first of all, as it became him, acquainted his Wife with his good tydings, and happy success, whom only amongst all other his friends and Wives, he embraced and saluted, for the pleasing conversation and affection that was in her. But she, while he repeated unto her these fortunate events of his affairs, rather entertained the same with a displeased attention, than applauding joy: Neither could her great sincerity cover the agitation of her mind. For when he folded his arms about her neck, she unfolded her sorrow in her sighs; so simple and unfeigned were her affections; and seemed rather to be displeased than appeased by his narrations. Whereupon *Herod* was fore troubled, perceiving these things not only suspected, but also fully manifest: but above all things, he was distracted, when he considered the incredible and apparent hatred that his Wife had conceived against him, which incensed him so, that he could not resist the love that had attained him; so that he neither could continue in wrath, nor listen long to peace, and being unresolved in himself, he now was attempted by this; straight distracted by a contrary affection: so much was his mind tossed between love and hatred, when oftentimes he desired to punish the womans pride, his heart by loves mediation failed him in the enterprise. For nothing did more torment him than this fear, lest executing his displeasure against her, he should by this means more grievously wound himself, through the desire he bare unto his deceased delight. Whilst thus he was tortured in his passions, and conceived sinister opinions against *Mariamne* his Wife; *Salome* his sister, and his mother, having an inkling of his discontents, thought that they could find a fit opportunity to express and execute their hatred towards *Mariamne*: for which cause they conferred with *Herod*, and whetted his spleen and displeasure with variety of slanders, sufficient at one assault to engender hatred, and kindle his jealousie against her. To these reproaches of theirs he lent no unwilling ears; yet he had not the heart to attempt any thing against his Wife, or to give free credit to their report; notwithstanding his displeasure increased, and was inflamed more and more against her, for that neither the could colour her cares and discontents, nor he contain himself from exchanging his love into hatred: and perhaps at that time he had published some fatal doom against her, had not a happy messenger brought him word, that *Anthony* and *Cleopatra* being dead, *Cæsar* was become Lord of *Egypt*: for which cause, halting forward to meet and entertain him, he left his family in that present estate. Upon his departure, he recommended *Mariamne* to *Sebennus*, giving him great thanks for the care he had had of her, and granting him in way of gratuity a part of *Jewry* to govern.

M When *Herod* was arrived in *Egypt*, and had friendly and familiarly conferred with *Cæsar*, he was highly honoured by him: for *Cæsar* gave him those four hundred French men that were of *Cleopatra's* guard; and restored that part of his Countrey unto him again, which was taken away, and spoiled by her. He annexed also unto his Kingdom *Gadara*, *Hippin*, and *Samaria*, and on the Sea Coasts, the Cities of *Gaza*, *Antidon*, *Joppe*, with the Tower of *straton*: which when he had obtained, he grew more mighty than before: and after he had accompanied *Cæsar* as far as *Antioch*, he returned into his own Countrey. Upon his arrival, he found that fortune which was favourable unto him abroad, too froward at home, especially in regard of his Wife, in whose affection he seemed to be most happy. For he was as inwardly touched with the lawful love of *Mariamne*, as any other of whom the Histories make report; and as for her, she was both chaste and faithful unto him; yet she had a certain womanly imperfection and natural forwardness, which was the cause that she presumed too much upon the intire affection wherewith her husband was intangled; so that without regard of his person, who had power and authority over others, she entertained him oftentimes very outrageously: All which endured he patiently, without any shew of discontent. But *Mariamne* upbraided, and publicly reproached both the Kings mother and sister, telling them, that they were but abjectly and basely born.

Whereupon there grew a great enmity, and unincoverable hatred between the Ladies; and from thence also, there stoff an occasion of greater accusations and calumniation than before. These suspicions were nourished amongst them, for the space of one whole year after *Herod's* return from *Cæsar*; and at length, this long contriv'd hatred brake out violently, upon this occasion that ensued: Whenas about mid-day the King had

The year of the World, 3993.
Before Christ's Nativity, 29.

Herod conducted *Cæsar* toward *Egypt*, and presented him with many sumptuous gifts.
Herod entertained both *Cæsar* and his Army very heroically.

Herod giveth *Cæsar* 800 Talents.

The year of the World, 3993.
Before Christ's Nativity, 29.

Herod but could not contain his great love for *Mariamne*.

Herod's forebodings to see his wifes affections distracted and changed.

Herod's sister and his mother incense the King by slanderous reports against *Mariamne*.

Anthony and *Cleopatra* being dead, *Cæsar* Lord of *Egypt*.
Sebennus honoured by *Herod* with dignities.

Herod and *Rufus* from chap. 9.
Cæsar enlargeth *Herod's* dominions.

Mariamne a forward woman.

The year of the
World, 3936.
Before Christ's
Nativity, 18.

had withdrawn himself into his Chamber to take his rest, he called *Mariamne* to him to sport with her, being incited therunto by the great affection that he bare unto her. Upon this his command came unto him; yet would he not lie with him, nor entertain his courtings with friendly acceptance, but upbraided him bitterly with their fathers and brothers death. The King took these reproachful words in very evil part, and was almost ready to strike her: but his sister hearing a greater stir and noise than was usual, sent the Butler, who long before that time was sordoned by her, whom she commanded to tell the King, that *Mariamne* had prepared a drink for him to incite and quicken him unto love. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith; that then he should proceed further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the Kings; for which cause with a sober and stayed countenance he entered in unto him, being seriously and well prepared to discourse, and told him, that *Mariamne* had bribed him to present his Majesty with an amorous cup of drink. Now when he perceived that the King was troubled with these words, he prosecuted his discourse, alleging that the potion was a certain medicine which *Mariamne* had given him, the virtue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the Kings safety.

Herod, who before this, was highly displeased, hearing these words, was so much the more incensed: for which cause, he presently commanded *Mariamne's* most faithful servant to be examined by torments, as concerning the poison, supposing that it was impossible for her to undertake any thing whatsoever without his privy. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but declared unto the King, that the hatred which his wife had conceived against him, proceeded from certain words that *Sohemus* had told her. Scarcely had he finished these words, but that the King cried out with a loud voice, saying, That *Sohemus*, who before time had been most faithful, both to him and his Kingdom, would not have declared these his privy commands, except there had been some inward familiarity and secrecy betwixt him and *Mariamne*: for which cause he presently commanded his Ministers to lay hands on *Sohemus*, and to put him to death. As for his wife, he drew her to her trial, and to this effect he assembled his most familiar friends, before whom he began to accuse her with great spite and spleen, as touching these potions and poisons aforesaid; wherein he used intemperate and unseemly speeches, and such as for their bitterness did ill become him in cause of justice; so that in the end, the assistants seeing the scope of his desire, pronounced sentence of death against her: which being past, both he, and all other the assistants were of his opinion, that the should not so speedily be executed, but that she should be kept close prisoner in some sure place in the Palace. But by *Salomes* solicitations, *Herod* was incited to hasten her death, for that the alledged that the King ought to fear, lest some sedition should be raised amongst the people, if he should keep her alive in prison: And by this means *Mariamne* was led unto her death.

Alexandra her mother considering the estate of the time, and fearing no less mischief from *Herod's* hands than her daughter was assured of; the undecently changed her mind, and abjectly laid aside her former courage and magnanimity. For intending to make it known, that she was neither party nor privy to those crimes wherewith *Mariamne* was charged, she went out to meet her daughter, and entertained her injuriously, protesting publicly that she was a wicked woman, and ungrateful towards her husband; and that she well deserved the punishment that was adjudged her, for that the durst be so bold to attempt so heinous a fact, respecting to requite her husbands entire love with her unfeigned loyalty. Whilst thus dishonestly she counterfeited her displeasure, and was ready to pull *Mariamne* by the hair; the assistants, according to her desert, condemned her generally for her hypocrisy: but she that was led to be punished, convicted her self by her mild behaviour; for first of all, she gave her no answer, neither was any ways altered by her reproaches, neither would so much as cast her eye upon her; making it appear, that she discreetly concealed and covered her mothers imperfections, and was aggrieved that she had so openly shewed to great indignity: expelling for her own part, a constant behaviour, and going to her death without change of colour, so that those that beheld her, perceived in her a kind of manifest courage and nobility, even in her utmost extremity.

Alexandra undecently
strives to accuse
her self of
Maria's murder
Thealon.

H Thus died *Mariamne*, having been a woman that excelled both in continence and courage: notwithstanding that she failed somewhat in affability and impatience of nature: for the rest of her parts, she was an admirable and pleasing beauty, and of such a carriage in those companies wherein she was entertained, that it was impossible to express the same, in that she surpassed all those of her time; which was the principal cause that she lived not graciously and contentedly with the King. For being entertained by him, who intirely loved her, and from whom she received nothing that might discontent her, she presumed upon a great and intemperate liberty in her discourse. She digested also the loss of her friends very hardly, according as in open terms she made known unto the King; whereby also it came to pass, that both *Herod's* mother and sister, and himself likewise grew at odds with her.

After her death the King began more powerfully to be inflamed in his affections, who before as we have declared, was already miserably distracted. For neither did he love after the common manner of married folk; but whereas almost even unto madness he nourished this his desire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doating on her, he increased the flame. And all that time especially he supposed that God was displeased with him for the death of *Mariamne*. Oftentimes he did invoke her name using such lamentable expressions that did not become the Majesty of a King. And notwithstanding he devised all kinds of delights and sports that might be imagined by preparing banquets, and inviting guests with Princely hospitality, to pass away the times; yet all those profited him nothing, for which cause he gave over the charge and administration of his Kingdom. At length he was so bedeviled with grief, that oftentimes he commanded his servants to call his wife *Mariamne*, as if she had been alive. Whilst thus he was afflicted, he came a pilgrimage within the City, that consumed a great part of the people, and most of the nobility, and all interpreted that this punishment was inflicted by God upon them, for the unjust death of the Queen. Thus the Kings discontents being by this means increased, he at last hid himself in a solitary wilderness, under pretext of hunting: where afflicting himself incessantly at last, he fell into a most grievous sickness. This disease of his was an inflammation or pain in the neck: he seemed also in some sort to rave and grow mad: neither could any remedies relieve him of his agony: but when the sickness seemed rather to increase, all men at last grew almost desperate of his recovery. For which cause his Physician, partly in respect of the contumacy of his disease, partly, because in so great a danger there was not any free election of dyer, they gave him leave to taste whatsoever best pleased his appetite, committing the uncertain event of his health to the hands of fortune.

Whilst thus he continued in *Samaria*, which now is called *Schabse*, *Alexandra*, being at that time in *Jerusalem*, having notice of this his condition, and avowed to reduce all the strong fortresses that were within the City under her jurisdiction: the one of which was hard by the Temple: the other was situate within the City: for they that are Masters of these keep of the Castle, all the rest of the nation under their awe: because that without these, neither the usual and daily sacrifices may be performed: neither may the Jews live without such sacrifices and oblations, who had rather lose their lives than condemn their religion. She therefore solicited those that had the government thereof to surrender them up to her and *Herod's* children begotten of her daughter *Mariamne*, lest he being dead, they should be seized on by others: and if it should fortune him to recover his health, in the mean while they might be kept; and held by no man more securely than such as were his nearest friends. This suit and solicitation of hers was but coldly received, and the Captains who at all times shewed themselves always faithful, at that time were the rather far more constant in their duty, both for that they had *Alexandra*, and also that they thought it a great offence to despair of the health of their Prince. For these were the Kings old friends, and one of them was *Herod's* own Nephew, whose name was *Achiabius*. For which cause they sent presently messengers unto him to shew him *Alexandra's* intent: who having heard these news, presently commanded her to be put to death: and at length overcoming his scruple, he grew so badly affected both in body and mind, that he grew hateful unto all men: so that all those who offended him, and for how little cause soever, were presently punished. In this his intemperance he imbrued his hands in the blood of divers of his friends, as *Costabarus*, *Lysimachus*, *Antipater*, surnamed *Gadiaz*, and *Dositheus*; for this occasion that ensueth. *Costabarus* was an *Idumean*, and one of the greatest accounts amongst his countrymen, who was defended from the Priests of *Coza*, whom the *Idumeans* esteem for a god, before that *Hircanus* had obliged them to embrace the Jews Religion. *Herod* being made King of the Jews, appointed *Costabarus* to be Governor in *Idumaea* and *Gaza*, giving him *Salome* his sister to wife, after he had put *Joseph* to death, to whom he had been married before, as we have declared. *Costabarus* seeing himself in this estate beyond his expectation, grew more proud than this good fortune required, and in a little time forgot himself so far, that he thought himself dishonoured, if he should perform

The year of the
World, 3936.
Before Christ's
Nativity, 18.

Herod withdrew
himself and
soon after the
death of his
wife.

A plague invades
Jerusalem.

Herod falls
gravely sick.

Herod consults
Lysimachus
of *Alexandra's*
intent.
Alexandra puts
to death.

Costabarus,
whom *Herod*
had married
with his sister
Salome, afterwards
eth in Idumaea.

had withdrawn himself into his Chamber to take his rest, he called *Mariamme* to him to sport with her, being incited therunto by the great affection that he bare unto her. Upon this his command she came unto him; yet would he not lie with him, nor entertain his courtings with friendly acceptance, but upbraided him bitterly with her fathers and brothers death. The King took these reproachful words in very evil part, and was almost ready to strike her: but his sister hearing a greater stir and noise than was usual, sent the Butler, who long before that time was suborned by her, whom she commanded to tell the King, that *Mariamme* had prepared a drink for him to incite and quicken him unto love. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith; that then he should proceed further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a sober and stayed countenance he entered in unto him, being seriously and well prepared to discourse, and told him, that *Mariamme* had bribed him to present his Majesty with an amorous cup of drink. Now when he perceived that the King was troubled with these words, he prosecuted his discourse, alleging that the potion was a certain medicine which *Mariamme* had given him, the virtue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the Kings safety.

Herod, who before this, was highly displeased, hearing these words, was so much the more incensed: for which cause, he presently commanded *Mariamme*'s most faithful servant to be examined by torments, as concerning the poison, supposing that it was impossible for her to undertake any thing whatsoever without his privacy. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but declared unto the King, that the hatred which his wife had conceived against him, proceeded from certain words that *Sohemus* had told her. Scarcely had he finished these words, but that the King cried out with a loud voice, saying, *That Sohemus, who before time had been most faithful, both to him and his Kingdom, would not have declared these his privy commands, except there had been some more inward familiarity and secrecy betwixt him and Mariamme: for which cause he presently commanded his Ministers to lay hands on Sohemus, and to put him to death.* As for his wife, he drew her to her trial, and to this effect he assembled his most familiar friends, before whom he began to accuse her with great spite and spleen, as touching these potions and poisons aforesaid; wherein he used intemperate and unseemly speeches, and such as for their bitterness did ill become him in cause of justice; so that in the end, the assistants seeing the scope of his desire, pronounced sentence of death against her: which being past, both he, and all other the assistants were of his opinion, that she should not so speedily be executed, but that she should be kept close prisoner in some sure place in the Palace. But by *Salome*'s solicitations, *Herod* was incited to hasten her death, for that she alleged that the King ought to fear, lest some sedition should be raised amongst the people, if he should keep her alive in prison. And by this means *Mariamme* was led unto her death.

Alexandra her mother considering the estate of the time, and fearing no less mischief from *Herod*'s hands than her daughter was assured of; she undecently changed her mind, and abjectly laid aside her former courage and magnanimity. For intending to make it known, that she was neither party nor privy to those crimes wherewith *Mariamme* was charged, she went out to meet her daughter, and entertained her injuriously, protesting publicly that she was a wicked woman, and ungrateful towards her husband; and that she well deserved the punishment that was adjudged her, for that the durst be so bold to attempt so heinous a fact, respecting to requite her husbands entire love with her unfeigned loyalty. Whilst thus dishonestly she counterfeited her displeasure, and was ready to pull *Mariamme* by the hair; the assistants, according to her desert, condemned her generally for her hypocrisy: but she that was led to be punished, convicted her self by her mild behaviour; for first of all, she gave her no answer, neither was any ways altered by her reproaches, neither would so much as cast her eye upon her; making it appear, that she discreetly concealed and covered her mothers imperfections, and was aggrieved that she had so openly shewed to great indignity: expressing for her own part, a constant behaviour, and going to her death without change of colour, so that those that beheld her, perceived in her a kind of manifest courage and nobility, even in her utmost extremity.

Thus

H Thus died *Mariamme*, having been a woman that excelled both in continence and courage; notwithstanding that she failed somewhat in affability and impatience of nature: for the rest of her parts, she was an admirable and pleasing beauty; and of such a carriage in those companies wherein she was entertained, that it was impossible to express the fame, in that she surpassed all those of her time; which was the principal cause that she lived not graciously and contentedly with the King. For being entertained by him, who intirely loved her, and from whom she received nothing that might discontent her, she presumed upon a great and intemperate liberty in her discourse. She digressed also the loss of her friends very hardly, according as in open terms she made known unto the King; whereby also it came to pass, that both *Herod*'s mother and sister, and himself likewise grew at odds with her.

After her death the King began more powerfully to be inflamed in his affections, who before as we have seen, was already miserably distracted. For neither did he love after that manner, nor was he any longer able to govern himself, but was almost even unto madness in his behaviour.

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N n

that

Print Faded and
Illegible in parts.

A phrase inverted in the original.

Herod's father, who was a very wicked man.

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He was a very wicked man.

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The year of the
World, 3996.
before Christ's
Nativity.
28.

had withdrawn himself into his Chamber to take his rest. he called Mariamne to him to sport with her, being incited therunto by the great affection that he bare unto her. Upon this his command she came unto him; yet would he not lie with him, nor entertain his courtings with friendly acceptance, but upbraided him bitterly with his fathers and brothers death. The King took these reproachful words in very evil part, and was almost ready to strike her: but his sister hearing a greater stir and noise than was usual, sent the Butler, who long before that time was suborned by her, whom she commanded to tell the King, that Mariamne had prepared a drink for him to incite and quicken him unto love. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith; that then he should proceed further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a sober and stayed countenance he entered in unto him, being seriously and well prepared to discourse, and told him, that Mariamne had bribed him to present his Majesty with an amorous cup of drink. Now when he perceived that the King was troubled with these words, he profecuted his discourse, alleging that the potion was a certain medicine which Mariamne had given him, the virtue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the Kings safety.

Herod, who before this, was highly displeased, hearing these words, was so much the more incensed: for which cause, he presently commanded Mariamne's most faithful servant to be examined by torments, as concerning the poison, supposing that it was impossible for her to undertake any thing whatsoever without his privacy. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but declared unto the King, that the hatred which his wife had conceived against him, proceeded from certain words that Sohemus had told her. Scarcely had he finished these words, but that the King cried out with a loud voice, saying, That Sohemus, who before time had been most faithful, both to him and his Kingdom, would not have declared these his privy commands, except there had been some inward familiarity and secrecy betwixt him and Mariamne: for which cause he presently commanded his Ministers to lay hands on Sohemus, and to put him to death. As for his wife, he drew her to her trial, and to this effect he assembled his most familiar friends, before whom he began to accuse her with great spite and spleen, as touching these potions and poisons aforesaid; wherein he used intemperate and unseemly speeches, and such as for their bitterness did ill become him in cause of justice; so that in the end, the assistants seeing the scope of his desire, pronounced sentence of death against her: which being past, both he, and all other the assistants were of his opinion, that she should not so speedily be executed, but that she should be kept close prisoner in some sure place in the Palace. But by Salome's solicitations, Herod was incited to hasten her death, for that the alleged that the King ought to fear, lest some sedition should be raised amongst the people, if he should keep her alive in prison. And by this means Mariamne was led unto her death.

Alexandra her mother considering the estate of the time, and fearing no less mischief from Herods hands than her daughter was assured of; she undecently changed her mind, and abjectly laid aside her former courage and magnanimity. For intending to make it known, that she was neither party nor privy to those crimes wherewith Mariamne was charged, she went out to meet her daughter, and entertained her injuriously, protesting publicly that she was a wicked woman, and ungrateful towards her husband; and that she well deserved the punishment that was adjudged her, for that the durst be so bold to attempt so heinous a fact, respecting to requite her husbands entire love with her unfeigned loyalty. Whilst thus dishonestly she counterfeited her displeasure, and was ready to pull Mariamne by the hair; the assistants, according to her desert, condemned her generally for her hypocrisy: but she that was led to be punished, convicted her self by her mild behaviour; for first of all, she gave her no answer, neither was any ways altered by her reproaches, neither would so much as cast her eye upon her; making it appear, that she discreetly concealed and covered her mothers imperfections, and was aggrieved that she had so openly shewed to great indignity: expressing for her own part, a constant behaviour, and going to her death without change of colour, so that those that beheld her, perceived in her a kind of manifest courage and nobility, even in her utmost extremity.

Thus

H Thus died Mariamne, having been a woman that excelled both in civility and courage; notwithstanding that she failed somewhat in affability and impatience of nature: for the rest of her parts, she was an admirable and pleasing beauty, and of such a carriage in those companies wherein she was entertained, that it was impossible to express the same, in that she surpassed all those of her time; which was the principal cause that she lived not graciously and contentedly with the King. For being entertained by him, who intirely loved her, and from whom she received nothing that might discontent her, she presumed upon a great and immoderate liberty in her discourse. She digressed also the loss of her friends very hardly, according as in open terms she made known unto the King; whereby also it came to pass, that both Herods mother and sister, and himself likewise grew at odds with her.

After her death the King began more powerfully to be inflamed in his affections, who before as we have declared, was already miserably distracted. For neither did he love after the common manner of married folk; but whereas almost even unto madness he nourished this his desire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection; but that daily more and more by doating on her, he increased the same. And all that time especially he supposed that God was displeased with him for the death of Mariamne. Oftentimes he did invoke her name, using such lamentable expressions that did not become the Majesty of a King. And notwithstanding he devised all kinds of delights and sports that might be imagined by preparing banquets, and inviting guests with Princely hospitality, to pass away the times; yet all those profited him nothing, for which cause he gave over the charge and administration of his Kingdom. At length he was so bedeviled with grief, that oftentimes he commanded his servants to call his wife Mariamne, as if she had been alive. Whilst thus he was afflicted, there came a pestilence within the City, that consumed a great part of the people, and most of the nobility, and all interpreted that this punishment was inflicted by God upon them, for the unjust death of the Queen. Thus the Kings discontents being by this means increased, he at last hid himself in a solitary wilderness, under pretext of hunting: where attending himself incessantly at last, he fell into a most grievous sickness. This disease of his was an inflammation or pain in the neck; he seemed also in some sort, to rave and grow mad; neither could any remedies relieve him of his agony: but when the sickness seemed rather to increase, all men at last grew almost desperate of his recovery. For which cause his Physician, partly in respect of the contumacy of his disease, partly because in so great a danger there was not any free election of dyet, they gave him leave to taste whatsoever best pleased his appetite, committing the uncertain event of his health to the hands of fortune.

Whilst thus he continued in Samaria, which now is called Sebaste, Alexandra, being at that time in Jerusalem, having notice of this his condition, and avowed to reduce all the strong fortresses that were within the City under her jurisdiction: the one of which was hard by the Temple; the other was situate within the City: for they that are Masters of these keep all the rest of the nation under their awe: because that without these, neither the usual and daily sacrifices may be performed: neither may the Jews live without such sacrifices and oblations, who had rather lose their lives than concern their religion. She therefore solicited those that had the government thereof to surrender them up to her and Herods children: begotten of her daughter Mariamne, lest he being dead, they should be seized on by others: and if it should fortune him to recover his health, in the mean while they might be kept; and held by no man more securely than such as were his nearest friends. This suit and solicitation of hers was but coldly received; and the Captains who at all times shewed themselves always faithful, at that time were the rather far more constant in their duty, both for that they hated Alexandra, and also that they thought it a great offence to despair of the health of their Prince. For these were the Kings old friends, and one of them was Herods own Nephew, whose name was Achabius. For which cause they sent presently messengers unto him to tell him Alexandra's intent: who having heard these news, presently commanded her to be put to death: and at length overcoming his sickness, he grew so badly affected both in body and mind, that he grew hateful unto all men: so that all those who offended him, and for how little cause soever, were presently punished. In this his intemperance he imbrued his hands in the blood of divers of his friends, as Costabarus, Lyfismachus, Antipater, surnamed Gadaius, and Dositheus; for this occasion that ensueth. Costabarus was an Idumean, and one of the greatest accounts amongst his countrymen, who was defended from the Priests of Cozrus, whom the Idumeans esteem for a god, before that Hircanus had obliged them to embrace the Jews Religion. Herod being made King of the Jews, appointed Costabarus to be Governor in Idumaea and Gaza, giving him Salome his sister to wife, after he had put Joseph to death, to whom he had been married before, as we have declared. Costabarus seeing himself in this estate beyond his expectation, grew more proud than this good fortune required, and in a little time forgot himself so far, that he thought himself dishonoured, if he should perform

N n

They say of the
year, 3996.
before Christ's
Nativity, 28.

Herod was terrible after and more after the death of his wife.

A plague invades Jerusalem.

Herod fell sick, and grew very sick.

Alexandra in Herods absence, seeks to get the possession of the Castle.

Herod counteth his certificate of Alexandra's intent.

Costabarus, whom Herod had married with his sister Salome, afterwards that he had taken.

sohemus suspected by Herod in Mariamne's behalf is put to death.

Alexandra unseemly strives to acquit her self of Mariamne's Treason.

The year of the
world 3936.
before Christ
Nativity 58.

that which Herod commanded him, and scorned that the Idumaeans should be under the Jews subjection, notwithstanding they had received their manner of government from him. He therefore sent messengers unto Cleopatra, giving her to understand, that Idumaea had always been under her ancestors subjection: and for that cause she ought upon just cause to demand and beg that country at Antonius hands; and that for himself he was ready to become her servant. All which he practised, not to gratify Cleopatra in any fort whatsoever, but to the intent that if Herods fortunes should be any ways weakened, he might more easily by this means both enlarge and obtain the Kingdom of Idumaea. And with these foolish hopes was he transported, in regard of his birth and riches, which he had heaped together by such dishonest means as he continually practised, as he that intended no small matters. But notwithstanding Cleopatra's often and earnest petition to obtain his sovereignty, yet could he not obtain it at Antonius hands. When Herod had notice of these covert and cunning practices, he was ready to kill Costabarus. But upon the earnest supplications of his sister and her mother, he dismissed and pardoned him; yet held him always in suspicion by reason of this practice. Not long after it happened, that Salome fell at debate with Costabarus, for which cause she sent a Bill of divorce to her husband, notwithstanding it were against the laws and ordinary customs of the Jews. For according to our ordinances, it is only lawful for the husband to do the times; and as touching the wife, notwithstanding she were separated, yet it is not lawful for her to marry again, except her husband first give her licence. But Salome without respect of the laws of the country, grounding herself too much upon her own authority, forsook her husband: saying, that she separated her self from her husband by reason of the great friendship which she bare unto her brother, for that she had received some notice that Costabarus conspired against her with Antipater, Ismachus and Delphimus. And this accusation she confirmed by Babas children, whom he had already kept with him in all security for the space of twelve years. All which was true, and at that time beyond all mens expectation wonderfully troubled Herod, as soon as he heard it. For as for Babas sons, he had heretofore resolved to cut them off for that they had been always disaffected towards him and all his enterprises; but all that time he had let them pass, because by continuance they were grown out of his remembrance. Now the cause of this enmity and hatred which he bare towards them, was gathered from this ground: when Antigonius enjoyed the sovereignty and Herod besieged the City of Jerusalem with an army; those incommunities and necessities that ordinarily happen unto those that are besieged, were the cause that divers acknowledged Herod, and fixed their hopes upon him. But Babas sons being in authority, and besides that, attended by a great number of men, perceived in their faithful observation of Antigonius, and blamed Herod continually, encouraging the inhabitants to continue the Kingdom in those to whom it appertained by descent; and they themselves followed that cause, which in their opinion was most profitable for the Commonwealth. But after that the City was surprized by Herod, and he grew master of the estate, Costabarus, who was appointed to keep the City gates, and to lie in wait that none of those who were accused to have forsaken the Kings side, should escape, knowing that the sons of Babas were greatly esteemed and honoured among the people, and foreseeing that their safety might be no small furtherance to himself, if at any time there might ensue any alteration, he discharged and hid them within his own possessions: and notwithstanding that at that time he had protested to Herod by an oath, that he knew not what was become of them, yet though suspected of perjury, he concealed them. And afterwards when the King had by proclamation promised a reward to him that should discover them, and sought for them by all means, neither then also would he confess the fact. For being afraid lest he should be punished for his first denial, he concealed them still, not so much for their sake as for his own interest.

Now when the King had notice hereof by his sisters report, he sent to the place where they were hidden, and made kill them, and all those that were guilty of the same crime: so that no one of Hircanus kindred was now left alive, but all of them being killed, who excelled in nobility and dignity, he did what he pleased without any contradiction: for which cause he by little and little forsook the ceremonies and ordinances of his Country, and corrupted the decrees and institutions of their ancestors, which he ought to have kept inviolable, by his new and strange inventions. In whose time there was a very great change and alteration of the ancient and good manner of living: for all fell from bad to worse: and the polittick order, whereby the people ought to be governed and kept within compass of their duty, went to decay. For first of all he ordained certain wastlings from five years to five years, in honour of Caesar: and builded a Theatre for that purpose within Jerusalem. He erected also a most huge Amphitheatre within the Plain, which were two Monuments worthy to be seen, by reason of the sumptuousness thereof: but wholly contrary to the fashions of the Jews. For neither the

Costabarus
referred by
his wife in
intercession.

Costabarus, by
Ismachus, Antipater and Delphimus
accused before Herod.
Babas sons per-
ceived by Costabarus.

Babas sons and
others, as accused
before Herod
and slain.
Hircanus, Hircanus,
chap. 19.
Herod introduced
certain divers
rain customs.
The year of the
world 3940.
before Christ
Nativity 54.
The Theatre
and the Amphitheatre
built.

The year of the
world 3941.
before Christ
Nativity 53.

Hence, nor the presentation of these spectacles hath ever been practised or taught by our Ancestors: yet was it his pleasure to enoble this assembly, to the end it might be continued from five to five years, and this he proclaimed publicly in the Countries round about, and to this fight he assembled all the nations. The wrestlers also, and all that which concerned their exercise, were fought out from all corners of the world, under the hope to obtain the proposed palm and victory; and all the most expedient in those exercises that were to be found, were invited to that assembly. For he proposed most huge rewards, not only to those that exercised wrestling, but also to those who were called Musicians, and to all sorts of players on instruments, endeavouring to his utmost power, that all the most famous in those professions should be assistant in those pastimes. He appointed also a reward of great value for such as ran upon the chariots of three, four, or five horses, and all that which was both sumptuous and magnificent to behold, for every one thing was most carefully provided; for he strove to have the honour of a most magnificent preparation for his games. The Theatre was hung all about with Caesars titles, and the trophies of those nations which were overcome by him, also together with furniture and things with gold and silver. As for the instruments thereof, there wanted neither furniture, costly vestments, or precious stones. Thither also were drawn certain wild beasts, as Lions and other beasts, which were worthy to be placed in this famous show, being admirable both for their force and rareness of nature, who fought the one with the other, and against such men likewise who were condemned to die: whereby the strangers conceived together with the admiration of his expense an uncomparable and unaccustomed pleasure. But his countrymen interpreted this thing for a manifest corruption of those disciplines and manners, which they had entertained and honoured amongst them. For it was an act most manifestly impious, to hazard men against wild beasts, to delight the eyes of other men: It was also a matter as impious to change and prophane the ordinances of the country for such exercises: But the most hated of all these were the Trophies, for in that they were certain Images attired in armor, the use and veneration whereof were forbidden by our laws, this displeased and grieved them more than any thing whatsoever: neither was Herod ignorant of those troubles which they procured. But he thought it to be a matter of danger to attempt the same for the present by force, and for that cause he familiarly debated the same with some few of them, and discoursed unto them his occasions, to the end to rid them of their superstition, but could not prevail. For all of them, with one consent, cried out against the indignity which they saw him commit: telling him that although all other things were so tolerated, yet the Trophies, which were Images of Men, were unsupportable, because they were unusual in their Country. Herod perceiving that they were discontented, and that they would not be easily wrought upon, except they had some contentment, he called the worst men amongst them, and led them into the Theatre, demanding of them what they thought these Trophies were: and when they cried out that they were Images of men, he incontinently caused all the ornaments to be taken off from them, letting them see that they were nought else but naked stocks of wood, so that suddenly their displeasure was turned into a laughter, and their doubts were presently dissolved. Thus appeased he the people, and moderated the fury of their discontent, so that divers of them changed their opinions, and were no more displeased. Notwithstanding there were some of these that persisted in the conceit they had of those exercises, supposing that the corruption of their ancient discipline was an inducement to their grievous calamities; and they imagined that it rather concerned them to undergo all dangers, than to endure any alteration in their customs, by permitting that Herod should introduce new and extraordinary solemnities, who only in word was their King, but in effect an enemy of their whole nation. For this cause there were ten men amongst them, who bound themselves by oath to hazard all extremities, and to this intent they had hid certain short swords under their garments: amongst these there was one that was blind, who urged and egged on by the strangeness of those things which he had heard, not for that he was of ability to execute any thing with his hand, but to resist that he was ready to suffer with the rest, if any misfortune should befall them, by his example the rest of them were not a little confirmed: These having mutually undertaken this resolution, repaired to the Theatre, under hope that Herod should not escape them, for that they intended to assail him unawares: at least if they failed of him, their hope was to fall foul on some of his favorites and followers, accounting this to be some comfort in their expected death, if in regard of their violated religion they might bring the King in hatred with the common people. And these intending to offer themselves as Leaders unto the rest, resolved to execute these things. But one of those intelligences that Herod had sent abroad to pry and search into such like actions, having discovered all their conspiracy, signified the same unto the King, when he was ready to enter into the Theatre. He knowing very well what hatred was continually hatched against him, betook himself to his Palace, and sent for the conspirators by their names: who being apprehended in the fact, and knowing that there

Herod obtained
such small
honour by
these expenses.

The Jews, sup-
pose that the
Trophies cov-
ered with arms
were images.

Ten men com-
pact, against
Herod.

Herod had in-
telligence of
the conspiracy.

The year of the
world 3945.
Before Christ's
nativity 22.

Herod Endeth
Cesar's love
and his
grand
The Palace
built in Jeru-
salem.
Herod's wife
Berodias, Chap. 12.

Herod's con-
suetude to be
in dress
in a d, and
pleased Simon
in his strong
and more such
his daughter.

About the same time also he sent *Cesar* certain supplies, namely, five hundred chosen men of his Guard, whom *Ellius Gallus* led into the Wars in *Arabia*, and had often use of them in his most dangerous attempts. When therefore his Kingdom was restored to his former felicity, he builded a Royal Palace in the higher part of the City, furnished with many large buildings, and adorned with gold and marble seats, so that they might receive a great number of men: he named also each room of the house according to their several names, and called one the lodging of *Cesar*, and another of *Agrippa*. After this, being entangled with love, he married a wife, lest he should be distracted by vain desires, and the cause of this his new marriage was this: There was amongst those that dwelt in *Jerusalem* a certain Citizen called *Simon*, the son of *Bethus the Alexandrian*, who was a Priest, and one of the chiefest in Nobility amongst them: this man had a daughter, the fairest and comeliest creature of that age, whose beauty being renowned by the common voice, it came to pass, that *Herod* was taken with her good character, and afterwards obtaining the sight of her, he fell in love with her; yet would not use his authority, lest he should seem to behave himself tyrannically, but chose rather to accept her for his wife. Whereas therefore *Simon* seemed unworthy of his affinity, and yet too worthy to be contemned, he made election of a convenient means to obtain the fulness of his desire, which was, to raise both *Simon* and his to higher dignities. For which cause he presently deposed the high Priest *Jeser*, the son of *Phabeter*, and established *Simon* in his place; and thus done, he contracted affinity with him. After the marriage was consummate, he builded a new Castle in that place wherein he had overcome the Jews, when he made war against *Antigonus*.

This place is distant from *Jerusalem* some sixty furlongs, or stades, strong by nature, and fit for defence and fortification. For near it there is a certain steep hill made by Art, after the manner of a round dune, environed with round Towers, with a steep ascent of two hundred steps cut out of hewed stone. Within the same there are divers places builded with great and sumptuous workmanship, made both for defence and delight. At the foot of this hill there are two houses worthy to be seen, for divers singularities, and namely, by reason of those Conduits of water, which although they spring not in that place, yet notwithstanding they are brought from far with great cost and expence. The Plain that adjoineth upon it, is all full of buildings, after the manner of a City, and the top of the Castle commandeth all the Plain. As soon as he had disposed all his affairs, according to his hearts desire, he possessed the Kingdom in great quietness, for that he made his subjects obedient unto him, both by fear, in shewing himself inexorable when it concerned him to punish; and by liberality, whereby he provided for their publick necessities: he therefore took an especial care of himself, as if the life and safety of his person had been the security of his people. He behaved himself officiously and favourably towards all foreign Cities, he entertained the Princes with presents, which according to his occasions he sent unto them, to insinuate himself into their favours, being in his own nature magnificent and fit to govern: so that all his fortunes increased, and all things fell out happily according to his desire. True it is, that the care which he employed in honouring *Cesar*, and other mighty Magistrates of *Rome*, caused him to outstrip his customs, and to alter divers Ordinances of his Country in building Cities, and erecting Temples in honour of them, although he builded them not in the Land of *Jury*: for the Jews would not have endured it, because we are forbidden to honour images and figures, formed according to the likeness of a man, as the Greeks are accustomed to do; but he did this in the Country and foreign Cities, and excused himself to the Jews: saying, that he did it not of his own head, but performed that according to the charge which he had from others, who were greater than himself: and in the mean while gratified *Cesar* and the *Romans*, in that he respected their honour more than he did the ordinances of his Country: although in all things he had regard to his particular advantage, and determined with himself to leave behind him after his death, large and ample testimonies of his power and greatness, which was the cause that he builded Cities with great charge and expence.

C H A P. XIII.

Herod causeth to be built a glorious City in honour of Augustus, which he calleth *Caesarea*. He sendeth his two Sons to him, whom he had by *Mariamne*, their names were *Alexander* and *Archobulus*. Augustus conferreth new favours on him. The cause why Herod used the Illemites so kindly.

When as therefore he had found out a fit and convenient place upon the Sea-coast to build a City on, which of long time had been called the Tower of *Syraton*, he both magnificently designed and set down the model and form thereof, and made many sumptuous

The Tower of
Syraton
the place
whereon
the City
was built.

Honourable buildings, both Palaces and other private Lodgings, not builded after a slight manner, or of weak and fading matter, but of Marble. But the greatest work of all, was the Haven which he made exempt and free from storms and tempests, that in greatness resembled that of *Piræus*, and was so spacious, that it was able to receive many great Ships into the Road, and had divers Rooms and Warehouses to lay up the Merchandise therein. And the more admirable was this Structure, because the materials that were fit to finish this great work were not gotten in that place, but must needs be brought from other places, with great charge and expence. This City is seated in *Phœnicia*, upon the Coast in the way to *Egypt*, between *Joppa* and *Dora*, certain Villages situate upon the Sea-coasts, unfit either for landing or harbour, by reason of the *Africk* wind, and driving the land of the Sea upon the shore, giveth not any quiet road unto the ships, but that the Merchants are enforced for a long time to ride at Anchor. To correct this incommody of the place, he made the circuit round about the Port so spacious, that it was able to receive a great Fleet: and he cast down to the bottom thereof, which was about some twenty fathoms deep, certain huge stones, that for the most part were fifty foot long, eight foot broad, and nine foot high, some more, and some less. This Mole extended two hundred foot, of which one half served to break the violence of the waves; on the other half was built a wall fortified with Towers, whereof the fairest was called by the name of *Drusus*, *Livia*, *Augustus* Emperors Son, who died young: there was also many Vaults like Arches, to lodge Sea-men. For the descent being hard by, encompassed all the Port like a round plat-form, that served for a pleasant walking place. The entrance and mouth of the Haven was toward the North, which is a wind that of all other most purifeth and cleanseth. The supporter and strength of all the circuit on the left hand, upon the entrance to the Port, was an ample and huge Tower, to fasten it the more strongly; and on the right hand were two huge Pillars of Stone, higher than the Tower, that stood opposite against them, erected and fastened together. All round about the Haven there were certain buildings all of a row, of polished Marble, and in the midst there was a little Mount, on which there was a Temple dedicated to *Augustus*, which presented it self to their sight who sailed to the Port, there being two Statues, the one representing *Rome*, and the other *Augustus Caesar*. This City also was called *Caesarea*, as much to be wondered at for the matter whereof it was built, as for the Art whereby it was erected: and no less cunning was there shewed in the Vaults and Conduits under ground, then in those buildings that were about them: some of them were conveyed toward the Port, and discharged themselves into the Sea: but there was one that went athwart all the rest, to the end that thereby the rain-water, and the cleanings of the City might be conveyed into the Sea, and that when the Sea should flow, it might wash and cleanse all the City.

He erected also a Theatre of Stone, and behind the same, to the Southward, an Amphitheatre, that was able to receive a great number of men, and so pleasantly and fitly situated, that from thence a man might discover Ships at a great distance on the Sea. This City was finished at the end of twelve years, during which time the King was never wearied in following the work, nor negligent in furnishing the necessary charges. After this, perceiving that the City of *Sebasta* was already inhabited unto, he resolved to send his two sons, *Alexander* and *Archobulus*, to *Rome*, to present them unto the Emperor *Cesar*. *Pollus*, who was *Herod's* most intimate friend, had prepared them lodgings at his house, but it was needless, because *Augustus* gave them an apartment in his own Palace. This great Emperor received them with all the kindness and civility imaginable; and gave their father the freedom to make choice of either of them to succeed him in his Kingdom, enlarging it with the addition of three Provinces, *Trachona*, *Baranica*, and *Aravania*, on this occasion that followeth. A certain man, called *Zenodorus*, had rented *Lysanias* lands; and not contenting himself with those revenues which he gathered, but desirous to gather more, he lived upon spoils and robberies in *Trachona*, which is a Country the inhabitants whereof commonly live by pillage and spoil, which they purchase from the Citizens and Merchants of *Damasco*. And so far was *Zenodorus* from prohibiting their robberies, that he himself also was partaker of the booty: so that the Nations neighbouring about, seeing themselves thus abused, sought for remedy at *Varus* hands, who was their Governor, requiring him to acquaint *Cesar* with *Zenodorus's* proceedings. Which when he understood, he commanded that such lawless rymers should be punished, and that the Country should be added to the jurisdiction of *Herod*, to the intent that by his vigilancy, the inhabitants of *Trachona* should no more molest their neighbors. For it was hard to restrain them, considering that they were accustomed, and traded in such theft, and could not live otherwise. For they neither had Towns nor Lands, neither heritages nor any possessions, but only certain retreats and caves under ground, and lived pell-mell like beasts: and having made abundant provision of water and victuals, they might easily endure War a long time,

The year of the
world 3945.
Before the Nativity
of Christ, 22.

Piræus the
Port of Athens.

Dora and Joppa
his Harbours.

The Port of
Caesarea.

That part of
the Mole that
kept off the
Sea was called
Præmation,
that is, Stop
flood in Greek.

The Theatre
and Amphitheatre.

Archobulus
his sons, Alexander
and Archobulus
sent to Rome
unto Caesar.
Herod gives
the Dominions of
Trachonitis of
Baranica and
Aravania.

Zenodorus lived
by spoil.

time, and maintain themselves in their caves, when their enemies assailed them without.

The doors of these dens were so narrow, that they could be entered but by one at once; but within it was incredible spacious and large: the upper part thereof was not steep, but plain, and in form of a smooth earth: for the whole place naturally consisted of a flinty and ragged rock, with a hard and difficult passage thereon, unless a man be guided through the paths. For the way was not direct and straight, but full of winding and many turnings. At such time as they wanted opportunity to spoil their neighbors, they robbed one another; and omitted no kind of wickedness. Herod having received the gift of this Country from Caesar, resorted thither under the conduct of certain guides that knew the wayes, and having brought their power and proling to an end, he left the neighbouring nations in assured peace. But Zenodorus being partly whetted on with envy, partly incited by the grief which he conceived through the loss of his possessions, resorted to Rome to accuse Herod; yet could compass nothing of that which he intended.

When Agrippa was sent into Asia by Caesar to govern the Provinces beyond the Euxine, because he was his familiar friend, went to salute him at Mytilene where he wintered, and afterwards returned into Syria. But certain Gadarens came unto Agrippa with an intent to accuse Herod: but he sent them bound unto the King, and vouchsafed them no audience. On the other side, the Auranites, who of long time hated Herod's government, stirred up commotions, and endeavored to draw the country into rebellion, and that upon a just ground, as it seemed, at that time: for Zethodorus despairing of his affairs, went and sold them a certain part of the Lordship in Auranitis, which was comprehended within Caesar's donation to Herod, for the sum of fifty talents of yearly revenue, wherewith they grew discontented, for that they were unjustly deprived of their estates: and hereupon they made often incursions, endeavoring sometimes to recover the same by force; and other while contending for the right of their possession by course of justice. They drew also unto them certain needy Soldiers, who according to the custom of *mercedarii*, expected their better fortunes by change and innovation: which though Herod knew, and could have providently prevented them, yet exported them to maintain their rules rather by good means than open violence, being loath to give any occasion of new trouble.

At length, in the seventh year of his reign, Caesar came into Syria: upon whose arrival divers of the Gadarens began to exclaim against Herod, accusing him of his severity and tyranny: which accusation they the rather attempted, because they were chiefly incited thereto by the insinuations and false suggestions of Zenodorus, who bound himself by an oath, that he would never give over, until that delivering them from Herod's tyranny, they were reduced under Caesar's protection. The Gadarens persuaded by these insinuations, began to continue their exclamations, and somewhat the more audaciously, for that they perceived that they lived as yet unpunished whom Agrippa had delivered into Herod's hands: for Herod had left them at liberty without any punishment, notwithstanding that in regard of his own subjects he was inexorable as ever man was; and most patient in enduring those injuries that were offered him by strangers, whom he always dismissed without revenge. When therefore they accused him of violence and rapine, and for violating and razing down their Temples, Herod being nothing concerned thereat, presented himself before the Emperor to justify his actions. But Caesar entertained him very kindly, and diminished nothing of the good affection which he bare unto him, notwithstanding all the uproars and insolent tumults of the people. Thus was the first day spent in audience of their complaints, and in those days that followed there were no further objections to be heard of: for the Gadarens, perceiving both Caesar's disposition and the inclination of his Council, and fearing (as it was most likely) to be delivered into Herod's hands, the next night after some of them killed themselves; others for fear of torments brake their own necks; and some of them also drowned themselves in the river. And thus where-as they seemed to condemn themselves, Caesar presently absolved Herod.

And this felicity of his was seconded with another of small consequence. For Zenodorus having his bowels broken through an extrem flux of blood, finished his life at Antioch in Syria. Whereupon Caesar gave Herod his Country, which was a large possession, and was situate between Trachonitis and Galilee, containing Ulatha, Panca, and the Countries thereabouts. He made him one of the Governors of Syria also, commanding them to execute nothing without his advice. At this time he attained to the height of all worldly felicity: For whereas within the mighty Roman Empire all things were disposed by Caesar and Agrippa, Caesar honoured no man more than Herod next to Agrippa; and Agrippa respected him above all men next to Caesar. Whereupon he grew to be so confident, that he begged a Tetrarchy at Caesar's hands, for his brother Pheroras: on whom he bestowed one hundred talents of his revenue out of his own Kingdom, that if he should happen to die, Pheroras estate might be assured and left no wayes subject unto his children.

As

As soon as he had conducted Caesar as far as the Sea, upon his return he builded a stately Temple of White Marble in honour of his Name, in the country which belonged to Zenodorus, near to a place which is called Panion, which is a huge cave in the heart of a Mountain, and a place of great pleasure, under which there is a wide pool of immeasurable depth, which is full of standing Water, and the upper part of the Mountain is very high. From under this cave springs the fountain heads of the flood Jordan. This place of it self so famous and delightful, was chosen out by Herod, and adorned also with a Temple which he built in honour of Caesar. At that time also he released the third part of those tributes which his subjects paid unto him, to the end (as he said) that he might relieve his subjects after the penalty they had endured. But the truth of his intention was, that he did it to that end to win their favours, who were sinistfully affected towards him. For they had conceived an hatred against him, because all piety was in a manner abolished, and the ordinances of the country in a sort dissannulled by the means of those temples which he had built, and each man privily murmured bitterly against him, that they were inclining to a mutiny. But Herod with great discretion prevented it, and cut off all occasions of insurrection, commanding every one to mind his business; forbidding them to make any assemblies in the City, or to talk one with another under colour of walking abroad for pleasure or feasts sake. Moreover he had sent out certain Intelligencers to discover all that which was done, appointing grievous punishments for those that misliked his Government. For divers of them were led unto the Castle of Hircania, some openly, some privately, where they were no sooner imprisoned, but they were put to death; and both in the City and in the country, there were certain men appointed to take note of all such that used any assemblies upon any occasion whatsoever. He was so concerned at his subjects distastes, that as it is reported of him, he took the habit of a private man, and thrust himself in the night time into the company of the people, to understand and gather what they thought of his government; and those whom he found to be untractable and obstinate, and would not be conformed to his will, he dispatched them by one means or other, binding the rest of the people by an oath to serve him faithfully, and constrained them to keep the oath they had sworn, and to acknowledge his Sovereignty: wherunto divers through the fear they conceived, easily condescended. But they who had more courage, and were discontented to see themselves constrained, he cut them off by all means possible. He required also an oath of divers of those sectaries who followed the Pharisees, Phelees and Samaeans, and notwithstanding they denied to take the oath, yet he did not punish them as he did the other for their refusal, in respect and reverence of Phelees their Master. From this rigor also were they exempt, who amongst us are called Essenes, which is a sort of men that live after that manner that Pythagoras did among the Grecians, of whom I have more expressly discoursed in another place.

I think it not a matter to be oversight, neither varying from my History, to report for what cause the King had for religious an opinion of those men. There was a certain Essene called Manabem, who in his sect was accounted an upright and just man, and one that had obtained from God the knowledge of things to come. He seeing Herod one day at such time as he was very young and went to School, saluted him and called him King of the Jews. Herod supposing that Manabem knew him not, or that he mocked him, reproved him sharply for his speech, saying, that he acknowledged himself to be one of the common sort. Manabem finding, hit him gently with his hand upon the back, and said unto him, Thou shalt be King, and shalt have a happy reign; for such is Gods pleasure: and as that time remember thy self of the words that Manabem spake unto thee, which shall serve for a testimony to put thee in mind of thy mutable estate. For it becometh thee nothing more, than justice, piety, and equity, to win the hearts of thy subjects: yet know I by revelation from God, that thou wilt not follow these instructions; for thou shalt forget and neglect both divine and humane laws, though in other respects thou shalt be most fortunate, and purchase eternal glory. Yet shalt thou not escape Gods hands, for he shall chastise thee in the latter time of thy life with a grievous punishment.

At that time Herod gave small regard to those his words, in that he had no hope that any such thing should happen: but not long after, as soon as he had obtained the Kingdom to the fulness of his felicity, he in the greatness of his power sent for Manabem, and asked him how long he should reign. But he returned him a doubtful answer. Which when Herod perceived, he asked him anew if he should reign ten years. Whereunto Manabem answered, And twenty, and thirty, without setting him down any prefix-term. Herod contenting himself herewith, embraced Manabem, and gave him licence to depart, and continued his affections towards the Essenes for his sake. I have thought good to register these things, notwithstanding they may seem incredible, to declare that divers of our nation have had communication with GOD by reason of their holiness.

CHAP.

CHAP. XIV.

Herod buildeth a New Temple in Jerusalem, after he had pulled down the Old.

Herod's Re-
building the Temple,
chap. 14.
Herod intend-
eth to re-edify
Gods Temple.
Herod censur-
eth the people that
he will re-edify
the Temple.

IN the eighteenth year of his reign, Herod, after he had finished these many and admirable actions, conceived in his mind, a mighty project, which was to re-edify Gods Temple of greater bigness and answerable height, hoping that this work, which was the most admirable of all those he had undertaken (as indeed it was) being finished, would b eternalize his memory. But fearing lest the people, in regard of the greatness of the enterprise, would be hardly drawn thereunto, he determined to found their intentions by his discourse, and for that cause assembling them together, he spake after this manner:

Men and brethren, I hold it to be a matter both vain and superfluous, to recount unto you what things I have performed, during the time of my government. For they have been of that nature, that they have returned me but little honour, and your self great profit and security. For you your selves know, that in those adversities that have befallen you, I have been no ways negligent in that which concerned your profit: and in those buildings I have erected by Gods assistance, I have not so much regarded my self, as that which concerneth you all: and my hope is by the will of God, that I have brought the estate of the Jews to that degree of felicity, that they never had or expected before this time. As for that which I have particularly done in the heart of the Country, and in the Cities which I have augmented, as well with ornament and beauty, as with a number of inhabitants: since you your selves know, I think it a ridiculous matter to reduce them to your memory. But I must assure you that the design which I will presently undertake, is far more holy and more excellent, than may be performed by us. For our predecessors, after they were returned from the captivity of Babilon, builded a Temple in Honour of our great and mighty God, which in height wanted sixty cubits of that which Solomon first built: yet ought we not to object it as a blame, or ascribe this action to any impiety in our Ancestors. For the Temple was not at their disposing, but the measure of their building was set down by Cyrus and Darius the Son of Hy-D staples, to whom and their Successors, they have first of all been slaves, as after their time they have been under the subjection of the Macedonians: so that they had not the means and opportunity to raise this religious Monument, according to the first pattern, to that requisite and convenient height. But since at this present, by Gods permission, I have obtained the Kingdom: and that for a long time hitherto we have enjoyed a happy peace: and that neither money nor great revenues are wanting: and that which is our greatest good, we are made happy by the favour of the Romans, who in a sort are Lords of the whole world, and in effect are our entire friends: I will enforce my self to repair that defect, which hapned in times past through the miseries of our noble predecessors: restoring with my self to perfect that which is requisite for the service of God, in acknowledgment of the benefits which I have received from him, by whose mercy and means I have obtained my Kingdom.

This sudden and unexpected speech of Herods filled all mens ears with wonder, and hearts with expectation, in that he seemed to promise such a thing, as was beyond their hope, and as they thought far greater than his power: and that which most distracted them was, for that they had conceived a fear, lest after he had pulled down the old, he should not be of ability to erect a new. For which cause his counsel seemed to be dangerous, and attempt over difficult. But the King perceiving with what doubts they were detained, encouraged them, promising in no sort to delace the Old Temple, before all that was prepared and polished, which was requisite for the building of the New. And in this he kept his word: For he appointed a thousand chariots to draw F stones unto the place, and chose out amongst the rest ten thousand expert workmen. He appalled also at his own charge one thousand Priests in their accustomed Vestments, whereof some gave the Masters instructions how they should work, and the rest assisted the Carpenters. This done, after he had prepared all things requisite, he caused them to fall to their building. As soon as therefore the former foundations were taken away, and new were planted in their place, the Temple was erected upon them, in length one hundred cubits, and twenty cubits in height, above those hundred cubits which the former contained, which twenty cubits were in some manner sunk, after that by process of time the foundations began to be settled: and during Nero's reign our Countreymen thought to have raised it to the first height. The building was of white G and strong marble stones, which were each of them twenty and five cubits long, eight cubits high, and about some twelve cubits broad. All the structure of the same was made after the manner of a Princely Palace on all sides, and the middle part thereof was higher than

The Jews fear-
ing lest Herod
should pull
down the old
Temple, before
he had prepar-
ed and polish-
ed the new, be-
cause they
feared the
contrary.
Consequently
that is gather-
ed for the
building of the
Temple.

How the Tem-
ple was builded,
chap. 14.

H than the rest: so that it might easily be discovered by the inhabitants of the Country many furlongs off, and especially it was most apparent and subject to their sight, who dwelt opposite against it, or repaired unto the City. The doors thereof and their porches were correspondent to the rest of the magnificence of the Temple, garnished with divers Tapetries and Azure Flowers, which adorned the Pillars: under whose chapters a Golden Vine spread it self on each side, replenished with many goodly clusters of Grapes hanging down: which was an admirable work to behold, both in respect of the greatness, as also for the workmanship and matter whereof it was made. He encompassed all the Temple with most stately Galleries, correspondent to the magnificence of the same, and surpassing those in times past for the cost: so that never any man before him so magnificently adorned the Temple. Two of which were overtopped with very strong walls, whose Workmanship was so exquisite, that it is incredible to relate. There was a stony rising or hillock, and very straight and high, the top whereof towards the Eastermost part of the City was somewhat smooth and bending. The first that encompassed it with a wall, was Solomon our King, who by Gods favour and labour of divers workmen, did first of all build the higher part: Herod also inclosed the lower part thereof with another wall, under which to the Southward there lieth a most deep valley. This wall was made of huge stones, close fastened the one unto the other with Lead, shutting all within his enclosure, and extending it self very deep: so that the greatness and height of this four-square-building was an incredible thing to be imagined. The greatness of the Stones appeared in the Front, but on the inside they were fitted together with claspes of Iron, which fortified and strengthened the building forever against all injuries of times. This work having been thus continued to the top, and the void space between the wall and the rising hillock filling up the floor above, was made level. The whole circuit of the Tower contained about four fades or furlongs, a fad or furlong in length from angle to angle. On the inside and near unto the top there was another wall of stone extended along the Eastern side: having a double porch of equal greatness with that of the wall, and placed in the midst of the Temple, and openeth right upon the gates thereof, which the Kings formerly had adorned. Round about the L Temple were planted those spoils which were taken from the Barbarians, which King Herod had placed there, with all those spoils which he had taken from the Arabians. In a corner on the North side there stood a very strong Fortres, builded by the Asmonians, who were Herods predecessors, and had been both Kings and High Priests, and had imposed a name on that Tower which was Baris, in which they kept the Priests Vesture, wherewith the High Priest was wont to be adorned at that time only, when he was to offer sacrifice. King Herod kept the same in that place, and there remained it after his death, until the time of Tiberius Caesar, under whom Vastellus Governor of Syria, came unto Jerusalem, where he was entertained by all the people with as great magnificence, as was possible: and being desirous to acknowledge the favour that he had received at their hands, being requested by them that they might have the keeping of the High Priests Ornaments, he wrote unto Tiberius Caesar to grant them that favour: and till the death of King Agrippa the Jews had the same in their possession. But after that Agrippa was dead, Calpurnius Longinus that governed Syria, and Calpurnius Fadus Lieutenant of Judea, commanded the Jews to return the same into the Fortres Antonia, saying, That the Romans ought to be Lords thereof, as they had been in times past. For which cause the Jews sent Embassadors to Claudius Caesar, to request his favour therein, who arriving at Rome, found the young King Agrippa there, who besought the Emperor that it might be lawful for him to have the keeping of the habit: who commanded Vastellus the Governor of Syria, to deliver it into his hands. It was formerly kept under the N seal of the High Priest and the custody of the Treasurers, and on the Eve of a certain solemn Feast, the Treasurers went up to the Captain, who kept the Fortres for the Romans, and after they had opened their seal, they took the habit: and after the Feast was past, they returned it back again unto the same place, and shut it up under the same seal in the presence of the Captain.

After that Herod had in this manner builded this strong Tower for the security and guard of the Temple, he called it Antonia, for the love of Antonius his friend, and one of the chiefest men in Rome. In the Western part of this porch, there were four gates, whereof the one opened upon the Kings Palace, to which there was a direct way thorough the midst of the valley: the two others led unto the suburbs: and the fourth O opened upon the rest of the City, and gave open passage unto the same, by the means of a number of stairs, by which men might descend to the foot of the valley: and from thence there was an ascent by other stairs to ascend upwards. For the City was situate opposite to the Temple, after the manner of a Theater, which ended at this valley

The Tower of
Antonia.

The year of the
world 3951.
before Christ's
Nativity, 9.

The porch
built aloft
above the val-
ley.

The inward
court, into
which and no
farther the
Jews might
enter.

The dedication
of the Temple.

A Conduit un-
der ground
from the Castle
Antonia.

During the
building of the
Temple, it ne-
ver rained by
day.

valley on the South side, where, on the very front of this square, there was also another gate in the middle, equally distant from both corners, and a stately Tripple Gallery, the length whereof extended from the oriental valley, as far as the Western. It was impossible to extend it any further, for it took up all the space. This work was one of the most famous pieces that was ever seen under the Sun. For the depth of the valley was so great, that it was impossible for a man to see the bottom if he looked downward from the higher part: and notwithstanding, on the same he erected this porch off a great height, that but to look from the top thereof, and to consider the depth as well of the Valley, as the height of the Porch, it would make a man giddy, and his eye could not pierce unto the bottom of the same. Those Galleries were supported by four ranks of Pillars equally distant; and a strong stone wall filled up the spaces that were between the pillars of the fourth rank: the thickness of the pillars was such, that one was as much as three men could fathom, holding one another by the hand, for each of them was twenty and seven foot about, with a double base at the bottom. The whole number of them was one hundred sixty and two, they were engraven and damask with Corinthian work, so that it moved admiration in those that beheld it. Betwixt these four ranks of pillars there were three Porches, containing in breadth each of them thirty foot, and in length a fadde or furlong: and more than fifty foot in height. That in the midst was in breadth once and half as much as these two; and in height twice as much. The floor was made of rare planks, engraven with divers figures, and the roof thereof was far higher than any of the rest, in which were certain huge beams mortised, on which there were certain pillars builded, united and joyned together, that it is incredible to those that have not seen it, and admirable to him that beholdeth it: for all the work seemed to be but one stone. Such was the fashion of the circuit of the first Porch. In the midst, and not far off from the other, stood the second: whereunto there was an ascent made with few steps. It was inclosed with a separation of stone, with an Inscription, forbidding any stranger to enter the same upon pain of death. This inward porch both to the Southward and the Northward had three gates, in rank equidistant the one from the other: and toward the eastward had one great gate, by which those men entered, who were cleansed with their wives. For beyond that place it was not lawful for the women to have access. But the third inward space was only accessible by the Priests. In it was the Temple, and within it the Altar, on which they were wont to offer up sacrifices unto God. But Herod durst not enter into the interior Sanctuary, because he was not a Priest, he committed that Fabrick to the Priests care, which they accomplished in a year and a halfs time: Herod had been eight years about the rest. The people were replenished with the fulness of joy, and every one gave thanks unto God for that the whole Work was finished so speedily, and wished all happiness to the King for his cost and diligence in the execution and finishing thereof: and they celebrated a great Feast in honour of the restoration of the Temple. Then did the King offer up three hundred Oxen unto God, and the rest of them, each one according to his ability offered so many sacrifices, that they can hardly be numbered.

About the very time of the Celebration of this Feast, in the honour of the Rededication of the Temple, the Kings day of Coronation fell out, which was wont to solemnize every year with great joy: and for this two-fold occasion the solemnity and joy was far more sumptuous and compleat. The King also caused a Conduit of Water to be made, and conveyed by pipes under ground, drawing it from the Castle Antonia unto the East gate of the Temple, near to which he builded another Tower also, to the end, that by the Conduits he might ascend privily unto the Temple, if haply the people should practise any insurrections against his Royalty. It is reported, that during the building of this Temple, it never rained by day time, but only by night, to the intent the work might not be interrupted: and our Predecessors have testified no less unto us. Neither is this thing incredible, if we attentively consider those other effects of Gods Providence.

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THE
SIXTEENTH BOOK

Of the

ANTIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixteenth Book.

1. Herod maketh a Law which maketh him be reputed a Tyrant: He goeth to Rome, and brings back his Sons Alexander and Aristobulus; his Sister Salome and those of her Faction endeavour to render them odious to him.
2. How Herod gave Wives unto Alexander and Aristobulus. And how nobly he received Agrippa in his Dominions.
3. Herod goeth to meet Agrippa at Pontus with a Fleet, by which he re-enforceth his Army, and returning back with him a great part of his way, doth much good to several Towns.
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7. Antipater doth so incense his Father against his Brothers Alexander and Aristobulus, that Herod bringeth them to Rome, and accuseth them before Augustus, for having attempted to poison him.
8. Of Alexander's defence, and how the two Brethren were reconciled to their Father Herod.
9. Herod having compleated the building of Cesarea dedicateth it to Augustus, and entertineth the people with stately Plays and Past-times: He causeth other Towns to be built with several Monuments. His extream Liberality to Strangers, and his excessive rigour to his own Subjects.
10. Testimonies of the Roman Emperour's Affection towards the Jews.
11. King Herod causeth David's Sepulchre to be opened to get money out of it, for which God punisheth him; strange Divisions and Troubles in his Family. The Cruelties which this Prince's mistrustfulness and Antipater's malice causeth, together with his Son Alexander's Imprisonment.
12. How Archelaus King of Cappadocia, reconciled Alexander to his Father.
13. Herod declareth War against the Arabians, for protecting Trachonites Robbers.
14. Syllaeus will perform nothing of what Augustus's Lieutenant had ordained, but goeth to Rome to him. Herod entrench into Arabia with an Army, and taketh the Castle where the Trachonites were retired.
15. Syllaeus doth so incense Augustus against Herod, that he refuseth to give Audience to his Ambassadors, neither will he admit those whom Aretas King of the Arabians sent. This Aretas succeeded Obodas, whom Syllaeus caused to be poisoned, that he might get the Kingdom. Herod sends the third Embassy to Augustus.
16. Herod more incensed than ever against his Sons Alexander and Aristobulus by several Aspersions, causeth them to be imprisoned. Augustus is made sensible of Syllaeus's wickedness.

wickedness, condemns him to die, confirms Aretas in the Kingdom of Arabia; he is sorry for having so ill an opinion of Herod, adviseth him to call a great Assembly at Beryte, where his Sons, after new complaints given in against them, are to be judged.

17. How Herod's Sons were condemned in the Council of Berytum.

CHAP. I.

Herod maketh a Law which maketh him be reputed a Tyrant: He goeth to Rome, and brings back his Sons Alexander and Aristobulus; his Sister Salome and those of her Faction endeavour to render them odious to him.

The year of the World, 3918. before Christ's Nativity, 9.

Herod & Agrippa, chap. 1. Herod made a new Law, that wall-breakers should be sold into Bondage out of the Kingdom.

The punishment of theft according to the Law of Moses, 1. 22. Deut. 12. 15.



Amongst the rest of the affairs of the Commonwealth, the King thought it behoved him to redress and hinder private injuries, both in the City and Country: For the which purpose he made a new Law unlike to the former, that it should be lawful for such as were Wall-breakers, to be sold for slaves without the limits of his Kingdom: Which Law did not seem so much to intend the punishment of Malefactors, as the dissolution of his own Country customs. For to serve Foreign Nations, who lived not after the manner of the Jews, and to do whatsoever they commanded them, was more prejudicial unto Religion than unto the parties convicted of that fact. Wherefore it was sufficiently already in the old ancient Laws provided for the punishment of such people, to wit, that a thief should restore four times as much as he stole: Which if he was not able to do, that then he was to be sold; not unto strangers, nor into perpetual bondage, but only for seven years; at which time he should again be set free. So that the common people did interpret this new Law to set down an unjust punishment, and rather to favour of tyranny, than of Princely dignity, and to be enacted not without contempt of their ancient Laws: So that for this cause all men spake very ill of the King.

Herod failed into Italy, and brought home his Sons from Rome.

Salome and others falsely accused Herod his Sons, and made their Father hate them.

At the same time Herod failed into Italy to salute Caesar, and to see his Children living at Rome. Where Caesar receiving him very courteously, permitted him to take his Sons home with him, as being now sufficiently inclined to the Liberal Arts. Who returning into their Country, were joyfully received of all their Country-men, both for that they were of comely stature, and of courteous behaviour, and in their very carriage did shew that they came of Kingly lineage. Which things moved Salome and the rest, by whose false accusations their Mother Mariam was destroyed, to envy them; fearing their power, and verily perfwading themselves that they would be revengers of their Mother's injuries. So taking hereby occasion, they began also falsely to accuse them, as misliking their Father, who had caused their Mother to be slain; and as though they had an aversion from him, whose hands were imbrued in their Mother's blood. For they knew that by such calumination they might draw them into hatred, and avert their Father's good will from them. Yet did they not carry these their inventions to the King's ears, but contented themselves to bruise them abroad amongst the common people; which so in the end coming to his hearing, would cause in him such enmity and hatred against his Sons, that it would overcome in him all natural affection.

CHAP. II.

How Herod gave Wives unto Alexander and Aristobulus, and how nobly he received Agrippa in his Dominions.

Herod married his Son Aristobulus to Bernice, Salome's daughter, and Alexander to Glaphyra the daughter of the King of Cappadocia.

But the King as yet mistrusting nothing, moved with a Fatherly care over them, had them in such esteem as reason did require, and for that they were now come unto man's estate, he married them both: Unto Aristobulus he gave Bernice the daughter of Salome; and unto Alexander, Glaphyra the Daughter of Archelaus King of Cappadocia. Which done, understanding that Marcus Agrippa was returned out of Italy into Asia, he went unto him thither, and invited him into his Kingdom, requesting him to accept of his Friend's entertainment. Which Agrippa yielding unto, Herod committed

mitted nothing that might delight him: For he received him in his Cities newly built, shewing him the fair houses, and goodly Edifices, entertaining him: and the rest of his friends and followers with all sorts of delights, pomp and magnificence, as well at before Christ's scaffold, as at the Haven of Caesarea, and in the Castles he built, to wit, Alexandrium, Herodium and Hircania. He also brought him to Jerusalem, where all the people met him apparelled in such rich and brave attire, as they were accustomed to adorn themselves withal, when they celebrate their Festivals, and with many joyful acclamations received and saluted him. Agrippa offered an hundred head of fat Oxen to God, and defeated all the people; and although he would willingly have made a longer abode there, yet Winter drawing on, fearing tempestuous weather, he was forced to sail away with all speed to Jonia, both he and his friends being honoured with very great presents.

CHAP. III.

Herod goeth to meet Agrippa at Pontus with a Fleet, by which he reinforceth his Army; and returning back with him a great part of his way, did much good to several Towns.

Herod having past the Winter at home, and hearing that Agrippa was with an Army minded to go to Bosphorus, the Spring time being now at hand, he failed unto him again, and taking his course by Rhodes and Cos, he came towards Lesbos, thinking there to find Agrippa: But by a contrary wind he was driven from thence, and forced to stay a while at Chios; where many privately coming to salute him, he rewarded them with Princely rewards: and perceiving that the City gate, destroyed in the Wars against Mithridates, was not yet repaired, but still lay ruined for want of money to repair it, he gave so much money as largely sufficed to restore it to the former beauty and bigness; exhorting them with all expedition to re-edifie and adorn the City as it was in times past. At last the wind changing, he failed first to Mitylene, and then to Bizantium; and there understanding that Agrippa had already past the Rocks of Cyane, he followed him with all speed, and overtook him at Synope a City of Pontus: Who contrary to Agrippa's expectation arrived there with his Navy: Herod's was by him coming was very grateful unto Agrippa, and with especial affection they embraced one another. It was an evident sign of friendship, that the King omitting his own private business, would now come unto him in so convenient a time. Wherefore Herod abode still with him in the Army, always present either to assist him with counsel, or to bear part of the Labour with him. He was also present with him at such times as he meant to be merry, being his only Counsellor in difficult matters, for the benevolence he bare unto him, and also in all his mirth, as being one whom he honoured. Agrippa having dispatched the business in Pontus for which he came, it pleased him not to return by Sea, but to go by Paphlagonia, Cappadocia, and the greater Phrygia, and so they came by land to Ephesus: and there taking ship they came to Samos. And in that whole Journey, almost in every City he gratified Herod, at his entreaty relieving many of their necessities. And Herod did in the way help many with money that wanted, and spent much upon his Guests; and moreover, if any one had any suit unto Agrippa, Herod was the only man that might obtain his suit for him. And though Agrippa also was both nobly minded and easily entreated to grant all such things as were not prejudicial to any man; yet was it a matter of no small moment and importance in King Herod, to incite him to use benevolence, being even of his own accord forward enough to put the same in practice. For first of all he reconciled Agrippa, being angry against the Athenians, and himself paid the money that the people of Chios were indebted unto Caesar's receivers, obtaining for them an immunity: And he also assisted and pleased others in whatsoever they needed.

CHAP. IV.

The Jews who lived in Jonia complain to Agrippa, that the Grecians will not let them enjoy their Privileges.

When they came into Jonia, a great multitude of the Jews inhabiting that Country being gathered together, expected him to speak unto him; and finding opportunity, they complained unto him of the wrongs that those Country-men offered

The year of the World, 3951. before Christ's Nativity, 9.

Herod & Agrippa, chap. 2. Herod carried about his Kingdom.

Agrippa offered an hundred head of fat Oxen to God.

Herod failed into Agrippa's City of Pontus, and gave a great sum of money to re-edifie the porch.

Herod found Agrippa at Synope's City of Pontus, and was by him honourably entertained.

Herod filled his ships with Agrippa's inports and serious affairs.

Agrippa went by land to Ephesus.

Herod helped many in the way with money.

Herod was a Mediator for many to Agrippa.

The Citizens of Chios are reconciled to Agrippa.

Agrippa, and they of Chios obtain a privilege.

The Jews of Jonia complain unto Agrippa of the injuries offered them by those Country-men.

The year of the
World, 4356.
Before Christ's
Nativity, 6.

Nicholas did
make a speech
unto Agrippa
in the behalf
of the Jews.

fered them, not permitting them to live according to their Laws; and that upon Festival days they pulled and haled them before their Tribunal: and that they would not permit them to send sacred money unto *Jerusalem*, and that they compelled them to do publick busines, and to spend the Holy money in those affairs, contrary to the Privileges granted unto them by the Romans. *Herod* endeavoured to have the Jews complaints heard by *Agrippa*, and desired one of his friends and followers called *Nicholaus*, to plead the Jews cause: Who made a speech unto *Agrippa*, fitting with the rest of the Roman Nobility, and other Kings and Princes, in their behalf after this manner: "Most worthy *Agrippa*, true it is, that all men that suffer injury, are constrained to fly for redress to the Higher Powers, and we, over and above, hope to obtain our suit. For we ask nothing but that which your goodness hath already granted, and that which they endeavour to take from us that are as we also are, your Subjects. And although that your benefit bestowed upon us was great, yet we are worthy still to enjoy it, only for that you yourself judged us worthy thereof. And suppose it was a small matter, it is a discredit for you not to grant so small a trifle. Wherefore it is evident, that the injury done unto us, doth also redound unto you, whose decrees those that have injured us, fear not to contemn, and do disdain your benevolence towards us. For if any one should ask any of them, whether they had rather lose their lives, than be deprived of their Country Laws, rites, sacrifices and festivities, wherewith they honour their gods, I know they would rather endure any calamity, than to be forced to forsake their Country-customs. For many Wars arise only for defence of Religion: and the greatest reward and content that we reap by this happy peace, which through your means we enjoy, is this, that we are every one permitted to live according to the custom of his Country, and to continue in piety. Wherefore they endeavour to take from others that, which by no means they would permit to be taken from themselves, as who would say, it was not as great offence to hinder other men's piety and devotion, as neglect their own. Let us consider whether there be any City or Nation, that doth not count their felicity to be situate in your dominion, and the power of the Romans? or is there any that desireth your honour and power to decay and be of no force? Truly none that is wise: For there is none, whom either publicly or privately it concerneth not: I But these people endeavouring to take from us our liberty, do also as if we were deprived of all benefits which they have received at your hands, which are infinite. For what a benefit is it, that whereas other Nations living under the dominion of rigorous Kings constituted over them; these do only obey the Romans, and live in happy peace and tranquility? But as for our affairs, were no man troublesome unto us, yet are they not such as deserve to be envied. For enjoying the common felicity, which others your Subjects do, we desire nothing of high esteem or worth, but only request that we may live according to the Religion of our Country, which of it self is not to be envied, but may be profitable for them that permit it. For God doth always love them who honour him, and them who do not hinder his honour. What is there in our Religion offensive to any man? nay, what is there that is not according to all piety and justice, whereby all things continue and are preferred? For neither do we conceal what life we follow, nor the labours and exercise we use, but resting the seventh day from all labours, we spend that day in learning our Religion, and the Laws and customs thereof, esteeming this custom not to be of small force to correct and amend our manners. These our customs having in them nothing that any that searcheth them can justly reprehend, they are now also, though many are perwaded the contrary, consecrated and confirmed by their antiquity: So that we must needs make a conscience of it to forsake our Laws, that have endured so many ages. These are the injuries that these people by violence offer us; they sacrilegiously take from us the money dedicated to God: They impose tributes upon us, who are free: They upon festival days force us to their Tribunals, to Law, and other prophane busines, without any necessity, but only in contempt and disgrace of our Religion, which they know well in the mean time while they persecute with unjust and unlawful hatred. For your Empire, equally providing for the good of all your Subjects, doth not only nourish the mutual concord of them all, but also resisteth hatred and malice. These are the injuries, most worthy *Agrippa*, whereof we seek redress at thy hands, requesting thee that hereafter we may live according to our Religion as formerly, and that our adversaries may have no more authority over us than we over them: which is not only justice and equity, but already also granted by your clemency. And there are yet extant, to be seen in the Capitol, many decrees and ordinances of the Senate concerning this matter, engraven in brass, which

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A "which are read unto this day: doubtless for our truth and fidelity so oftentimes tried; and so at least, though we not deserving it, yet hold it inviolate. For you do not only not withdraw from us and all other Nations, your former benefits granted unto us, but you do rather every day, beside all hope and expectation, increase them; all which, time will not suffer me to rehearse. And that we may not seem vainly to boast of our duties and officiousness towards you, and also omitting other things that are past; our King now sitting with you, can sufficiently testify it so to be. For what kind of love and good will hath he omitted to shew unto your Nation? where was he not proved trusty? what hath he not devised to honour you? where stood you in need, when he was not the first man to help you? Why therefore, should not we receive some favour for his deserts? I will not omit to put you in mind of the Valour of his Father *Antipater*, who came in with 2000 Souldiers to assist *Cesar* in the Egyptian Wars, wherein he so valiantly behaved himself, that neither by Sea nor Land any one in those Wars deserved more commendations than himself. I will not repeat at this time how much good he did *Cesar* in those Wars, and what and how great rewards he received; but rather I should first of all put you in remembrance of the Letters that the Emperour writ unto the Senate concerning this matter, wherewith he obtained for *Antipater* the honours and privileges of the City. For this only argument had been sufficient to have declared that we did not obtain such favour without desert, and request thee now to confirm the same, of whom we might justly hope for new benefits, seeing such friendship and familiarity between thee and our King. For we have understood by our Nation that dwell in *Judea*, how many offerings thou didst there sacrifice unto our God, and with what vows thou honouredst him; how thou feastedst the people, and wast delighted in that mutual hospitality. All which was an argument of the friendship confirmed between so great a Roman Prince and the Nation of the Jews, even in *Herod's* house. By all these, we humbly request in the presence of the King, nothing but this only, that thou wouldest not permit us deceitfully to be defrauded of that, which you your selves have already granted unto the Nation of the Jews.

Now no one of the Greeks offered to oppose himself against that which *Nicholaus* did speak; for this was no contention to a Judge concerning their right, but only a deprecation and supplication to avoid injury. Neither did they deny it, only thus they excused themselves, that the Jews dwelling amongst them, were troublesome unto them. But the Jews shewed themselves to be free Citizens, and to live according to their Religion and Laws of their Country, without any man's molestation or injury. Wherefore *Agrippa* understanding that they were wronged, answered thus: That he would not only gratifie them for his friend *Herod's* sake, but also for that they seemed to him to demand a reasonable matter. Wherefore, though they had demanded a greater thing of him, he would have granted them whatsoever he might, without prejudicing the people of *Rome*. And now, seeing they only demand of him that which already the Romans had granted unto them, he would ratifie and confirm unto them the benefit which they had already received at the Romans hands, and provide that henceforth no man should molest them for living according to the institution and ordinances of their Country. Having thus spoken, he dismissed the Assembly. Then *Herod* arising, thanked him in all their names. And then, after mutual embracing one another, they departed, taking their leaves from *Lebanus*.

Agrippa confirmed the Jews privileges.

Agrippa departed from *Lebanus*.

CHAP. V.

F How *Herod* returned into *Judea*, and freed his Subjects from the payment of the fourth part of the Taxes.

THE King having a prosperous wind, within a few days after arrived at *Casarea*; *Herod* returned thence he went to *Jerusalem*, and calling together all the people, as well the Citizens as also the Country people there present, there he told them the cause of his journey, and how he had obtained immunities for the Jews living in *Asia*, that they might converse there among the Gentiles, without molestation. Then he told them what felicity they had received and enjoyed by his reign, seeing that his greatest care was so to provide for his Subjects, that they might want nothing. And to gratifie them the more, he told them, that he would freely remit the fourth part of the Taxes and Tribute they were to pay for the year past. The people greatly comforted, as well with the King's speech unto them, as with his liberality, departed joyfully, wishing the King all happiness.

CHAP. VI.

H

The year of the
World, 3956.
Before Christ's
Nativity, 8.

Salome, Herod's Sister, endeavoureth to ruine his two Sons Alexander and Aristobulus, whom he begot of Mariamne: He sends his Son Antipater, whom he had by his first Wife, to Rome.

Herod's Re-
fuge, chap. 3.
at chap. 7.
Salome peri-
cureth Mari-
amne's chil-
dren with na-
tural hatred.

Alexander
and Aristobu-
lus being by
Salome and
Pheroras
drawn into
bad words,
are between
accused to
their Father
Herod.

Herod's Refu-
ge, chap. 3.
at chap. 7.
Pheroras and
Salome accuse
Alexander &
Aristobulus
unto Herod.

Herod was for-
tunate abroad
and unfortu-
nate at home.

Herod advan-
ceth Antipater
to bridle the
arrogancy of
his Sons.

Antipater in-
cureth his Fa-
ther against
his Brothers.

IN the mean time, the discord of his house was daily encreased, by reason of Salome's inveterate hatred against Alexander and Aristobulus; she presumed so much on her success against their mother, that she hoped to leave none of her children alive to revenge her death: And she wanted no occasion, for it seems the two young Princes were not very well affected towards their Father, partly for the memory of their Mother's death, and partly also for that they desired the Kingdom. So that they upbraiding Salome and Pheroras, did renew their old hatred against them; who daily practised, by all means they could, to overthrow them: The young men also hated them, but not with the like hatred that they were hated of them. For they for their ingenuous manners and noble race, dissembled not their anger, but freely declared their minds. But Salome and Pheroras contrariwise, enviously and craftily prepared themselves a way by calumnies; always provoking the magnanimous spirits of these young Princes, whose fierceness might soon bring them into suspicion with their Father, that he might gather hereby, that they wanted not will to revenge their Mother's death; yea, even with their own hands, forasmuch as they were not ashamed to be the Children of such a Mother, and would contend that she was unjustly put to death. And now all the City talked of them, every one pitying their rashness: Salome not ceasing to gather by their own speeches probable arguments of suspicion, that they did not only take their Mother's death impatiently, but also raging like furies, did both bewail her death and their own case, who were compelled to converse with the murderers of their unfortunate Mother; and as it were, contaminate themselves with living amongst them. And the absence of the King greatly encreased their dissension; who being returned, having made a speech unto the people, he presently was admonished both by Pheroras and Salome his Sister, that he was in great danger by reason of his two Sons, who did openly boast that they would be revenged of them that killed their Mother: Feigning moreover that they were encouraged, for that they hoped that Archelaus King of Cappadocia would help them to accuse their Father unto Caesar. Herod hearing this, was greatly troubled; and so much the more, that he heard the same also reported unto him by others: And hereby he was put in memory of that which was past, how that for the dissension of his house he could not long enjoy his friends and dearest wife, and as it were foreseeing by that that was past what would ensue, and fearing some greater calamity would befall him, he was altogether amazed. And truly, as abroad he was most fortunate above all hope, so at home he was most unhappy and unfortunate beyond men's opinion: So that one may well doubt whether his fortunate success abroad, did countervail his misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had only a common and ordinary favour at fortunes hands. Deliberating thus with himself, he thought it good to call unto Court another Son of his, whom he begat when he was a private man; and to grace him with honours, and to oppose him against the other two Brethren, to the end to bring down and repress their fierce and haughty minds; (this Son of his was called Antipater) not minded (which after overcome by affection he did) to make him sole heir of all, but thinking thereby to bridle Mariamne's Children, and to diminish their arrogance, by letting them see that it was not needful to keep the inheritance of so flourishing a Kingdom only for them; wherefore he introduced Antipater, one opposed against them, that thereby the other two laying their pride aside, might themselves more tractable to their Father: And so thought by this means to provide for their safety. But it fell out far otherwise than he expected; for they esteemed this fact as an injury done unto them: And Antipater was of that nature, that having gotten promotion contrary to his expectation, he did endeavour all ways possible to be in greater account with his Father than the other two, who was already, through false accusations, alienated from them, and every day (as he also desired) ready to believe any thing that might incense him against them.

Wherefore this was all his business: Yet he had an especial care not to be thought an accuser of his Brethren, but he used others of his Complices, whom the King nothing suspected; who for the trust the King put in them, might also have better credit given unto

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A unto their words. For this man had many followers and favourers, as it were gaping after preferment by his means; who with a kind of counterfeit good will, made a show of love and good will towards Herod. And being many in number, and trusty one to another, the young Princes were every day entrapped more and more: For many times they shed tears for very grief of the contumelies and injuries that they suffered; and many times they mentioned their Mother, and complained unto those whom they thought to be their friends, of their Father, as one that dealt not well with them; all which Antipater's Favourites maliciously noting, and adding thereunto something of their own invention, they did presently tell it unto Herod; and so did foment the dissension of his house. For the King being moved hereat, and purposing to humble Mariamne's Children, did daily encrease and augment Antipater's honour; and at his entreaties, at last brought his Mother into the Court; and many times writing secretly unto Caesar in favour of Antipater, he especially commended him in particular unto him: And being to sail to salute Agrippa, who was now to depart out of Asia, having governed that Province ten years, he only took with him Antipater of all his Sons; whom he also committed to Agrippa with many gifts, to go with him to Rome, and to be brought into favour with Caesar: So that now all things seemed to be done, as it were by this man's beck, and the other two to be already disinherited.

Herod brought
Antipater's
Mother into
the Palace.

Herod deliver-
eth Antipater
to Agrippa
to be carried
to Rome.

CHAP. VII.

Antipater doth so incense his Father against his Brothers Alexander and Aristobulus, that Herod bringeth them to Rome, and accuseth them before Augustus, for having attempted to poison him.

ANTIPATER'S Journey to Rome, with his Father's Letters of Recommendation to all his friends there, proved both very advantageous and honourable to him; yet this was a great grief to him, that he could not daily calumniate his Brothers; for he feared lest his Father's mind should change, and so would affect Mariamne's Children most. This being his daily fear, though he were absent, he ceased not by Letters to incite his Father against them, as having care of his safety; but indeed for that he thereby through his bad practices, hoped to obtain the Kingdom; so that he encreased Herod's wrath against them, that he was become a deadly enemy unto them both. But fearing rashly in his anger to commit any thing to prejudice them, he determined to sail again to Rome, and there to accuse his Sons before Caesar; lest he being led away through indignation and displeasure against them, should seem to cast off all love and fatherly affection towards them. And repairing to Rome, and not finding Caesar there, he followed him unto Aquileia; and coming to speech of him, and requesting him to take notice of his misfortunes, he presented his two Sons; and accused them before Caesar of infolency, and for having attempted to poison him; complaining their hatred to be gone so far, that now by any wicked and execrable way whatsoever they sought their Father's Kingdom, notwithstanding that Caesar had given him full power and liberty to leave the Kingdom to him whom he found most dutiful unto him. And that they, though thereby they might not gain the Kingdom, yet they could be contented with their Father's death; and that they sought it with danger of their own lives; and that this horrible and detestable hatred was now rooted in their hearts. And that he having long endured this calamity, was now forced to open it unto Caesar, and trouble his ears with these complaints. And spake after this manner: Have I, deserved this at their hands? what wrong have I done them? or how can they think it reason, that I, who have exposed my self to so many dangers, and undergone so difficult labours for a long time, to obtain the Kingdom, should not peaceably enjoy the same, and suffer me to be Lord of my own Dominions, and permit me the liberty to leave it unto him who shall deserve such honour in the best performance of a Son-like duty? So that the beholders hereof, seeing pity so rewarded, might hereby be the more incited hereto; especially seeing that without violating the Law of Nature, it is not lawful to think any such thoughts: For no man can affect his Father's Kingdom, but he doth also desire his Father's death, seeing it is not permitted men to succeed those in the Kingdom who are yet alive. He alleged moreover, that for his part he had had a care that they should want nothing convenient for a kind Father to provide for Princely Children, neither ornaments, nor followers, nor delights: That also he had provided for them Wives of a Noble Race, and had married one of them unto his Sister's Daughter, and the other unto Archelaus his Daughter

Antipater
was honoured
at Rome.

Antipater
when he was
present, incited
his Father
against his
Brethren by
lies; and being
absent, he did
the same
by Letters.

Herod failed
to Rome, and
followed Ca-
sar to Aqui-
leia.

Herod accused
his Sons be-
fore Caesar.

King

King of Cappadocia : And which was the greatest matter of all, he had not used the authority of a Father against them after these enterprizes, but brought them unto *Cæsar* their common benefactor ; and that forsaking his own right of a Father, who had been injured ; or of a King, against whom treason had been wrought ; he was now content to debate his matter with them before such a Judge, as well-knew how to decide the thing in question according to right and equity ; yet requested him that their offence might not be left unpunished, nor he forced to lead the rest of his life still in perpetual fear ; nor suffer them to be so miserable, as never to enjoy themselves ; nor desire to see the light of the Sun, after having violated the most sacred Laws of God and nature. *Herod* having with a vehement voice objected these accusations against his Sons before *Cæsar*, the two Princes were not able to abstain from tears whilst he was yet speaking ; and having ended his speech, they wholly burst out into tears ; not that they were guilty of those impieties laid unto their charge ; but that they were accused by their Father ; against whom it was not decent to speak freely for themselves, nor expedient to refuse to defend their own cause. Wherein they remained doubtful what to do, moving the auditors to pity them by their tears and lamentations ; and fearful withal, lest it should be thought that their guilty conscience did trouble them, that they were not able to speak in their own defence ; seeing that indeed it was only for want of experience, by reason of their tender years. Which also *Cæsar* perceived, and all that were present were so moved to compassion, that neither their Father, who was their accuser, could refrain from being moved with compassion.

Alas, chap. 9
Alexander
and Aristarchus
had moved all
that were present,
even their Father
and accuser to
tears and
compassion.

C H A P. VIII.

of Alexander's defence, and how the two Brethren were reconciled to their Father Herod.

Then the young Princes perceiving both their Father and *Cæsar* to be mollified, and they that were present partly to pity them, partly to shed tears of compassion ; the one of them named *Alexander*, who was the elder, directing his speech to his Father, began thus to clear himself of the Crimes objected against them : Father, how well and friendly minded thou art towards us, thou present judgment declareth ; for hadst thou determined any heavy sentence against us, thou wouldst not have brought us before him, who is the preserver of us all : For thou mightest, being a King, or for thy authority over us as a Father, have punished us for our offence according to thy power : But in that thou hast brought us to Rome, and made *Cæsar* our Judge, it is an argument that thou seekest to save us ; for no man brings any one to the Temple, whom he purposeth to destroy ; which greatly aggravateth our cause, who do censure our selves unworthy to live, rather than to incur an opinion of impiety committed against thee such a Father. How far more expedient is it to die guiltless, than to live suspected of so great an ingratitude ? Wherefore if God grants us so much success in our defence, as to persuade you of the truth, we shall not rejoice so much for having escaped so great a danger, as to be found innocent by your judgment ; for we do not desire to live with the suspicion of those Calumnies. It is a probable accusation to accuse our years, as having affected the Kingdom ; and our unfortunate Mother's calamity maketh it seem more probable. But consider, I beseech thee, if the same crime may not as well be framed against any one whomsoever, as against us. For any King having children by a Wife that is now dead, may if it please him, suspect them, as practising treason against him their father. But suspicion is not sufficient to prove a man impious and guilty : Wherefore produce any one that can bring sufficient proof, that may induce any moderate Judge to believe, that we ever attempted such a horrid Crime. Can any man show that poison was prepared by us for you, or that we conspired with any, or that we corrupted any servants with money and gifts ; or that we writ any letters against thee ? yet Calumny may feign every one of these upon no occasion. It is a grievous matter, for discord to be in a Prince's Court ; and the hope of Dominion, which your Majesty affirmed to be the reward of piety, doth often impel mens minds unto heinous offences. But although it be most certain that we cannot be convicted of any crime, yet how can we clear our selves from accusations forged against us, before them that will not bear us ? But did we speak some insolent words ; yet were they not against thee, O my father (for that had been

Alexander
speaks in his
own, and his
Brother's de-
fence.

A been impiety) but against them who traduced us. We bewailed our mother's misfortune : It is true : But not because she is dead, but because after her death she is evil spoken of by those who ought not to do it. We affect the Kingdom of our Father, he being yet alive. Wherein ? Is not that purpose of ours vain and frivolous, we having already been graced with a Kingly honour ? And suppose we were not ; yet might we hope for them. But could we expect them with killing of thee, whom both earth and sea would disdain after so execrable an offence ? Or could we have expected that the loyalty of thy subjects, and the laws of our nation would have permitted us, having gotten the Kingdom by murdering our father's, to have enjoyed the same, and entered into the holy Temple, which thou didst repair ? Or suppose thou didst permit them all ; yet could any one that murdered thee escape, *Cæsar* being living ? B The Children by thee begotten are not so impious nor foolish, though more unfortunate, than thy estate requires. And seeing thou hast nothing to accuse us of, or nothing to prove any accusation laid unto our charge, how canst thou be persuaded that we are guilty of such inhuman acts ? It is because our mother was put to death ? But her death ought rather to have made us more wary, than insolent and rash. We could speak more in our own defence than this, but what need is it to excuse that which was never done ? Wherefore we beseech *Cæsar* (who is Lord of all, and now our Judge) only this, that if thou canst, O my father, put away out of thy mind all suspicion of us, to suffer us to live hereafter, how unhappy and unfortunate I conceive : For what is more miserable, than to be rashly accused without cause ? But if thou canst not, we living, live without fear of us, let us die condemned by our own confession. C For our lives are not so dear unto us that we desire to keep them to his mortification that bestowed them upon us.

Cæsar with these words, though before not greatly crediting such accusations and slanders laid against them, was now more moved to believe that they were guiltless, and the rather, that fixing his eyes upon *Herod*, he perceived him also to be moved, and all that were present were sorry for the young Princes. So that all who were present censured the King, for the absurd and frivolous accusation framed against them ; their youth and handiwork made all the spectators so concerned at their misfortunes, that there was nothing wherein they were not ready to assist them. And much more, after that *Alexander* had ingeniously refuted his father's accusations, the accused remaining still in the same posture and place, and for grief fixing their eyes upon the ground. At last some hope appeared, so that the King himself seemed to need some excuse, for having so rashly accused his sons, without any certain proof of his accusations. At last, *Cæsar* having a while deliberated with himself, pronounced that the Princes were innocent of the crimes laid unto their charge : Yet herein they were too blame, that they had so behaved themselves, that they gave their father occasion to suspect them. And as for *Herod*, he requested him to lay aside all suspicion, and to be reconciled to his Children. For it was unjustly done of him to believe such forged accusations against those whom he had begotten ; that he was fully persuaded that they would prove so detrimental to him for the future, that he would not only forget that distaste that they had given him, but that he would also renew his former affection towards them ; and both parties endeavouring thus to re-establish the friendship and trust that ought to be between so near Relations, their union would be greater and more sincere than ever. *Cæsar* Father's wonted favour : He, not expecting so long, came and embraced each of them one after another, they weeping exceedingly ; and all those that were present, both servants and others, did the like.

Then giving humble thanks unto *Cæsar*, they departed together, and *Antipater* with them, counterfeiting himself to congratulate their happiness for being reconciled unto his Father. Within a few days after, *Herod* gave *Cæsar* three hundred Talents, who was now bestowing his gifts and presents at Rome, and exercising his liberality upon the people. And *Cæsar* again bestowed upon him half of the revenues out of the Mines of the metal in Cyprus ; and the other half unto the overseer thereof ; and gracing him otherwise also, he gave him leave to chuse which of his Sons he pleased for to succeed him in his Kingdom ; or if he had rather, to distribute it amongst them all : which *Herod* presently would have done, but *Cæsar* would not permit him, affirming, that during his life he should keep it all whole and undivided, and his sons should be subject unto him.

After this, *Herod* returned again into Judea, in whose absence the Trachonites, that were no small part of his Kingdom, were revolted, yet by the industry of the Captains, he left to overcome all in his absence, they were reduced again, and forced to do as they were commanded. As *Herod* and his sons were sitting towards home, arriving at Eleusina a City of Cilicia, which is now called *Sabaste*, he found *Archelaus* there, who was King

The year of the
World, 3915.
before Christ's
Nativity, 8.

Cæsar pro-
nounceth the
young men
herein to have
occasion of sus-
picion, and he
exhorteth the
Father to be
reconciled to
his Children.

Herod is re-
conciled to his
Children.

Antipater
who friendly doth
congratulate
his Brethren
returned into
his Father's fa-
vor.
Herod did give
Cæsar 300. Ta-
lents.
Cæsar gave
Herod half his
revenues out
of the Mines
of Cyprus.
The Trachonites
were subdued.

The year of the
World, 3976.
before Christ's
Nativity, 8.

King of Cappadocia. Archelaus did courteously entertain Herod, and was very joyful that his sons and he were made friends, and that Alexander his son in Law had so well cleared himself and his brother of the crimes laid unto their charge. And so each one bestowing upon the other princely gifts, they departed taking their leave one of the other. After this, Herod being newly returned into Judea, and calling the people together into the Temple, told them all that had pait in his absence from them, and the courtesy of Caesar: And told them also of other affairs that he thought fit for them to know; and turning the latter end of his speech unto his Sons, and exhorting the Courtiers and common people to concord, he told them that his sons should reign after him, and first of all Antipater; and after him his sons that he had by Mariamne, Alexander and Aristobolus: In the mean time every one of them should honour him as King and Lord, notwithstanding his old age, which for long experience was the fitter to govern, seeing there was nothing in him wanting to keep both his Subjects and Children in their obedience; and that the soldiers also, if they only respected him, should live in all happiness and felicity without molestation. Having thus spoken, he dismissed the people; some thinking he had spoken according to equity, others thinking clean contrary: For having now as it were caused an emulation amongst his Children, there was as it were already a shew of some mutation.

C H A P. IX.

Herod having completed the building of Caesarea, dedicateth it to Augustus, and entertaineth the people with stately Plays and Past-times: He causeth other Towns to be built and several Monuments. His extreme Liberality to Strangers, and his excessive rigour to his own Subjects.

The year of the
World, 3977.
before Christ's
Nativity, 7.
Hircanus and
Agrippa, chap. 1.
at 10.
Caesarea is finished.
Quinquennial
circumstances.

About this time Caesarea was finished, the tenth year after it was begun to be built, the 28. year of Herod's Reign, in the 192. Olympiad. In the dedication hereof there was great pomp and sumptuous preparations: For all Musicians were brought thither to strive one with another, who was most excellent in their Art; and Champions that wrastled being naked, and anointed with oil: There was also a great many that fought with swords, and a great number of wild Beasts; and all things else that at such times were used, and in account, either at Rome or in other Countreys. These sports were also consecrated unto Caesar, and were to be renewed every fifth year. All this provision the King at his own cost and charges provided to be brought from all places whatsoever, to shew the greatness of his magnificence. Julia, Caesar's wife also bestowed much of her own to the furnishing hereof, and sent many precious things out of Italy; so that the worth of them all amounted to five hundred talents. And a great company being gathered together to behold these sports, he received all Embassadors sent unto him from other Nations, to thank him for the benefits he had bestowed on them; and he lodged, feasted and recreated them: and being all day long amongst the people to see those sports, at night he received them with banquets, and shewing them his magnificence; and gained great praise and commendations for a worthy King. For, he in all things so provided, that the last was more pleasing and grateful than the first, and caused him to be more admired. And it is reported that Caesar himself and Agrippa often did say, that Herod's magnanimity was greater than his present revenues could bear, and that he well deserved an Empire as big as all Syria and Egypt. These sports being ended, he builded another Town in a Field called Capharsala, choosing for it a watery soil fit for plants: the City was compassed with a River, and he also planted round about it a Wood full of fine Trees. This Town he called Antipatris, after his father's name, Antipater. After which he also builded a Castle near unto Antipatris, called after his mother's name, Cypron; which was very strongly fortified, and adorned within with rare and sumptuous edifices. And not forgetting his brother, he dedicated unto him most stately buildings; for first he built a Tower as big as Pharo in the City, in remembrance of his dead brother, and called it by his name, Phaselus, which also was the strongest Fort in all the City. After this, he builded a Town near unto the Valley of Jericho, towards the North, whereby the fields that before almost lay desart, were now tilled and inhabited by the townsmen; so that of them it was named Phaselus-field: It were hard to relate all his liberality in particular shewed, both unto the Cities of Syria and Grecia, and all other places where-
ever he came: For he helped many, either by building publick places; or if there were any new works begun, and not finished for want of money, by giving them money

Caesar and Agrippa commend Herod's magnanimity. Antipatris is built.

Cypron is built.

The Tower & Town of Phaselus is built.

A new to finish them, the chiefest among all which were, that he builded at his own cost and charge the Temple of Apollo at Rhodes; and gave them many talents of silver to build their ships. He also builded the greatest part of the publick houses and places in the City of Abeam, which Caesar built for the Nicopolitans there inhabiting, and that with his own proper cost and charges. He also, for the Antiochians inhabiting the greatest City of Syria, builded Arches on each side of the greater street, that goeth quite thorow the midst of the City, and doth as it were part it in two; and the street itself that lay open, he paved with polished stone; which work was as great a convenience to the inhabitants, as a beauty unto their City. He also helped to maintain the sports at Olympus with yearly revenues, that for want of maintenance began to decay: So that by his means there were more solemn sacrifices, and all things more sumptuous to please them that came to behold them: For which liberality he was declared perpetual Master and Maintainer of those sports. It is admirable to see in one man such diversity of minds: For on the one side, if we consider his liberality towards all men, we must needs say, he was of a most free and bountiful nature; contrariwise, if we consider the injuries and cruelty he shewed against his subjects and dearest friends, we must confess him to have been a hard man, and intractable, and who passed all bounds of modesty; so that we would think him to have been of two contrary dispositions. But I am otherwise perswaded, and think that both these did proceed from one matter: For because he thirsted after glory and honour, and wholly applied himself thereunto, he became liberal wheresoever he was, in hope, either to reap present thanks for his labour, or a future remembrance. Wherefore spending above his revenues for this matter, he was forced to be chargeable to his subjects; for it was necessary that he, that so lavishly bestowed such huge sums of money upon others, should some where get it, though with evil means. Lastly, seeing himself for such like injuries hated of his subjects, he thought it a hard matter to get their good wills; which he could do no ways else, but by remitting the tribute they paid him. Wherefore he abused the hatred of his people for his own commodity: For if any one of them did not tolerate that slavery wherein they lived, or did endeavour to shake off the yoke of his dominion, against such he used a prodigious cruelty; and injured them no less, than if they had been his enemies, without regarding friendship or kindred; for that he desired alone to be honoured of all men. And how greedy of honour he was, we may guess by the honours he did unto Caesar, Agrippa and others of their friends: For he desired to be an example to his subjects, that as he himself honoured men better than himself, so they should all honour him likewise; thereby declaring what thing he did naturally most desire. But the Jews Religion doth not permit them license to honour Potentates, who of necessity ought to have greater care and respect of right and equity, than of such officiousness towards superiours: for it was disprofit enough unto the Jews, that they could not with Statues and Temples obtain the King's favour, and with like flatteries satisfy the fond appetites of a vain-glorious man. And this seemeth to me to be the reason that Herod was unjust, and hard towards his friends, and to those whom he made partakers of his counsels and enterprizes; and free and bountiful towards strangers.

C H A P. X.

Testimonies of the Roman Emperours Affection towards the Jews.

THE Asian and Cyrenian Jews were greatly afflicted by the Citizens of those Countreys, who having had the same privileges granted unto them by the ancient Kings that the Citizens had, were now greatly injured by the Grecians; as though they carried money out of the Countrey, and were prejudicial unto the rest of the inhabitants. And the Grecians making no end of their injuries, they were constrained by Embassadors to complain of them unto Caesar: who wrote unto every Province that it was his pleasure, that the Jews should enjoy like privileges with the other inhabitants of the countrey. The copy of which writing we have here set down, that it may the better appear how the Roman Emperours of ancient times were affected unto our Nation.

Caesar Augustus Pont. Max. Trib. potestatis, thus decreth. For as much as the Nation of the Jews hath always been trusty unto the Romans, not only at this day, but also in all former Ages, and especially in the time of our father Caesar the Emperour, under Hircanus their High Priest: I have ordained, that according to the common sentence of the Senate, they

The year of the
World, 3977.
before Christ's
Nativity, 7.
Herod builded the Temple of
Apollo.

The sports of
Olympus.

Why Herod
was liberal to
strangers, and
cruel to his
own nation.

Herod greedy
of honour.

Herod's Respon-
se, chap. 10.
The Jews of
Asia and Cy-
rene being af-
flicted by the
inhabitants
there, send an
Embassage to
Caesar, and do
obtain of him
immunity.

they shall live after their Country-Laws, under which they lived in the time of Hircanus H the High Priest of God; and that their Temple shall retain the rights of a Sanctuary, and that it shall be lawful for them to send votive money unto Jerusalem by certain persons; and that they shall not be compelled to appear before any Judge upon their Sabbath days, or the day before their Sabbath, after nine of the clock upon the preparation day. And if any one be known to steal their holy books or holy money laid up in their places appointed for Religion, he shall be guilty of Sacrilege; and his goods shall be confiscate unto the Treasury of the people of Rome. I also decree, for the good will I bear unto all men, that their Memorial or request offered unto me by C. Marcus Censorinus, shall together with this my Edict be published in the famous place, which all Asia hath dedicated unto my name, to wit, Argynia. And if any shall be so bold as to do contrary to our Decree, he shall be punished extraordinarily. This was engraven in a pillar in Caesar's Temple. Caesar wisheth health unto Norbanus Flaccus. Let it be lawful for all Jews wheresoever living, to carry their sacred money to Jerusalem, according to their ancient custom, and that no man should forbid them so to do: And this did Caesar write in favour of the Jews.

Agrippa also wrote in the Jews behalf, as followeth; Agrippa wisheth health unto the Magistrates, Senate and people of Ephesus: I will that the Jews living in Asia keep their sacred money, which according to the custom of their Country, they usually send unto Jerusalem; and if any one shall steal their holy money, the same person, if he fly to a Sanctuary, shall be violently taken away from thence, as a sacrilegious person, and delivered unto the Jews to be punished. He also wrote unto Syllanus the Magistrate, that the Jews might not be constrained upon their Sabbaths to appear before a Judge: M. Agrippa wisheth health to the Cyrenian Magistrate and Senate. The Jews inhabiting among you, for whom Augustus hath already written unto Flavius the President of Lybia, and unto other Magistrates of that Province, are not to be hindered from sending their holy money to Jerusalem, as their custom is; and they have now complained unto me, that they are molested by the false accusations of some bad people, and forbidden to do it under pretence of a certain Tribute, which notwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their custom, and free in all such matters: And if in any of your Cities any sacred money of theirs be intercepted, that by certain persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the Jews. Item C. L. Norbanus Flaccus Proconsul: Health unto the Magistrate of Sardinia; Caesar hath written unto me, commanding that no man hinder the Jews, according to their custom, to send sacred money unto Jerusalem; wherefore I also write unto you of the same, that you may not be ignorant both of my will and Caesar's also. Moreover Julius Antonius Proconsul, did also write to this effect: Health unto the Magistrates, Senate and people of Ephesus. The Jews of Asia in the Ides of February, I sitting in the judicial seat at Ephesus, signified unto me, that Caesar Augustus and Agrippa have permitted them to use their Country-customs; and every one according as he thinketh good, to contribute his first fruits for Religion sake, to be carried without let or hindrance unto the Temple of the most mighty God; and they desired me to ratify by my consent, that which they had already granted them by the above named Emperours. Wherefore I would have you to know, that I also, according unto Caesar's and Agrippa's Decrees and Ordinances, do permit and grant them also to do all things they please, according to their Country-customs, forbidding any man to hinder them therein.

I have thought good to add these Decrees, because I know, that these my writings will come into the Grecians hands, that I may shew them, that in former ages we were so esteemed of the publick Magistrates, that none were permitted to hinder us from using our Country-rites and Ceremonies, and that by their consent we worshipped God in our own Religion, which I do inculcate the other, that I may move strange and foreign Nations, and take away their hatred conceived against us, which is without all reasonable cause. For no Nation doth always use the same customs, but almost whole Towns among them do sometimes alter and differ from the rest; yet is justice equally to be distributed unto all men; which is most profitable, as well to the Grecians, as to the other barbarous Nations, which is greatly observed in our Laws; which if we follow and violate not, are able to make all nations love us. Wherefore we request all men, not to despise us, for differing from them in Religion; but favour us in that we follow virtue. For this is common to all Nations, and without this, man's life must needs be unhappy. But I will now return unto my history.

CHAP.

CHAP. XI.

King Herod causeth David's Sepulchre to be opened to get money out of it, for which God punisheth him; strange Divisions and Troubles in his Family. The Cruelties which this Prince's mistrustfulness and Antipater's malice causeth, together with his Son Alexander's Imprisonment.

Herod spending lavishly many summs of money, both at home and abroad, hearing that Hircanus who reigned before him, opened David's Sepulchre, and took out of it three thousand Talents of Silver, and that there was left yet far more, he was able to defray any great charges whatsoever; he purposed to do the like. And at this time, in the night season, accompanied only with his most trusty friends; being very wary that none of the people should know of it, he entered into the Sepulchre; but he found no money there, as Hircanus did; but he took from thence a great deal of Silver and Gold Plate, whereby he was enticed to make a more diligent search: And he sent two of his company on purpose into the inner part of the Sepulchre, where the bodies of Solomon and David were entombed, who were lost; and, as it is reported, fire came out of those places, and consumed them. Whereat Herod being terrified, departed out of it; and moved with Religion to make satisfaction, he builded a most sumptuous monument of White Marble, at the entrance into the Sepulchre; of which building Nicholas also, a writer of that time, maketh mention; but he speaketh not how they went into the Sepulchre of David, thinking that there in he should not keep Decorum, if he should make mention thereof. Wherein he followed this accustomed order; for his Writings were to come to the ears of the King yet living, wherein he did only curry favour, mentioning only that, that might redound unto the King's credit: So that many of his open and wicked pranks, he did either colour under some other pretence, or else all ways possible he endeavoured to hide them. For he doth, as it were, tell a tale of Herod's cruelty against Mariamne and his Sons, as though he did thereby deserve credit and praise; accusing her of Adultery, and them as Traitors unto their Father: and this he doth all along, too much extolling the King's good deeds, and too diligently excusing his iniquities. But as if Joseph came of the Priestly Line of the Afmonians, we must pardon him who did not so much write to leave a memory of the lineage of the Afmonian Kings, and execute the office of a Priest, account it a shame to lie; and do intend to relate the History of all things that were added and done, yet with a reverence for Herod's Posterity, who do also now bear sway and rule; yet, with their pardon and leave, I must prefer the truth to their inclinations.

After the Sepulchre was thus violated, Herod's house began to decay, whether revenge lighting upon that part which was already scarce found, or whether by mere chance, such calamity at that time befel him, as might justly be thought the reward of impiety. For there was a discord in the Court not unlike to Civil Wars, every one striving against other with hatred and forged accusations: But especially Antipater's politic practice against his Brethren was to be noted, who entangled them by other men's forged accusations; himself oftentimes seemed to take upon him their defence; that making a shew of good will unto them, he might secretly oppress them the sooner; and he did so craftily circumvent his Father, that his Father esteemed him to be his only Conserver. Wherefore the King commanded Ptolemus his chief Secretary of State, to conceal nothing of the affairs of the Kingdom from Antipater, who imparted all to his Mother, so that all things were done according as they pleased; and they made him displeased with those, against whom they knew the King's displeasure might redound unto their profit.

But Mariamne's Children were every day more and more provoked, disdainful to give place unto their inferiours; their Wives did the like: and Alexander's Wife Glaphyra, who was the Daughter of Archelaus King of Cappadocia, did greatly envy and disdain Salome, and the also her again, both for the love that she bare unto her Husband, and for that she disdainful (as women are wont) that her Daughter married unto Aristobulus, should be in equal honour with her. Pheroras also the King's Brother had a hand in this contention, about a private cause of suspicion and hatred. For he fell so far in love with one of his maids, that he refused the King's Daughter offered unto him, rather making choice of his maid. Herod took this in very ill part, seeing his Brother (who had received so many benefits at his hands, and was almost his fellow in his Kingdom by his means) not to shew the like brotherly affection to him again as he ought. And

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The seat of the Court, 1917.
The desire of Gold.

Herod lost two of his men in David's Sepulchre.

Nicholas the Historiographer reproved

Joseph came of the Priestly Line of the Afmonians.

A discord in Herod's house

Antipater's craftily plotting against his Brethren.

The women at discord and variance.

Herod refused the King's Daughter offered him, rather making choice of his maid.

The year of the
World, 3957.
before Christ's
Nativity, 7.

seeing he could not dissuade him from that madness, he married his Daughter unto **Phasalus** his Son: And afterwards thinking that his Brother's mind towards his maid was satisfied, he complained of his injurious dealing, in repulsing his Daughter offered unto him to Wife, he offered him another of his Daughters named **Cypar**. Then **Ptolemee** advised **Pheroras** not to contemn his Brother's offer, and persist in such folly still; telling him it was mere madness to incur the King's displeasure on such an account. **Pheroras** understanding this counsel profitable for him, having obtained pardon at the King's hands, sent away his maid, by whom he had a Son, and promised the King to marry this his other Daughter; and appointed the thirteenth day after to celebrate his Marriage; making a solemn Oath unto the King, never after that time to use the company of that woman whom he had put away. The time appointed being expired, he fell so far in love with the former woman, that he would not stand to his promise, but again accompanied with his maid.

Salome enticed her Daughter to betray her husband's secrets.

Then **Herod**, not able any longer to contain himself, used many speeches; whereby he evidently shewed his mind to be alienated from his Brother. And there were many who taking this opportunity, did by forged calumnies encrease his aversion; so that now there was no day nor hour past, wherein he did not still hear some new combustions and stirrings amongst his dearest friends. For **Salome** being so offended at **Mariamne's** Children, did not permit her Daughter married to **Aristobulus**, to enjoy mutual love and comfort of her Husband, enticing her to bewray her Husband's secrets; and if there happened any small occasions of offence (as often it falleth out) she should the more aggravate them with suspicions, whereby the also learned all their secrets, and made the young Princess hate her Husband. And she, to please her Mother, related how that often when her Husband and **Alexander** were alone, that they were wont to talk of **Mariamne** their Mother, and use reproachful words against their Father; and threatening, that if they ever did obtain the Kingdom, they would make the Sons of the King, whom he had by other Wives, Notaries and Town-Clerks, and so they might reap profit of their Learning which they had attained to: and whensoever they saw any of the Kings Wives wear any of **Mariamne's** apparel, that then they vowed instead of that attire, to cloath them with Sack-Cloth, and shut them up where they should never see the Sun. **Salome** presently told all this to the King; who, though he were much grieved hereat, yet he chose rather to seek to amend it, than to punish them: and thus, notwithstanding he was daily more and more put out of humour, believing all reports whatsoever; yet he contented himself with chiding of them, and seemed satisfied with their exiles.

Herod greatly moved against Pheroras, for affirming that he was in love with Glaphyra.

But presently the mischief was again set on foot; for **Pheroras** the King's Brother, meeting **Alexander**, who (as we have said) was **Glaphyra** her Husband, who was Daughter to **Archelaus**; he told him that he heard by **Salome**, that **Herod** was so far in love with **Glaphyra**, that he could not shake off this affection. The young Prince hearing this, became jealous, and was in a great rage; and now what honour soever or gifts **Herod**, for the love of his Son, gave her, **Alexander** did interpret it in the worst sense: and not able to put up with such injuries, he went to his Father, and with tears related unto him what **Pheroras** had told him. **Herod** was never more surprised; and not enduring to be falsely accused of so shameful a fact, inveighing against the great malice of his friends; who for his good offices he did them, so rewarded him. He presently sending for **Pheroras**, very sharply began to chide him, saying; O most impious that liveth amongst men! art thou become so ungrateful, either to speak or think such a matter of us? Thinkest thou that I do not perceive thy drift? that thou speakest not these words unto my Son to discredit me, but also to the intent by this means thou mightest work some treason against me, and cause me to be poisoned? For who but a good Son, as this is, would suffer his hand to kill his Father without? Or what was thy intent, seeing thou hatest him and his Brother; and only counterfeiting good will towards me, to betray me, and to report that of me, that without impiety could not be thought? Get thee hence, thou wretched Imp; seeing thou hast thus abused thy Brother, who hath deserved so well as thy hands. Go hence of men, I will leave thee to the gnawing worm of thy own perditionous Conscience, to be thy Executioner all thy life time: And for your greater confusion, I will content my self to confound your wickedness with my goodness; in not punishing you according to your deserts; but treating you with that mercy, of which all the world knoweth you to be so unworthy. The King having uttered his anger against his Brother **Pheroras**, & he being taken in a manifest fault, answered, that that report was first devised by **Salome**, of whom he heard it: Which (being then present) hearing, began to exclaim, saying, it was not her device, and that they all laboured to make the King hate her, and put her to death.

Salome executed her self.

The year of the
World, 3957.
before Christ's
Nativity, 7.

A death, being one who did especially with him well; and what in her lay, seeking his safety; and that now he was in danger of more Treason, than ever before: For (said she) I was the only cause that you did put away the woman whom you so doted after, per-
swading you to marry the King's Daughter; and this is the cause that you hate me. With these speeches, tearing her hair and striking her breast, she made a shew of innocence; but this gesture was a colour to hide her bad intent. So **Pheroras** was left in great perplexity, not knowing what to say or do; and could find no pretence to excuse his fact: for on the one side, he confessed that he told it unto **Alexander**; and on the other, he could not make **Herod** believe that he heard it of **Salome**. This contention endured a good while; at last, the King being wearied, sent away his Brother and his Sister; and greatly commending his Son's moderate mind, and that he had given him intelligence of those speeches: it being then late, he went to supper.

The effect of calumniation.

After this contention, **Salome** was hardly thought of, because she was judged to be the Author of this ill report; and the King's Wives hated her, because they knew her to have strange qualities; and so variable, that one while she would profess friendship, and presently after hatred. Wherefore they still had something to inform **Herod** of against her; taking occasion happening by chance, which was this: There was a King of the Arabians, named **Obodas**, a lustful man, and one given to idleness: And there was one **Syllaeus** that did govern all; this man was a crafty fellow, and in the prime of his youth, and very beautiful. This **Syllaeus** coming unto **Herod** about some business, and viewing **Salome**, who then sat at supper with him, began to set his mind upon her; and finding she was a Widow, he entered into talk with her: and the finding her Brother now not so friendly unto her as before he had been, and also entangled with the beauty of this young man, did not greatly deny to marry him; and many Feasts being made at that time, they shewed evident signs of their mutual content, and love one to another. The King's Wives told the King of this in jest. **Herod** commanded **Pheroras**, at supper time to note if he could spy any tokens of familiarity betwixt them; and **Pheroras** told him, that by signs and mutual viewing one another, they sufficiently shewed their intents. After this, the Arabian being suspected, departed into his own Country. But two or three months after, he came again into **Judea** only for this purpose, and talked with **Herod** touching this matter, requesting him to let **Salome** be his Wife; affirming that that affinity would be profitable unto him for the traffick between his people and the Arabians, whose Prince he was to be; and did already enjoy a great part of the Dominion. **Herod** told all this unto his Sister, and asked her if she would marry him; and she answered, she would. Then they requested that **Syllaeus** should become a Jew in Religion, or else it was not lawful for him to marry her. He would not condescend hereunto, affirming that he should be stoned to death by his people, if he did it; and so he departed without obtaining his purpose. From that time forth, **Pheroras**, and especially the King's Wives, accused **Salome** of intemperancy; affirming that she had had the company of the Arabian. Now **Herod** determined to marry his Daughter unto **Salome's** Son, whom **Pheroras** refused for the love of his Maid; which Son of **Salome's** was her eldest that he had by **Cosparus**; to shew his good will towards **Salome's** Sister. But he was dissuaded by **Pheroras**, who told him that the young man would never love such a Father in Law, because of his Father's death; persuading him rather to marry her to his eldest Son, who was to succeed him in his Tetrarchy, which he easily persuaded the King unto, and so obtained pardon for his former offence. Wherefore, the match being changed, the Maid was married unto the young man, who had a hundred Talents in dowry with her, more than otherwise should have been given with her.

Syllaeus the Arabian desiring Salome to wife, was denied.

Herod married his Daughter to Pheroras's Son.

But all this while this diffention of **Herod's** house did not cease, but rather encreased; it having a shameful beginning, and coming to a sorrowful end. **Herod** had three Eunuchs, whom he greatly esteemed for their beauty; one of them was his Butler, the other his Cook, and the third his Chamberlain; whom also he was wont to employ in serious affairs of his Kingdom. Some one or other informed the King, that these three Eunuchs were corrupted by his Son **Alexander**, with great sums of money; and being upon Tortures examined if they had accompanied with him, they confessed all; yet they affirmed that they knew no practice of his attempted against his Father. But their torments being encreased by **Antipater's** Favourites, they were forced to confess that **Alexander** secretly hated his Father; and he exhorted them to forsake **Herod**, who was now good for nothing; who dissembled his age by painting his face, to make himself seem younger than he was; and colouring his head and beard black, which were already grown very white through age: But rather let their minds upon him, who would in despite of his Father, enjoy his Kingdom due unto him; and

The Sons inclined towards their Father's bewrayed.

and that then he would advance them to the highest honours of the Kingdom: For he had not only title unto it by his birth, but also was now prepared likewise to invade it; and that he had many of the Captains, of the fouldiers, and many of the King's friends on his side, who were prepared to do or endure any thing for his sake.

Herod hearing this, fear and anger did seize on him, by reason that his Son's words seemed both insolent and threatening; and being for both these causes in a rage, he feared some greater matter to be put in practice against him, which he could not suddenly, having so little warning, avoid: And not daring to make open enquiry, he set secret spies awork, to tell him how all matters stood, himself now mistrusting all men, and accounting it his security to mistrust all, even them that deserved it not: and not moderating his suspicious mind; now whosoever was the nearest to him, was the more suspected, as of most power to injure him. As for others, that were but only named by his spies, he presently esteemed it his safety to put them to death. Then they of his household, every one being careful to save himself, were one turned against another, every one esteeming it his own safety to prevent others, by accusing them unto *Herod*; which done, presently they incited other men's envy against him, and every one of them to desire such measure as they had measured unto others; and thus they also revenged their private Quarrels, and presently after they themselves were taken, and did by other means suffer the like, being entraped in the same trap they set for their enemies. For the King did quickly repent for having put very many to death, who were not convicted; yet for all that, he was not hereby admonished to beware of the like hereafter; but on his repentance for their death, raged so far, as to cause him to inflict the same punishment upon the accusers, which he had done upon them. The Court was in such a lamentable condition, that he commanded many of his dearest friends, and them especially, whose fidelity he had formerly experienced, not to come in his sight, nor within his Court-gates. For he did now shake off the friendship between *Andromachus* and *Gemellus*, and himself, who were his ancient friends; and oftentimes had gone Ambassadors for him, and always been of his counsel, and had been tutors unto his Children, in whom he had always reposed more trust than in any others: the one of them, for that his Son *Demetrius* was familiar with *Alexander*; and *Gemellus*, for that he knew him to be a friend to *Alexander*; for he was one of them that had brought him up, and had travelled with him to *Rome*. And no doubt but he had censured them with some more heavy sentence, had it not been that they were so eminent persons. Wherefore at that time he was contented to have banished them, and deprived them of all their authority, to the end, that having disgraced these good men, he might the more freely play the Tyrant. *Antipater* was the cause of all this mischief; who from the first time that he perceived his Father to be fearful and suspicious, still after that, joyed with him as Counsellor; and as it were, encreased his rage and cruelty; and then he gallantly played his part, endeavouring that whosoever would resist him, should be made away. Wherefore *Andromachus* and the rest of his friends being now banished the Court, the King presently tortured all that he imagined any way to favour *Alexander*, to see if they were guilty, or if they knew of any treason to be practised against him; but they knowing nothing to inform him of, died amidst their torments. Where he so much the more tortured others, for that contrary to his opinion, he found not so much as an evil thought against him; *Antipater* craftily interpreting it, that they had rather in torments conceal the truth, than to shew themselves not trusty to their masters and friends; wherefore many being taken, he caused them to be tortured to get something out of some of them. At last one amongst the rest, not able to endure those torments imposed upon him, said; that he had often heard *Alexander* say, when any one commended his tall stature, or skilful shooting, and the rest of his virtues; that nature had bestowed upon him these qualities to his prejudice; for his Father through envy hereat, was offended; so that when he talked with him, he did on purpose draw his body together, lest his Father should perceive the tallness of his stature; and that when he went a hunting with him, he on purpose did miss the mark he could have hit, because he knew his Father could not endure that he should be commended. And whilst these words were considered and pondered, and his torments intermitted, he accused *Alexander* again, to have conspired with his Brother *Aristobulus*, to kill his Father when he was hunting, and then to fly with speed unto *Rome*, and beg the Kingdom of *Cesar*. There were also found some of *Aristobulus* his Letters written unto his Brother, complaining of the injurious dealing of his Father, who had given certain Possessions to *Antipater*, the yearly revenues whereof amounted to two hundred Talents. Then *Herod* thinking himself to have probability enough, his former suspicion

The year of the World, 3957, before Christ's Nativity, 7.

Herod crediteth all tales, and so putteth many to death unjustly.

Herod's Cruelty, chap. 8. Herod denieth to be familiar with Andromachus and Gemellus.

Antipater the cause of all mischief.

Many were tortured and executed for Alexander's cause.

A suspicion was now confirmed, and so he took *Alexander* and cast him in prison; and again he began to doubt, because he did scarcely believe the informations against him, neither could he devise any cause wherefore they should seek to commit Treason against him. And those complaints seemed childish; neither was it probable, that having openly killed his Father, he would afterwards have gone to *Rome*. Wherefore endeavouring to find some stronger argument of his Son's impiety; and because he would not be thought rashly to have committed his Son to prison, he caused the most noble and eminent of all *Alexander's* friends to be tortured, and they confessing no such matter as he expected, he put them to death.

Whilst thus all the Court did resound with fear, torments and contentions, a certain man accused *Alexander*, to have sent letters to his friends at *Rome*, to entreat them to cause him to be sent for by *Cesar* thither, that he might accuse his Father of certain conspiracies against *Cesar*, and how he more esteemed the friendship of *Antistridates* King of the Parthians, than the friendship of the Romans; affirming also, that he had poison ready prepared at *Ascalon*. *Herod* hearing this, was comforted by flatterers about him, as having not done any thing rashly; and so he gave now full credit unto all: Yet the poison was diligently sought for, but could not be found. *Alexander* being now oppressed with this calamity, he yet took courage; and because he would more incite his Father's displeasure against him, he did not deny it: Perhaps meaning to make his Father ashamed of himself, for giving credit so easily unto forged tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little Pamphlets, and sent them unto his Father; telling him that it was needless to use any more torments, for indeed, treason was intended against him; and that *Phororas* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were, forced him to lie with her: And that all of them aimed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Ptolomus* and *Sapinimus* of this conspiracy, who were more faithful unto their King, than all others: So that now these men, who before were most friendly one to another, began like mad men to rage one against another: and punishment so hastily pursued every one, that they had not time to speak in their own defence: Neither was their punishment deferred till their cause was tried, and the truth known; so that some were bound and imprisoned, others presently put to death, others lauged in their sleeves to see that day, yet discontented for that any delay was used for their punishment: So that the King's Court was now greatly defaced with sorrow and heaviness, wherewith the usual felicity thereof was destroyed. *Herod* himself amidst these calamities, could not but be weary of his life; who, not daring to trust himself in any bodies hand, he was tormented with a dayly and hourly fear of some untimely death, that would befall: And many times persecuted himself, that he did see his Sons before him with a drawn sword ready to kill him; and this was his cogitation night and day, to see that herewith he almost ran mad.

The year of the World, 3957, before Christ's Nativity, 7.

Alexander being in prison, his friends were tortured.

One accused Alexander, to have sent letters to Rome, to entreat his Father to have him sent for by Caesar.

Alexander confelleth the treason, and who had a hand in it.

Herod was so troubled with the contention in his house, that he was weary of his life.

CHAP. XII.

How Archelaus King of Cappadocia, reconciled Alexander to his Father.

WHILST *Herod* was thus troubled in his mind, *Archelaus* King of *Cappadocia* careful of his Daughter, and the young Prince his Son in Law, and pitying his friend *Herod* in such calamities; he thought it his duty to make a journey unto him. And finding him so affected as it was reported unto him before his coming, he thought it an unfit way to argue him of too much credulity and rashness; perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles; he counterfeited indignation against the young Prince, approving all the King's actions; affirming that he would break the band of Wedlock between his Daughter, and *Alexander*; and that if he knew of the Conspiracy, and did not inform the King thereof, himself would punish her. Then *Herod*, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: And now with just consideration weighing what he had done, by little and little, he began to have a Fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young Prince, he grew very angry thereat: but when *Archelaus* also began to accuse him, then *Herod's* heart relented, and he with tears

Herod's Cruelty, chap. 9, al. 15.

Archelaus the King of Cappadocia, feigneth displeasure against Alexander, and his Son in Law, and so reconciled Herod unto him.

The year of the
World, 3957.
before Christ's
Nativity, 7.

Archelaus
layeth the
fault of A-
lexander's of-
fence upon o-
thers, and e-
specially upon
Pheroras.

Pheroras con-
fessed himself
to be the au-
thor of all
mischief, and
obtaineth par-
don of his bro-
ther.
Herod accom-
panied Arch-
elaus unto
Antioch.

he bought Archelaus not to yield too much to anger, nor for the young Princes offence, H break off the marriage. Then Archelaus perceiving him to relent, began to turn the matter against Herod's friends, as the causes of all this mischief, who had corrupted Alexander, who of himself was void of malice; and especially he aggravated the matter against Pheroras the King's Brother. Pheroras having now incurred the King's displeasure, perceived that none could so soon reconcile him unto the King, as Archelaus; wherefore, clothed in black, and making other signs, as though he despaired of his life, he went unto him, who did not deny to help him what he could; yet he told him that it was no easy matter for him to pacify the King, so highly offended, persuading him rather himself to go unto the King his Brother, and crave pardon of him; confessing himself to have been cause of all this mischief; by which confession of his, the King's wrath would be greatly appeased, and so he also should have better occasion to entreat for him. Pheroras followed his counsel, which fell out happily for them both; for the Prince, contrary to any ones expectation, was freed from all his troubles: And Archelaus made Pheroras and Herod friends; and he himself having obtained great friendship of the King in his adversities, he returned joyfully into Cappadocia, being rewarded with rich gifts, and being accounted of as Herod's chiefest friend. They also agreed amongst themselves, that Herod should go to Rome, because he had already written unto Caesar, concerning this matter: And they both went together to Antiochia, and there Herod reconciled Titus the Prefident of Syria unto Archelaus; and so he returned into Judaea. K

C H A P. XIII.

Herod declareth War against the Arabians, for protecting Trachonites Robbers.

The year of the
World, 3956.
before Christ's
Nativity, 8.

The cause of
the Arabian
War.
Caesar gave
Trachynum
to Herod, Alias
chap. 14.
Herod's Cap-
tains subdue
the Rebels in
Arabia.

The Thieves
taken and pu-
nished.

Alias, chap.
15.

Herod de-
manded the
Thieves to be
delivered unto
him, and the
money he had
lent to be re-
paid.

Whilest Herod being gone to Rome, was absent from his Kingdom, the Arabian Wars began, on this occasion: The inhabitants of Trachon, whole Country Caesar taking from Zenodorus, gave it unto Herod; being forbidden and hindered from stealing, were now forced to frame themselves to live like husband-men, more civilly than before: But this kind of life pleased them not, neither did their Country yield fruits worth their labours; yet at first Herod compelling them thereunto, they abtained from injuring the inhabitants bordering upon them, which did greatly redound unto Herod's credit, by whose diligence they were brought unto it. But when Herod was gone into Italy to accuse Alexander, and to commend Antipater unto Caesar, the Trachonites hearing a bruit of his death, revolted, and turned to their accustomed robberies: Yet they were at that time again subdued in the King's absence by the Captains that he left at home; and forty of the chiefest of the Thieves amongst them being taken, the rest terrified by their example, left their own Country, and fled into Arabia, where Syllaus received them, in revenge that he could not obtain Salome for his Wife; and receiving of him a strong hold to dwell in, they did not only make incursions, and rob and spoil the borders of Judaea, but also of Celsyria, and drove away the preys they got into the place allotted them, Syllaus protecting them and their villanies. Herod returning from Rome, found that his people were greatly endamaged by these Thieves; and seeing he could not subdue them, by reason the Arabians did protect them; not enduring that injury, and entering into Trachon, he killed all their Families: Whereby they were so much the more enraged against his Country; for they had a Law amongst them, whereby they were commanded to revenge the death of their Families; and so contemning all dangers, they came and wasted all Herod's Country with continual incursions. Then the King complained hereof unto Saturninus and Volumnius then Presidents, sent thither by Caesar; requesting that he might have the Thieves to punish them. They hearing this news, with as much speed as they might, gathered their Forces together; and making themselves stronger than they were before, with sudden incursions wasted all where they came, destroying both the fields and villages, and killing all they could find; so that now this resembled a War, rather than a Robbery; for they were a thousand in number. Wherefore Herod required these Thieves and Robbers to be delivered unto him, and required the debt that Obodas owed him; for Herod had lent Obodas threecore Talents, and sent them unto him by Syllaus; and now the time was expired wherein the money was to be repayed. But Syllaus, who had taken all the rule from Obodas, and himself governed all, denied that those Thieves were in Arabia, and deferred the payment of the money: So that this matter was debated before Saturninus and

A and Volumnius then Presidents of Syria. At last it was by them determined, that within thirty days, the money due to Herod should be paid, and the runaway of both Countreys delivered each to other. But there was no one Arabian that either had fled unto Herod for any offence committed, nor for any other cause; but the Arabians were convicted to receive the Thieves that fled from Herod.

C H A P. XVI.

B Syllaus will perform nothing of what Augustus's Lieutenants had ordained, but goeth to Rome to him. Herod entreats into Arabia with an Army, and taketh the Castle where the Trachonites were retired.

When the day was come that was appointed, Syllaus not minded to stand unto the agreement made, went in the mean time to Rome: But Herod exacted his money, and the Thieves to be restored unto him. Saturninus and Volumnius permitting him with force of Arms to persecute those obstinate people: So he levying an Army, went into Arabia; in three days space going as far as ordinarily an men use to march in seven; and coming unto the Castle wherein the Thieves kept, at the first onset he took it and destroyed it, being called Repta; and did no other harm unto the inhabitants. And a Captain of the Arabians, named Nacebus, came to succour the Thieves, and so fought with Herod's Army; in which Battel a few of Herod's men were slain; but of the Arabians were killed five and twenty, with their General, and the rest were put to flight. Being thus revenged upon the Thieves, he led three thousand Idumzeans into Trachon, to keep the inhabitants from robbing; and sent Letters unto the Roman Governours who were in Phenicia, that he had only used the authority which they gave him against the rebellious Arabians that resisted him, and nothing else; which afterward also, they making enquiry, they found true.

C H A P. XV.

Syllaus doth so incense Augustus against Herod, that he refuseth to give Audience to his Ambassador, neither will he admit those whom Aretas King of the Arabians sent. This Aretas succeeded Obodas, whom Syllaus caused to be poisoned, that he might get the Kingdom. Herod sends the third Embassy to Augustus.

The Arabians sent messengers with all speed to Syllaus at Rome, and informed him otherwise, aggravating every thing according to their fashion. Syllaus being a little before insinuated into Caesar's acquaintance, by chance was then also about the Palace; and hearing these news, he presently changed his apparel; and clothed himself in black, he went in this manner unto Caesar, informing him how Arabia was afflicted with Wars, and that the whole Kingdom was wasted by Herod, who had entered into the Country with an Army, and with tears complained that 2500 of the Arabian Nobility were killed, and amongst them his friend and kinsman Nacebus; and great riches were taken away, which were laid up at Repta; and that all this was done in contempt of Obodas, who had no Army ready, nor a fit Captain for his Forces, he being not there. Syllaus having thus spoken; adding moreover, that he would not have come to Rome, but that he was perswaded that Caesar would have had a care of the common peace and tranquility of his Subjects; and that had he been at home, Herod to his cost should have violated that Peace. Caesar hereat was greatly moved, and enquired of some of Herod's friends who were then present, and of certain men that were lately come out of Syria also, whether Herod had led an Army out of the limits of his own Kingdom. Which they not denying, and Caesar not vouchsafing to hear the cause why, his displeasure against Herod was greatly increased, so that he writ threatening Letters unto him; telling him, that hitherto he had used him as a Friend, but hereafter he would use him as a Subject; which also Syllaus signified unto the Arabians. By which Letters they were made proud, and would neither render unto him the Thieves that were escaped, nor restore the money he lent their King, nor pay him rent for the pasture-ground that they hired of him. Moreover, the Trachonites hearing this, rebelled against the Garrison of the Idumzeans; and

The Arabians
and Trachon-
ites under-
standing that
Caesar was dis-
pleased with
Herod, repayed
and thereat.

and joyning with the Arabian Thieves, who wasted their Countrey; not so much respecting their own gain, as their revenge and particular profit; they did many mischiefes, and exercised great cruelty against them. Herod did put up all injuries, and durst not once mutter, Caesar being offended with him; for the which cause he was not so courageous nor valiant as he was before. For first of all, Caesar would not admit his Ambassadors, whom he sent to plead his cause before Caesar; and Herod again sending other Ambassadors, Caesar sent them back again, their business undone.

Wherefore Herod being in this perplexity, greatly feared Syllenus; who being now at Rome, did easily persuade Caesar any thing; for Caesar was very credulous; and Syllenus aimed at some greater matter. For Obodas dying, Enas succeeded him in the Kingdom of Arabia, changing his name, called himself Aretas; whom Syllenus, by forged calumniationes, did seek to depose from the Crown, and usurp the Kingdom unto himself, giving great summs of money unto the Courtiers, and promising great summs unto Caesar; whom he now perceived to be angry against Aretas, for that, without his consent, he presumed to take upon him the government of the Kingdom. But at last he also sent letters and gifts unto Caesar, and amongst the rest a Crown of Gold worth many Talents; and in those letters he accused Syllenus, who as an impious and disloyal servant, had poisoned his King Obodas; in whose life-time he had also invaded the Government of the Kingdom, committing Adultery with the Arabians Wives, getting together other men's money, thereby to obtain the Kingdom. Caesar would not permit these Ambassadors to have Audience; but refusing their gifts, suffered them to depart without obtaining that they came for. In the mean time the affairs of Judea and Arabia every day became worse and worse, every one seeking to trouble the estate of both Kingdoms, and no man endeavouring to quiet them. For the King of Arabia was not yet established in his Kingdom, and therefore could not control his Subjects. And Herod feared that if he did defend himself, he should so much the more incite Caesar against him; and so was forced to put up all injuries that were done unto him: And finding no end of his miseries, he at length determined to send again to Rome Ambassadors, to see if, by the help of friends, Caesar might be persuaded to think better of him; and so committed that Embassage unto Nicholas of Damascus, and sent him to Rome.

C H A P. XVI.

Herod more incensed than ever against his Sons Alexander and Aristobulus by several Aspersions, causeth them to be imprisoned. Augustus is made sensible of Syllenus' wickedness, condemns him to die, confirms Aretas in the Kingdom of Arabia; he is sorry for having had so ill an opinion of Herod, adviseth him to call a great Assembly at Berite, where his Sons, after new complaints given in against them, are to be judged.

In the mean time the dissention of Herod's house was much increased, by the augmentation of hatred against his Sons Alexander and Aristobulus; and although at all other times his Court was never void of suspicion, which is a pernicious evil to Kings and Princes; yet, at that time especially, this mischief was in his principal vigour and force. For one Eurycles a Lacedemonian, and a Noble man of his Countrey; but having a turbulent wit, given over to flattery and pleasure, yet cunningly dissembling both vices, coming unto Herod and giving him gifts, and receiving greater gifts at his hands, was by him courteously entertained; and familiarly conversing with him, brought it so to pass, that he was esteemed amongst his especial friends. This Eurycles lodged at Antipater's house, being also familiar with Alexander for their often meeting one another: For he said that Archelaus King of Cappadocia and himself, was great friends, and therefore he counterfeited himself to reverence Glaphyra very much; and all men judging him indifferent in all parties, he diligently noted whatsoever said, and every word that was spoken, seeking, by all means he could, matter to gratifie others carrying of tales; and with such flattering fair speeches he insinuated himself into every man's friendship, that he seemed Alexander's only trusty friend; and that all his endeavours with others, were only for to be more serviceable to Alexander in his concerns. And by this his deceit, he so insinuated himself into Alexander's favour, that the young Prince thought him to be his only friend, unto whom he might impart his secrets; so that Alexander shewed him how much he was grieved for not being in his Father's favour; and related his Mother's misfortune, and that

Antipater

Antipater had now gotten all authority and dignity from him and his Brother, and was the only man that could do all; and that these injuries were no longer tolerable, their Father being now incited against them, that now he would neither admit them into his Councils nor Banquets. And he committed his griefs (as he then thought) into his friends bosom. But Eurycles told Antipater all, affirming that though it nothing concerned him, yet he could not but speak of it for the greatness of the present danger; desiring him to beware of Alexander, who did not stick openly to shew what mind he bare; but did, as it were, manifestly shew that he desired to make away his Father. Which done, he received of Antipater most rich gifts, and pledges of his good will towards him; at length he persuaded him to relate his news himself unto Herod. The King gave an attentive ear, whilst he related Alexander's malice; and was so moved with the circumstances, that he conceived a deadly hatred against his Son, which also without further delay, he did make manifest; for he rewarded Eurycles for his pains with fifty Talents. Which he having received, went unto Archelaus; and speaking well of Alexander, acquainted him how instrumental he had been in reconciling him unto his Father: and receiving of him also a sum of money, he departed before his malice was discovered, and returned into his Countrey; and using the like shifts there also, he was at last by his Countrymen banished from Lacedemonia. Furthermore, Herod not content now, as before, to hear only that which was told him of Alexander and Aristobulus, did himself also conceive a proper hatred against them, observing all things, and making diligent enquiry though no man accused them, and permitting all men to speak what they pleased against them. And amongst the rest, Evaratus of Coos had conspired with Alexander; and he seemed now to hear no talk more willingly than this, and such like. But these greater misfortunes than all the rest befell the two Princes, false accusations never ceasing to be forged against them; and every one as it were, striving to accuse them of some crime or other unto the King, pretending the care they had of his safety. Herod had two Champions, Judas and Tyranus; both acceptable unto him for their strength, and tall stature, and bigness of body: These two for some offence were banished the Court, and received into Alexander's service, and placed amongst his Guards; and for that they were very active, he bestowed many gifts and much money upon them. Whereat the King presently conceiving suspicion, began to torture them; and after many torments, they confessed that Alexander had hired them to kill Herod, as he was a hunting wild Beasts: for so it might easily be bruited abroad, that he falling off his horse, fell upon his own Lance, and so was killed; which once before had almost happened unto him. They also declared unto him, that certain gold was hidden and buried in the stable: And they also accused Herod's chief Huntsman, that at Alexander's command he had given Alexander's Servants the King's Lances and his Armour. After them the Governour of the Castle of Alexandria was taken, and examined upon tortures; and it was objected against him, that he promised to receive them into the Castle, and deliver unto them the King's Treasure there. But he denying it, his own Son affirmed all to be true, and brought forth Letters to testify the same, resembling Alexander's hand written to this effect: So soon as by God's assistance we have done that which we intend to do, we will presently come unto you; be careful therefore, that according to your promise you do receive us into your Castle. Herod having had a view of these Letters, did now without any doubt believe, that indeed some treacherous practice was plotted against him by his Sons. But Alexander affirmed that Diophantus the Secretary had counterfeited his hand, and that the Letter was Antipater's device. For Diophantus was accounted cunning in such matters, and afterward being taken with the like, he was therefore put to death. And the King produced them that had been tortured at Jericho before the people to accuse his Sons, where they were floned to death; and the people hereat moved, would also have killed Alexander and Aristobulus with the same death. But Herod, by the means of Ptolemus and Pheroras, did restrain them; and commanded the young Princes to be cast into prison, and there to be kept so close that no man was admitted unto them; but many spies were set, who should narrowly mark all their actions and words; and now they were accounted as condemned men, both by other men's opinions, and also by their own. One of them, to wit, Aristobulus, for grief inviting his Aunt, and Mother in Law, to compassionate his present calamity, and to hate him that was the Author hereof; affirmed that the also was in great danger, being accused in hope to marry with Syllenus, to have signified unto him by Letters all that pass in Herod's Court. Which words the woman presently came and told to her Brother Herod. The King no longer able to bridle his fury, commanded them both to be bound, and kept in several places,

How Herod's Sons were condemned in the Council of Berytum.

Herod receiving this Letter, rejoiced above measure; both for that he had again obtained *Cæsar's* favour, and for that *Cæsar* had given him full Authority to do what he pleased unto his Sons. And yet I know not how it came to pass, that he who in his prosperity was a hard Father, yet did show himself not rash in putting his Sons to death; and though his affairs were in a very flourishing condition, yet he was very moderate in his revenge. Wherefore by Letters he called together all those whom *Cæsar* appointed, only *Archelaus* excepted, either for that he hated the man, or else for that he feared he would have withstood his purpose: And when they were all come together, as well the Presidents as the rest, who were called out of divers Cities, he would not bring his Sons into the Council, but kept them in a Village of the Sidonians, named *Platan*, not far distant from the City, to the intent, that if they were called for, he might bring them forth. Then *Herod* himself alone entering into the Council, before an hundred and fifty men there assembled for that purpose, began to accuse his Sons before them; and used a speech not only pitiful for his own calamities, but also little becoming a Father. For he was very vehement in inveighing against their offence; neither did he sufficiently express his mind, shewing many signs of fury and anger; neither did he deliver in writing any proofs of the Accusations unto the Judges; but undecently himself alledged there, the Father against the Son; himself also reading before them certain Letters written by them, wherein was contained no impiety nor Treason, but only a consultation to flee away, and certain hard speeches whereby they shewed themselves offended; which when he came unto, he exclaimed, as though hereby they confessed their treacherous practices; greatly exaggerating the matter, and protesting that he had rather die than bear such speeches. Lastly, affirming that both Nature and *Cæsar* gave him authority against them; and his Country Laws so commanded, that if any one being accused, his Father or Mother should lay their hands upon his head, and the standers-by must presently stone him to death; which though he might easily do in his own Country and Kingdom, yet he thought good also to expect their censures. Yet he came unto them, not for that they were to judge his Sons, who were taken in a manifest crime; but that by this occasion they might add their suffrages to the just indignation of a Father offended, and that they might leave an example unto all posterity, that such Treasons ought not to be left unpunished. The King having thus spoken, and not permitting the young Princes to be brought in to answer; all seeing what the King intended, and that there was no hope to reconcile them unto their Father, or save their lives; they all confirmed his authority. And first of all *Saturninus* one that had been Consul, and had been adorned with many honours, pronounced an indifferent sentence, limited with circumstances, to wit, that he condemned *Herod's* Sons, yet not to die; for (quoth he) my self have Sons, and I would not add this calamity to *Herod's* misfortune past. After him also his three Sons, who were their Father's Legates, pronounced the same sentence. But *Voluminus* pronounced that they had deserved death, who were so impious towards their Father; whose sentence after him the most part followed; so that it seemed that they were now ordained to be put to death. Presently *Herod* carried them with him to *Tyre*, where he met *Nicholaus*, who was there arrived, returning from *Rome*; unto whom the King first relating what was done at *Berytum*, he asked him what his friends at *Rome* thought of his Sons? He answered that they judged the Princes intents impious, and that they ought to be bound and imprisoned; and then after due consideration, if it were thought expedient, to be put to death; left the King might be thought to have given more way to his anger than to reason; yet, if it might please him, they thought it best to acquit them, lest otherwise he do that which hereafter he may repent when it is too late. And this was the opinion of most of his friends at *Rome*. Then the King a long time pondered these words, and made no reply, but commanded him to go along in his company. At his arrival in *Cæsarea* all men were doubtful what would become of his Sons, expecting an end of that Tragedy; for they greatly feared that by reason of the old discord, he would cut them off; and notwithstanding they were sorry for them, yet it was dangerous either to speak rashly, or to hear any thing spoken freely concerning them; but in their hearts compassionating them, they concealed their griefs. Only one amongst all the rest, an old Soldier named *Tyro*, others dissembling their grief, spoke

Herod assembles all that Cæsar would except Archelaus.

Herod accuses his Sons.

Saturninus doth pronounce an indifferent sentence. Voluminus and other of Herod's friends pronounce Herod's Sons to be beheaded. Herod asked of Nicholaus what his friends at Rome thought of his Sons.

A spoke freely what he thought: This *Tyro* had a Son of *Alexander's* age, and beloved of him, whom *Alexander* much accounted of. This fellow many times amidst the multitudes exclaimed, that truth and equity were banished out of the world, and that in their stead, malice and untruth reigned: Whereby there was such a mist and a fog caused over the whole world, that no man could see his own errors. This his free Speech, though it was not without danger, yet all men hereat were moved; so that he had some reason to shew his fortitude in so dangerous a time, and every one was willing to hear his Speech: and though themselves for fear were silent, yet did they not reprehend him for speaking freely. For the expectation of the event of so great mischief was able to have wrested from every one of them words of commiseration.

B *Tyro* with great audacity also came unto the King, and begged of him that he might talk with him alone: which the King granting, he used these words with great lamentation: *I can no longer, O my King, suppress this my grief, which causeth me so boldly to speak, though with my own peril; yet if it please thee, my King, that which I intend to speak shall be for thine advantage.*

Where now, my Lord, art thy wits? Where is thy courageous mind ever hitherto able to match all difficult businesses whatever? How happeneth it that thou hast so few Friends and Kindred? For I account not them Kinsmen or Friends that permit such wickedness and hatred in thy Court, which was most happy and fortunate. And what art thou unto thy self? Wilt thou not look and see what is done? Wilt thou put to death the two young Princes born unto thee by the Queen thy Wife, who abound in all virtues, and commit thy self now in thy old age unto one only Son, who nourisheth impious Hopes and Designs; and to thy Kindred, who by thy own censure have often deserved death? Dost thou not perceive that the people keeping themselves quiet and still, do both condemn the error of thy Friends, and also pity and compassionate the two Princes? Moreover, all thy Soldiers and the Captains themselves have compassion on thee, and curse the Authors of this unfortunate calamity.

The King at first took these words of *Tyro* in good part as being admonished of the perfidious dealing of them about him, and his own calamity. But *Tyro* immediately and Soldier like urging the King, and for his own simplicity not able to discern what fitted that time, the King at last thought this, rather a turbulent upbraiding him, than a friendly admonition: and asking who those Captains and Soldiers were, he commanded them all, and *Tyro* also, to be bound and kept in prison. Then one *Tripho* the Kings Barber, taking hereat occasion, told the King, that *Tyro* had often solicited him, as he shav'd the King to cut his throat with his razor, promising him for recompence great rewards, and that he should be one of *Alexander's* chief Friends. Having spoken these words, the King commanded him to be apprehended, and the Barber, and *Tyro* and his Son to be tortured. *Tyro* his Son seeing his Father in most miserable torments, and that he still persisted in them (and by the Kings displeasure, conjecturing that there was no hope of life) told them that tortured his Father, that he would confess all the truth, conditionally that his Father and himself might be no more tormented: and having his request granted, he told them that it was agreed, that *Tyro* with his own hand should have killed the King: for he could get opportunity to come unto the King when no man else was with him, and so he would kill him, and for *Alexander's* sake endure any torments whatsoever. This spoken, he delivered himself and his Father from further tortures: but it is uncertain whether the tale he told was true, or whether he devised it to free them both from torments. Then *Herod* now laying all doubt aside (if before he were in any) thought what death his Sons should die, and leaving no place to repentance and mercy, he hastened to execute his purpose: and producing 300 Captains, and *Tyro* and his Son, and the Barber his accuser; he accused them all before the people, and the people throwing any thing that came to their hands at them, they killed them every one. And *Alexander* and *Aristobolus* was carried unto *Selastr*, and there by their Fathers command were strangled: and their bodies carried by night into the Castle *Alexandrium*, where there Grand-father by their Mothers side, and many of their Progenitors lay buried. But perhaps some will not marvel, that a hard so long a breeding should in the end so prevail, that it overcame natural affections. But one may justly doubt whether the fault were in the young Princes, who exasperated by a hard Father so long time, fell into such a hatred of him, or whether it is to be imputed unto his unkindness and immoderate desire of Honour and Rule, who could not abide any to be his equal, but rather chusing to do all at his own pleasure: or rather unto Fortune, whose power the wisest living is not able to resist. Wherefore I am persuaded, Fortune hath predestinated all humane actions, so that they

The year of the World, 3960, before Christ's Nativity.

Tyro speaks to Herod, 1961, before Christ's Nativity, modestly, he and the Captains were imprisoned.

Tyro is by his Son and a Barber accused to have practiced Treason against the King.

Tyro with 300 Captains are accused before the people and slain, Alexander and Aristobolus strangled at Selastr, and buried in Alexandrium.

The cause of these calamities was Destiny and Gods Providence.

The year of the
World, 3963,
before Christ's
Nativity, 3.
Wherein A-
lexander and
Antipater
offended.
Herod's
shameful ex-
ecution.

must have a necessary event. And this inevitable force we call Fate, or fatal De-
tiny, for that there is nothing which it effecteth not. But it sufficeth briefly to
have touched this high matter, which of it self is very difficult, which attributeth some-
thing unto our actions, and examineth the causes of the variety of our actions, which
speculation is already comprised in the two Volumes of our Law. Furthermore, touch-
ing the Princes fault, we may accuse their youthful arrogance, and their pride, who did
give too great ear to their Father's accusers; and for that they were unjust searchers
into his life and actions; and that they maliciously suspected him, and could not rule
their tongues; but hereby gave double occasion to their Adversaries, and matters unto
those tale-bearers that sought to get the King's favour. But their Father's shameful
fault cannot be excused, who suffered himself so to be over-ruled with passion, that he
put them to death that were begotten of his own body, without any proof or argu-
ment of the crimes laid unto their charge; yea, two young Princes of excellent feature
of body, not only beloved of their own Nation, but also of strangers; they were dex-
trous in all Exercises, and commendable in Military Affairs, and eloquent in Civil Dis-
courses. For, in all these things they were excellent, and especially Alexander the eld-
est of them. It had been enough for him, suppose he had condemned them, either to
have kept them in perpetual Prison, or banished them into some far Countrey; seeing
that he was assured of the Roman Power, under whose protection he neither needed to
have feared invasion, nor secret Treason against him. For to put them to death, only
to satisfie his own furious will, what else doth it argue, but only an impious liberty call-
ing off all Fatherly humanity and kindness? especially seeing that he was aged, whose
years could neither plead ignorance, nor that he was deceived. For neither was he the
more excused by the delay he used; nay, it had been a less offence, if amazed with
some sudden news, he had been incited to so hainous an offence: But after so long deli-
beration, at last to effect such a matter, betokens a bloody mind, and hardened in wic-
kedness, as he shewed afterwards, not sparing the rest, whom before he held most
dear: Who, though they were left to be pitied, in that they justly suffered; yet was it
an argument of his like cruelty, in that he obtained not from their deaths also: But
we will speak of this hereafter.

THE

THE
SEVENTEENTH BOOK

Of the

ANTITUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Seventeenth Book.

1. Antipater endeavoureth to hasten his Father's death, that he may reign in his place. The Children that Herod had by his nine Wives.
2. Of Zamaris a Babylonish Jew, a man of singular virtue.
3. Antipater, Pheroras and his Wife conspire against Herod, Salome acquainteth him with it, he catcheth some Pharisees who were of this Conspiracy, to be put to death: He endeavoureth to make Pheroras repudiate his Wife, but he cannot be persuaded to it.
4. Herod sendeth Antipater to Augustus with his Will, by which he declareth him his Successor. Syllaus bribeth one of Herod's Guards to kill him, but the plot is discovered.
5. Pheroras's death.
6. Pheroras's Wife is accused, and Herod is advertised of Antipater's Conspiracies.
7. Antipater being returned back unto Judaea from Rome, is convicted in the presence of Varus Governour of Syria, for having endeavoured to poison the King his Father. Herod causeth him to be imprisoned, and writeth to Augustus on that Subject.
8. The Golden Eagle that Herod had consecrated, and fixed on the Portal of the Temple, is pulled off; the severe punishment that he inflicteth for it. The King's terrible sickness, and the cruel orders that he giveth to his Sister Salome, and to her husband.
9. Augustus referreth it to Herod, to dispose of Antipater as he pleaseth. Herod falling into a relapse of his Torments, desireth to kill himself; Achiaurus one of his Grand-children hindreth him: It is reported that he is dead; Antipater endeavoureth in vain, to bribe his Keeper to set him at liberty; as soon as Herod hear-eth of it, he sendeth one to kill him.
10. Herod altereth his Will, declareth Archelaus his Successor; he dieth five days after Antipater. Herod's glorious Funeral ordained by Archelaus; the peoples great acclamation in favour of Archelaus.
11. Some Jews who demanded satisfaction for Judas and Matthias and others deaths, whom Herod caused to be burned, for having pulled down the Eagle at the Portal of the Temple) make an Insurrection, which obligeth Archelaus to cause three thousand of them to be put to death: He goeth afterwards to Rome, to be confirmed King by Augustus: His Brother Antipas, who pretends to have right to the Crown, repaireth thither also; the Cause is pleaded before Augustus.
12. A great Rebellion in Judaea, whilst Archelaus was at Rome; Varus Governour of Syria stoppeth it. Philip, Archelaus's Brother, goeth also to Rome, in hopes to obtain one part of the Kingdom. The Jews send Ambassadors to Augustus, to free them from their obedience to Kings, and to re-unite them to Syria: They complain to him against Archelaus, and abhor the memory of Herod.

13. Caesar confirms Herod's Testament, and appointeth his Children to be his Successors.
14. An Impostor counterfeits himself to be Alexander, Herod's Son; Augustus finds out the Cheat, and sends him to the Gallies.
15. Archelaus marrieth Glaphyra, his Brother Alexander's Widow. Augustus having heard several of the Jews complaints of him, confineth him to Vienna in France, and uniteth his possessions to Syria. Glaphyra's death.

C H A P. I.

Antipater endeavoureth to hasten his Father's death, that he may reign in his place. The children that Herod had by his nine Wives.

The year of the World, 3961, before Christ's Nativity, 3.

Herod's Rufinus, chap. 1. Antipater alter he had made away his Brothers,

grew hateful both to the Souldiers and the people.

Antipater governed the Kingdom with his Father.

Antipater with his Father's death

Antipater spared no cost to win his Father's friends.

Antipater could not deceive his Aunt



After that Antipater had made away his Brothers, through the extreme impiety and unbridled fury, wherewith Herod their Father was incensed against them; yet he did not immediately obtain that which undoubtedly he hoped for. For being freed of that fear he conceived, left his Brothers should be partakers with him in the Kingdom, he found it a difficult and dangerous matter to find the means how to obtain it; so strange and hainous a hatred had all the Nation conceived against him. On the other side, in shewing himself proud and lofty, he more and more increased that hatred which the Souldiers had conceived against him, in whom the security of the Kingdom consisted, if it should fortune to fall out that the people should attempt any alteration. All which mischiefes were procured by his own sins, and the unnatural murder of his Brothers. Nevertheless, he governed the Kingdom with his Father, living only in less Authority than himself: Herod also reposed more confidence in him, even in those things, for which he was worthy to lose his head. For the King conceived that in confirmation of his good affection towards him, Antipater had accused his Brethren, to continue his Father in security, and not for any hatred he bore unto them more than to his Father; though indeed he hated them by his Father's sake, being transported with fury. But all these were but as so many stratagems to insinuate himself into Herod's Counsels and Favours; and these did he craftily make use of, to cut off the occasion left any should prevent or accuse him of that which he pretended to do, and that Herod might be deprived of all relief, if so be that Antipater should be his Forces against him. For the Treason he comploted against his Brothers, proceeded from the hatred he bare unto his Father: But at that time he was the more egged on to prosecute his intended purposes without any delay. For if Herod should happen to die, it was most sure that the Kingdom should be his; and should his life continue any longer time, and the practice Antipater went about should be discovered, seeing himself environed with these dangers, he should be enforced to make his Father his Enemy. For which cause he was very liberal to all those that were about his Father; and through the great gifts he bestowed upon them, he extinguished that hatred which all of them bare unto him: and above all things he continued himself in credit with those friends which Herod had at Rome, by sending them divers Presents; and namely Saturninus, who was Governour of Syria. He hoped also, by bribes and rewards, to draw his Father's Brother into his faction, and to corrupt the King's Sister also, who was married to one of the King's most esteemed friends in Court. He was a subtil and politick man in entertaining those men with colourable shew of friendship with whom he converted, and to draw himself into credit with them: he was sufficiently dexterous to dissemble his malice and discontents, which he had conceived against any man. Notwithstanding all this, he could not deceive Salome his Aunt, who of long time before had founded his inclinations, and who was not so simple as to suffer her self to be deceived; but had already, by all cunning means that might be, prevented his malice, although he had a Daughter married unto his Uncle by the Mother's side. This Daughter was first of all wedded to Aristobolus, and afterwards by Antipater's means to his Uncle: For Calpurnius her Husband's Son had married the other. But neither could this affinity colour the matter so much, but that his malice was discovered; neither could that former consanguinity extinguish the deserved hatred conceived against him. Herod constrained Salome (who

A (who through amorous passion had thought to have married her self to Syllenus the Arabian) to marry with Alexas, and that by the mediation and perswasion of Julia Caesar's wife, who advised Salome not to refuse that Marriage, lest he should prove her mortal enemy; for Herod had made an Oath, that if Salome consended not to marry Alexas, he would never make account of her: For which cause the followed Julia's advice, who was Caesar's wife, and counselled her also to her profit and preferment.

At the same time Herod sent his Daughter Glaphyra to King Archelaus, who had been married to Alexander, presenting him a Dowry out of his own Treasury, lest there should any difference arise between them, and he himself most carefully brought up his Sons Children. For Alexander had two Sons by Glaphyra, and Aristobolus begat B on Bernice, Salomes Daughter, three Sons and two Daughters. Sometimes he would recommend them unto his Friends, and bewailing the misfortune of his Sons, would beseech God that no such ill fortune might befall their children, but rather that they might increase in virtue, and acknowledge their education and bringing up, with all dutiful respects unto their Parents. He provided them also each of them with a wife, when they were ready for Marriage; Namely, the Daughter of Pheroras for the eldest of Alexander's Sons; and the Daughter of Antipater for Aristobolus's eldest Son: and one of Aristobolus's Daughters was married to Antipater's Son; and the other to Herod's own Son, whom he had begotten of the Daughter of the High Priest. For it is lawful in our Countrey, and according to our custom, to have divers Wives at one time.

The King procured these Marriages through the compassion he had of those Orphans, thinking by this mutual Alliance to cause Antipater to be their Friend. But Antipater conceived no less hatred toward the children, than he had done malice towards their Fathers: For the care that Herod had of them, increased his hatred, in that he pretended to be the greatest among the Brethren; and he especially feared lest when they should grow to mans estate, they would resist his power, being assisted by King Archelaus, as his Sons in Law; and Pheroras who was a Tetrarch should do the like, for that he had married his Son to Alexander's Daughter. And so much the more was he incited, because all the people had compassion of these Orphans, and had conceived a hatred against him, who never ceased to express his malice against his Brethren.

He therefore devised all the means that were possible to disanul the Decrees which his Father had resolved upon to this effect, being very loath that they should ever live to be partners with him in the Kingdom. So that at last Herod consended to Antipater's demand, which was, that he might marry Aristobolus's Daughter, and his Son to Pheroras's Daughter: and thus were the forementioned Marriages wholly cut off; yea, even against Herod's former Decree. At that time Herod had nine Wives, namely, Antipater's Mother, the High Priests Daughter, by whom he had a Son that bare his name, and a Daughter of his Brothers, and a Cozen of his own, by whom he had no children. He had another Wife also, that by Nation was a Samaritan, by whom he had two Sons, Antipas and Archelaus, and a Daughter called Olympias, who was afterward married to Joseph the Kings Cozen. As for Archelaus and Antipas they were brought up at Rome, with a certain private Friend of his. Moreover, he married one that was called Cleopatra, that was born in Jerusalem, by whom he had Herod and Philip, which Philip was brought up at Rome. By Pallas he had Phasaelus: by Phedra and Helpha he had two Daughters, Roxane and Salome. As for his eldest Daughters, Alexander's Sisters by the Mothers side, whom Pheroras had refused to take in Marriage, he match'd the one with Antipater his Sisters Son, and the other he wedded to Phasaelus his Brothers Son, and this was Herod's Progeny.

C H A P. II.

Of Zamaris a Babylonish Jew, a man of singular virtue.

After this, intending to assure his Estate in the Countrey of Trachonitis, he resolved to build a Borough of the bigness of a City in the midst of the Countrey, as well to secure his Countrey, as to be in better readines to repulse his Enemies, with the more expedition. And having intelligence that a certain Jew was come from Babylon with five hundred Archers on Horseback, and about one hundred of his Kinsmen, and had adventured to pass Euphrates, and was in the Countrey adjoining to Antioch near unto Daphne in Syria, where Saturnine General of the Roman Army had given him a Castle, called Valatba, to inhabit, he sent for him and his followers, promising

Herod buildeth a Castle in the Region of the Trachonites, and maketh Zamaris the Jew that came from Babylon Governour therein,

promising to give him both Lands and Lordships in the Segniory of *Batauea*, which H bordereth on *Trachonite*, intending that he should make head against those that would assail him; and promising him that both his Lands and his Souldiers should be exempt from all Tributes, and payments of Customs. This Babylonian Jew was induced by these offers to come, and take possession of the place, where he builded a Borough, called *Bathrya*. This man opposing himself against the *Trachonites*, defended the Countrey, and those Jews that came from *Babylon* to *Jerusalem* to offer Sacrifice, from all Incursions and Robberies of the *Trachonites*; and divers that observed the Religion of the Jews, resorted unto him from all places; so that this Countrey was very well peopled, by reason of the exemption of the Tribute, which continued during *Herod's* life-time.

Jaçim and Philip the Sons of Zammar.

But *Philip* who succeeded him, exacted afterward some small Tribute of them, and that but for a little while. But *Agrippa* the Great, and his Son of the same name, charged them with great Taxations; yet permitted them to enjoy their Liberty; whose Successors, the Romans imposed many grievous Tributes upon them, yet continued their Freedom; of whom hereafter we will more particularly and largely discourse in due place, and in process of my History. Now this Jew *Zammar*, to whom *Herod* had given the Possession of his Countrey, died, after he had lived virtuously, and left a virtuous Off-spring behind him; amongst whom was *Jaçim*, renowned for his dexterity on Horseback; who, with his Troop of Horse, was of the King of *Babylon's* Guard. This *Jaçim* died when he was very old, and left his Son *Philip* to succeed him; a valiant man, and addicted to all sorts of Virtue, as much as any one that hath been renowned in History; for which cause King *Agrippa* loved him, and put his trust in him, and committed the trust and training of his Souldiers unto him, who led them also forth, if occasion of service was proffered.

CHAP. III.

Antipater, Pheroras and his Wife conspire against Herod, Salome acquainteth him with it, he causeth some Pharisees who were of this Conspiracy, to be put to death: He endeavoureth to make Pheroras repudiate his Wife, but he cannot be persuaded to it.

Helio & Pheroras, chap. 3.

WHEN *Herod's* Affairs were thus disposed, all men's eyes were fixed upon *Antipater*, after that *Herod* had given him full power; which was granted him, in hopes that his Father had, that he would behave himself faithfully and affectionately towards him: But he abused his Authority more audaciously than could be expected; for he treacherously coloured his conceived malice, and easily drew his Father to believe him in whatsoever he said. He was feared by all men, not only for his Authority, but for his subtilties and policies. But above all the rest, *Pheroras* respected him most, and was in like manner, as greatly esteemed by him. For *Antipater* circumvented him by the means of certain women, who favoured his Faction; for *Pheroras* was commanded by his Wife, his Mother, and Sister-in-Law, notwithstanding that he hated them, by reason of the abuse they had offered to his Daughters who were unmarried; nevertheless he was enforced to dissemble all things, because he could do nothing but what they were always privy to, and had such power of his Affairs, that they obliged him to perform whatsoever they pleased. *Antipater* was also very intimate with them, both on his own account and his Mother's; for these four women were of one mind in all things, and spake, as it were, by one mouth: Yet was *Pheroras* at odds with *Antipater*, upon some slight distastes; and the that wrought this debate betwixt them, was the King's Sister *Salome*, who had a long time spied all their drifts; knowing well, that their mutual friendship tended to the overthrow of *Herod*, which she was ready to acquaint him. And they knowing well that the King disliked this their inward familiarity, and that he was privy to that which they pretended, which was his utter ruine; resolved between themselves to refrain their publick familiarity, and to make a shew that they were at odds one with another; to which intent they reproached one another, especially at such time as they were either in *Herod's* presence, or there was any one with them, who (as they thought) would acquaint him with it. But in secret they intermitted not their accustomed friendship, and continued their correspondence with more privy affability; yet was not *Salome* ignorant hereof, neither when they first devised this drift, neither afterwards when they put it in execution; for she diligently noted all things, and aggravated the same by report to her Brother, whom she informed of

Salome discovered to Herod the Conspiracies of the Ladies and others.

A of their secret meetings, banquetting and secret consultations, which (as we said) had no other scope but his ruine, if he did not prevent them in time; shewing that for the present they behaved themselves like enemies in outward shew, and all their speeches tended to disgrace one another; but that in secret they were friends, and entertained their amity, and promised each other their mutual assistance, to strengthen themselves against those, to whom they were loath their friendship should be discovered. But he durst not make shew thereof, because he knew that his Sister was a woman too much addicted to reproachful Accusations. There was among the Jews a Sect of people that were called Pharisees, who were too much addicted to self-opinion, and boasted themselves to be the exactest observers of the Law in all the Countrey; to whom these women were very much addicted, as to those who were much beloved of God, as in outward appearance they made shew for. These were such as durst oppose themselves against Kings, full of Fraud, Arrogancy and Rebellion; presuming to raise War upon their motions, and to rebel and offend their Princes at their pleasures: Whereas therefore, all the Nation of the Jews had sworn to be faithful unto *Cesar*, and to the estate of the King, these only refused to take oath; and of this Sect there were to the number of six thousand. For which cause the King having imposed a penalty upon them, *Pheroras's* Wife paid it for them; for which cause they pretending to gratify her, and being esteemed for such as were skilful in foretelling such things as were to come, by reason of their often communication with God, foretold her, that God had decreed to bring the Kingdom of *Herod* and his Posterity to an end; and would bring to pass, that the Crown should descend to *Pheroras* and his Sons. *Salome* had got an inkling hereof, and had told *Herod* no less: And how they likewise corrupted every one of his Courtiers; for which cause he put those to death amongst the Pharisees, who were the principal Authors of this Advice, and with them also the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the finest men of that time. He afterwards cut off all those amongst his household Servants, who were of the Pharisees Faction; for the Pharisees had persuaded *Bagoas*, that this new King whom they prognosticated, would not only consider him as his Benefactor and Father; but that he himself should also marry, and find himself capable to beget Children.

The year of the World, 3961. before Christ's Nativity.

The Pharisees seditious and arrogant.

The Pharisees would not swear obedience, but were seditious. Pheroras's Wife payeth their fine, for which benefit, they promise her the Kingdom. Bagoas, Carus and others are put to death by Herod.

D But after that *Herod* had punished those amongst the Pharisees, who were convicted to have been of the Conspiracy, he assembled a Council of his friends; before whom he accused *Pheroras's* Wife, and ripped up the injuries that were done unto his Daughters, as it hath been declared, ascribing the same to the pride of this woman, objecting it for a crime against her, for having injured his Honour. Besides this, he accused her that she had set purpose, to stir up Mutinies, and by all means possible, both in words and deeds, contrary to all Law of Nature, stirred up debate betwixt him and his Brother; and that the fine that he had imposed upon his Adversaries, was satisfied at her charge; so that no jot of that Conspiracy was contrived without her consent. For which cause (said he) Brother *Pheroras*, it shall not be amiss for you of your own accord, to drive such a wretched woman from you, before you be requited, and the Sentence be pronounced against her; otherwise she will be the cause to kindle a War betwixt you and me. For if you will continue the Friendship and Brotherhood betwixt you and me, separate your self from her: In so doing, I will account you for my Brother; and you shall lose nothing by the affection which I bear unto you. For the bond of Brotherly love cannot continue safe and inviolable, unless you put her away. Now although *Pheroras* was moved with the importance and weight of this discourse; yet he said, that for the love he bare unto his Wife, he would forget nothing of that duty which Consanguinity required at his hands in regard of his Brother; but that he had rather die, than live without her company, whom he loved more dearly than his life. *Herod*, although he took this answer of his Brother's for a most grievous injury, yet forbore he to discover his displeasure towards him: He only forbid *Antipater* and his Mother, and in like manner *Pheroras*, to frequent the one with the other any more. He commanded the women likewise, that they should give over their familiar entertainments the one with the other, which all of them promised to perform. Yet this notwithstanding, upon fit opportunities and occasions, they visited one another; and *Antipater* and *Pheroras* feasted one another by night. The report also went, that *Antipater* had the company of *Pheroras's* Wife, and that his Mother was the means and instrument of their privy meeting.

Helio & Pheroras, chap. 4. Herod accuseth Pheroras's Wife, and commandeth him to put her away.

Herod accuseth Pheroras and Antipater their privy meetings, and forbiddeh the Ladies no less.

C H A P. IV.

The year of the
World, 3963.
before Christ's
Nativity, 3.

Herod sendeth Antipater to Augustus with his Will, by which he declareth him his Successor. Syllæus bribeth one of Herod's Guards to kill him, but the plot is discovered.

Herod sendeth
Antipater to
Cæsar.

Antipater ac-
cused Syllæus
at Rome before
Cæsar.
Antipater ac-
cused Syllæus
for killing Proba-
tus and others.

A Tyrant
that sought
the King's
death was ap-
prehended.

Antipater suspecting his Father's distastes, and fearing lest his hatred should bring him into hazard, he wrote unto his friends in Rome, requiring them to write their Letters unto Herod, requesting him to send Antipater unto Cæsar, with all expedition as was possible. Which being brought to pass, Herod sent him thither with divers Royal Presents; and gave him his Testament and Will with him, wherein he had bequeathed the Kingdom to Antipater. And if it should happen that Antipater should die before him, then he bequeathed the same to his Son Herod, whom he had by the High Priest's Daughter. About the same time Syllæus the Arabian repaired to Rome, notwithstanding he had neglected those things which Cæsar had commanded him. Antipater accused him before Cæsar, for the same faults wherewith he was charged by Nicolaus. Syllæus also was accused by Aretas, for murdering divers of the best account in the City of Petra, contrary to his mind; amongst the which was Sobemus (a man of much virtue and honour) and Probatus, Cæsar's Servant; of which Crimes Syllæus was accused upon this occasion which ensueth: There was a certain man of Corinthus, who was one of the King's Guard, and one he put very great trust in: Syllæus perswaded him by store of money and Bribes, to kill Herod; which he promised to perform. Probatus made privy to Syllæus's mind, he presently told it to the King who caused him to be apprehended and tortured, who confessed the whole matter: He laid hands also on two Arabians, perswaded by this Corinthian's confession; one of which was a man of Command in his Countrey, and the other was Syllæus's chief friend. They being examined, confessed that they came thither to solicit, with many exhortations, the Corinthian to execute the murder; and to assist him, if he stood in need of them. Which being fully proved by Herod before Saturnine, he sent them to Rome, there more amply to be proceeded against, and so to be punished.

C H A P. V.

Pheroras's death.

An Oath fo-
lemnly ob-
served.

Pheroras in his
Sickness is vi-
sited by Herod;
and being
dead, is ho-
nourably bu-
ried by him.

Herod perceiving that his Brother Pheroras did constantly continue his affection towards his Wife, he commanded him to retire himself into his own Dominions; whereupon he willingly departed to his Tetrarchy; protesting by many solemn Oaths, that he would never more return into the City, unless he were assured that Herod was dead. Not long after it hapned, that the King fell sick, he was sent for to receive certain secret instructions, as from the mouth of a dying man; but Pheroras would not obey him in regard of his Oath. Notwithstanding, Herod dealt more kindly with him, and continued his love and affection towards him; for he came to Pheroras, as soon as he heard of his first Sickness, without being sent for: And after he was deceased, he sent his body to Jerusalem, and honourably entombed him in that place, and grievously lamented his death. This was the beginning of Antipater's mischances, who at that time was gone to Rome. For it was God's pleasure, that at last he should be punished for the murder of his Brethren. I will discourse of this at large, that it may serve for an example to many Kings, how they ought to practice and follow Virtue in all their actions.

C H A P. VI.

Pheroras's Wife is accused, and Herod is advertised of Antipater's Conspiracies.

Herod & Ruf-
fian, chap. 5.
Pheroras's
Free-men ac-
cuse his Wife
for poisoning
him.

After Pheroras's death, two of his Freemen, who were Taphnites by birth; and such as Pheroras in his life time, both only trusted, and dearly loved, came unto Herod; requiring him not to suffer his Brother's death to pass unpunished, but to make diligent enquiry of that unfortunate and unexpected misfortune. Herod gave ear to their suit, perceiving that the matters they importuned him in, were likely and very credible

The year of the
World, 3963.
before Christ's
Nativity, 3.

A credible. Whereupon they told him that Pheroras, the day before his unexpected sickness, had sput with his Wife; and that having received an unaccustomed Poyson with his meat, he was dead. That this Poyson had been brought thither by a woman of Arabia, who in her speech protested that it was some Potion to encrease love, but in effect it was to bring Pheroras to his end. For the women of Arabia amongst all others are skilful in Poysons, and are great Sorcerers; and the that was charged with this fact, was esteemed a great friend and favourer of Syllæus's best beloved. That Pheroras's Mother and his Wife's Sister went into those Quarters, on purpose to buy that Poyson; and returned back, and brought this woman with them the day before the Supper. The King moved by these words of theirs, tortured both those Maid-servants of theirs, who were their Bond-women; as also certain other of their free servants. Now when the fact could not be extorted, by reason that none of them confessed it; at length, she that was last of all put to her trial, overcome by the pains she endured, said nothing else, but that she prayed God that Antipater's Mother might feel the like torments, since she was the cause of all these mischiefs which they endured.

Herod tor-
tured the Ladies
Bond women,
and foundeth
out Antipa-
ter's and their
secrets.

These words of hers made Herod the more eager and inquisitive, so that by force of tortures he wrought out all the secrets of these women; their Banquets, their secret Assemblies, and those very words that Herod had spoken apart betwixt his Son and himself, which had been reported unto the women that Pheroras entertained; namely, that he would give him one hundred Talents provided that he would use no conference with Pheroras. Moreover, they reckoned up the hatred that Antipater bare unto his Father, the complaints that he made unto his Mother, of the too long life and continuance of his Father; for that in regard of himself, he was already grown old; so that although the Kingdom should fall into his hands presently, yet he could receive but very little contentment thereby. Moreover, he alledged, that divers Brothers, and Brothers Children were brought up together with him, so that he might not securely hope for any thing; for that already, if he should fortune to die, the Kingdom was to descend not to his Son, but to his Brother: Besides this, he was accustomed to accuse the King of divers cruelties committed by him, and of that murder which he executed upon the perions of his Children. That for fear lest he should practice his Tyranny against those that remained, Antipater had found out the device to be summoned to Rome, and Pheroras withdrew himself into his Tetrarchy.

These words, which as he knew had reference to that which his Sister had often informed him of, were not by him held incredible; so that being pressed with the malice of Antipater, he sequestered Doris his Mother from his presence, robbing her before her departure of all her Jewels, which were valued at many Talents; and from that time forward he shewed himself more favourable towards those women of Pheroras's household. But nothing did more when Herod's displeasure against Antipater, than did a certain Samaritan, who was also called Antipater, who had the ordering of the Affairs of Antipater the King's Son. For he being brought in question, and tortured, declared among other things, that Antipater had mixed a mortal Poyson, and delivered the same to Pheroras his Uncle, commanding him to practice the King's death in his absence, and by that means least suspected. That this Poyson was brought out of Egypt by one called Antiphilus, Antipater's friend. That it was sent to Pheroras by one called Theudion, Antipater's Mother's Brother. That this Poyson was kept by Pheroras's Wife, and was committed by her Husband to her custody. She being examined by the King hereupon, confessed no less; and halting forth, as if he intended to fetch the same, she cast her self down headlong from the top of the house; yet she did not kill her self, because she fell upon her feet. After she was recovered out of her swoon, and she felt, she had promised all security both to her self and her Family, if so be she would discover the truth; and contrariwise, threatened her with extreme torments, if she obstinately continued in concealing these Treasons: She sware she would discover all things according as they were acted; and as many men thought at that time, she told nothing but the truth. That Poyson (said she) was brought by Antiphilus out of Egypt, and bought there by the means of a Brother of his, who was a Physician. After this, Theudion brought it to our house; and I having received it from Pheroras's hands, kept the same, but bought by your Son Antipater, to poison you that are his Father. Now therefore, after that my Husband fell sick, and you in kindness came to visit and comfort him, he being moved with compassion, and conquered by your brotherly kindness, and by your good affection and loving care in giving order for his health, called me unto him, and said; Oh Wife, Antipater hath circumvented me, whilst by his persilient counsels, and poisoning practices he desireth to cut off his Father, and deprive me of a kind

Herod thrust-
ed Doris, An-
tipater's Mo-
ther out of his
Palace.

Antipater the
Samaritan de-
clared how
Antipater the
King's Son
had provided
Poyson for his
Father.

Pheroras's
Wife con-
fessed that she
brought the
Poyson, and cast
her self down
headlong from
the Roof.

kind Brother. Now therefore, since I perceive there is no part of my Brother's love and the natural affection diminished towards me, wherewith he was wont to entertain me; and that my last hour of life approacheth, God forbid, that being ready to sleep with my Forefathers, I should present them with a Ghost soiled and sweltered in my Brother's blood: Dispatch therefore, and burn this posson before mine eyes. Hereupon (said she) I presently brought it forth according as my Husband commanded me, and burnt the greatest part of the Posson, and the rest I have reserved, that if after my Husband's death, your Majesty should use me unkindly, it might serve me to escape those extremities that would betide me.

After he had spoken thus, he brought forth before them the Posson, and the box wherein it was kept. After her, another of *Antipholus's* Brothers, and the Mother to them both, confessed no less, being constrained thereto by force of violence and torture, and acknowledged the Box. The King's Wife also, who was the Daughter of the High Priest, was accused of confederacy and concealment of all these Treasons. For which cause *Herod* put her away from him, and cancelled his Sons name out of his Testament, wherein he had bequeathed him the Kingdom after his decease. He dispatched also his Father-in-law *Simon* the Son of *Boethus* from the Priesthood, and placed *Matthias* the Son of *Theophilus*, who was born in Jerusalem. In the mean time *Bathillus*, *Antipater's* Freeman returned from Rome; who being tortured, confessed that he brought a Posson with him, to deliver it to *Antipater's* Mother and *Pheroras*, to the end, that if the first Posson were not effectual enough to dispatch the King, they might make use of this other, to cut him off speedily. There came Letters also to *Herod's* hands from his friends at Rome, written and devised by *Antipater's* means, to accuse *Archelaus* and *Philip*, for very often they had refreshed the memory of *Alexander* and *Aristobolus's* death, contrived by their Father; and for that they lamented the miserable fate of them, who were innocently betrayed; and that now also they themselves were called back into their Country for no other cause, but upon their arrival to be made partakers of their Brother's miserable destiny. These things did *Antipater's* friends certify *Herod* of, in that by many and mighty Presents he wrought them thereunto. He himself also wrote unto his Father colourably, after a manner excusing the young men, and imputing their words unto their indiscretion and young years. Mean while, he busied himself in accusing *Syllanus*; and courted the chiefest Romans, buying divers Ornaments and Jewels to present themwith, to the value of two hundred Talents. And it is to be wondered at, that so great matters being in agitation against him, seven months at least before his return into the Country of *Judea*, that no inkling thereof came unto his ears. But the cause partly was the diligent search and watch that was kept upon the High-ways, and partly the hatred that all men had conceived against *Antipater*. For there was not any that would put themselves in hazard to procure his security.

C H A P. VII.

Antipater, being returned back into Judæa from Rome, is convicted in the presence of Varus Governour of Syria, for having endeavoured to posson the King his Father. Herod causeth him to be imprisoned; and writeth to Augustus on that subject.

Herod concealing his displeasure, answered *Antipater* his Son's Letters; giving him a strict charge (as soon as he had dispatched his affairs) to hasten homeward, lest his long absence should prove hurtful to him. He likewise, after a temperate manner, complained unto him of his Mother, promising notwithstanding to remit the fault upon his return; and by all means he made shew to him of much kindness, fearing lest he, apprehending any suspicion, should defer to hasten his return; and lingering too long at Rome, should contrive some treacherous stratagem, to the prejudice of himself, and the overthrow of his Kingdom. *Antipater* received these Letters in *Cilicia*, and had already received others at *Tarentum*, by which he understood of *Pheroras's* Uncle's death, wherewith he was sore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murdered his Father, according as he had promised him. As soon as he came to *Celenderis* a City of *Cilicia*, he grew doubtful whether he should return or no, and was grievously troubled at his Mother's disgraces, who was banished from the Court. The opinions of his friends in his behalf were various; for some of them counselled him to stay and expect the event of these troubles in

A in some place: others on the other side, advised him to delay no longer his return into his Country, for that upon his arrival he might easily falsifie all those objections and accusations that were forged against him, because his accusers had nothing else to strengthen their cause with, but his absence. This later advice pleased him best; so that he betook himself to Sea, and at last arrived in the Port of *Scaphis*, so called, and builded by *Herod* to his great charge, in honour of *Cæsar*.

And now already it manifestly appeared that *Antipater* was upon his downfall: For no man came out to salute him, no man entertained him, as they did upon his departure, when as all of them accompanied him with prayers and happy acclamations: but contrariwise they boldly and openly spake against him, and bitterly cursed him, telling him that he was justly punished for the wickedness that he had committed against his brothers.

About the same time *Quintilius Varus*, who was sent to succeed *Saturnine* in the Government of *Syria* was at Jerusalem, and drew thither at that instant upon *Herod's* request, to assist him with his Counsels in his present and weighty occasions: Now whilst these two fate and consulted together, *Antipater* came in before any man expected him, and in that purple garment and Royalty that he was accustomed to use, entered the Palace. The Guard of the Gates suffered him to enter in, but they excluded all those that were with him. This first of all affrighted and appaled his Spirits, in that he already perceived into what calamity he was fallen; and now also when he drew near his Father, he thrust him from him, accusing him of the murder of his Brethren, and reproaching him with that intent he had to posson him, telling him that the next day *Varus* should both hear and judge all his misdeemeanours.

He altogether daunted at the greatness of that unexpected mischief, which he both heard and saw, departed presently from them wholly amazed, and in the way met with his Mother and his Wife (which was *Antigonis's* daughter, who had been King of the Jews before *Herod*) by whom he was advertised of all that which had happened, and for that cause more diligently prepared himself for his trial. The next day *Varus* and *Herod* late in judgement, accompanied by their friends on both sides; thither also were cited the Kings kindred and his sister *Salome*; and certain others, who could discover his secret practices; some of which had been tortured, and namely *Antipater's* mothers servants, who a little before his arrival, had been apprehended with a letter to this effect: That he should take heed that he returned not into the Country, because his Father was made privy to all his practices, and that for the present he had no other refuge but only to *Cæsar*, and to take care likewise lest he should fall into his Fathers hands.

Hereupon *Antipater* humbling himself on his knees before the King his Father, besought him not to condemn him before his cause was heard, but to suspend his judgement until such time as he had heard his justifications. But *Herod* after he had commanded him to withdraw himself into the midst of the Court and Assembly, deplored his infelicity in begetting such Children, and bewailed his mishap, that in his old age he was reserved for an *Antipater*. After this he reckoned up his cares in their education and institution, and how bountifully he had bestowed upon him as much riches as he required: he added that none of all these favours could preserve him from falling into the hazard of losing his life by their policy, that they might unjustly possess the Kingdom, before either the Law of Nature, or the will of their Father, or their own rights could challenge the same. But above all the rest, he wondered at *Antipater*, with what hope he could possibly be puffed up to attempt so audacious and wicked an enterprise. For by his Testament he had made him the Heir of his Kingdom, and in his life time also had made him his equal in Dignity, Glory and Power: That he received yearly fifty talents of revenue, and to furnish his voyage for Rome had three hundred talents given him. Moreover, he accused him for his slanderous accusations against his murdered and slaughtered Brothers: Who if they had been wicked, why did he imitate them? But if they were innocent, why without cause produced he so slanderous accusations against those, who were his natural Brethren? For in his own respect he had never found any thing against them, but by his reports, neither had he given Sentence against them, but by *Antipater's* advice, who for the present were absolved by him, because he was become the Author of their Parricide. In uttering these words he began to weep, being unable to inflict any further; for which cause he besought *Nicholaus Damascenus*, who was his dear friend, and conversed ordinarily with him, and was privy to all that which had passed, to prosecute the rest of his Indictment.

But *Antipater* turning himself towards his Father, began to justify himself, urging the

The story of the World, 1362. before Christ's Nativity, 2.

Calendar in Cilicia.

Schafis a Haven builded by Herod in honour of Cæsar.

Antipater upon his return is saluted by no man.

Quintilius Varus, Governour of Syria.

Herod calleth his Son in question before Quintilius Varus.

Antipater accused by Herod.

the same Testimonies, and Favours that his Father had shewed unto him, and the Honours he had received at his hands, which he would never have shewed him, if he had been unworthy of the same, and had not by his virtue deserved these favours. He alleged also, that by his virtue he had prevented all that which might have happened; and that where the cause required his labour or diligence, he dispatched all things with his own industry; that it was unlikely that he, who had delivered his Father from those Treasons which were intended against him by other men, should himself attempt the like: And as far from probability that he should go to extinguish that virtue (whereof even until that day he had given testimony) to the end that always hereafter he might be defamed for such baseness. For long before this time he was named and entitled to succeed him, and to enjoy those very honours, whereof already he enjoyed no small part; whereby he protested that it was unlikely, that he, who might enjoy the half of all that his Father had, in all security, vertue and honour, should desire the whole with infamy and danger; yea, and with an uncertainty to obtain the same; that the punishment which had befallen his Brothers (whom he had disclosed and accused at such time as they were hidden) was procured by him, who, if he had pleased, might have concealed them; and whose wickedness towards their Father (after it was proved) he himself had revenged upon them: Neither (as he said) repented he himself of that which he had done; for that action of his might be an argument to prove how incorruptly he loved his Father. And as touching that which he had dealt in at Rome, Cæsar himself was witness thereof, who could be no more deceived, than God himself; whereof those Letters bore record, which were written by him; which in Equity, should be of no less force, than the flanders of those who sought to set them at odds: The most part of which objections and reproaches had been contrived and devised by his enemies, who have had the leisure to pursue the same during his absence, which they could not have performed in his presence. At length he pleaded, that all those Confessions were false which were extorted by torture, in that it ordinarily falleth out, that such as are put to the trial, confess many things by force of torment, that are untrue, to satisfy them that put them thereto: Briefly, without all favour, he offered himself to the Rack in justification of his Innocency. Upon these Protestations, all the Council and Assistants were confounded. For all of them had great compassion of Antipater, who was wholly drowned in his tears; so that his very enemies began to pity him. And Herod himself made it appear, that he seemed in some sort to be altered in his opinion; notwithstanding he endeavoured to conceal the same.

But Nicholas, according as he was requested, prosecuted that Accusation which the King had begun; urging all things to the uttermost, and producing all the Witnesses, and those manifest Proofs, that were gathered from their Examinations that were tortured. Especially he disowned at large of the King's virtue, which he had fatherly expressed in the education and instruction of his Children; for which he had been so unkindly and unnaturally requited. Moreover, that his first Children's foolish rashness was not so much to be wondered at; for that being young, they had been corrupted by the malice of their Counsellors, and had blotted out of their hearts all the Law of Nature, rather through ambition of Rule, than desire of Riches. But that Antipater's boldness was both wonderful and wicked, who, more cruel than the cruellest Beasts (who towards their Benefactors acknowledge each good turn) was nothing mollified by his Father's so great indulgence, nor terrified by his Brother's calamity; but must needs emulate them in their cruelty. And thou thyself (said he) O Antipater, wert the Judge of their attempted Treasons, by thy inquiry thou wert indited, thou didst execute the justice against them being convicted. Neither do we disallow that thou didst prosecute them with just indignation, but rather admire thee for that thou imitatest their intemperance: And we easily gather, that those acts of thine were not attempted for thy Father's security, but intended for thy Brother's overthrow, that by detesting their malice, thou mightest inflame thyself into the favour of their Father and thine, that afterwards thou mightest more cunningly and securely bring him to his end, which at length thou hast attempted to perform. For whilst thou adjudgest thy guilty Brothers to death, and sparest their Confederates, thou makest it manifest in all men's eyes, that thou hast a kindness for them, whose assistance thou mightest hereafter use in oppressing thy Father. Thou hast therefore enjoyed a double pleasure: the one openly, as if rejoicing and glorying, that by thy Brother's death thou hast achieved a matter of honour; the other secretly, with endeavouring by greater wickedness, but more secret fraud, to make an end of thy Father; the revenger of whose injuries thou pretendest to be. For if thou hadst truly detested their malice, thou hadst never esteemed the same to be worthy of thy imitation; for thou hadst not cut them off for committing such Capital offences as were answerable unto thine, but for that they had a more just Title to succeed in the Kingdom than thou hast. And thou hast thought good to mix the murder

Nicholas prosecuteth the King's Accusation.

A murder of thy Father with the massacred bodies of thy Brothers, lest thou shouldst be suddenly convinced in thy conspiracies against them, and to the end that the punishment that thou wilt deserve to suffer, should light upon thy unfortunate Father, projecting with your self such a parricide, and so unusual and heinous a murder, that to this day the like thereof hath not been heard of amongst men. For thou being his Son hast praised these Treasons, not only against thy Father, but against him that loved thee above measure, and did thee good beyond expectation, with whom thou hast actual participation of the Government of the Kingdom, and who had appointed thee his Heir in the same, being no ways hindered, either for the present, or in times past, to participate the pleasure of sovereignty, and being assured of the hope of Succession, both by the will and writing of thy Father. But you have measured the course of your affairs, not according to Herod's virtue, but according to your own appetite and malice, intending to deprive such a Father of his part, who granted you the whole; and seeking in effect to murder him, whom in words you pretended heretofore to protect from injury. And not content your self to practise these treacheries, you have infected your Mother also with no less corruption, and instead of love that should have been amongst Brethren, you have filled your Family with mutinies and hatreds: And besides all these things, thou hast been so audacious, as to call thy Father beast, being of thy self more malignant than those beasts which are most venomous, using thine own venom against thy dearest friends, and such as have best deserved at thy hands, strengthening thy self with his Guard, and divers treacheries both of men and women against one old man, as if thy cursed mind alone were not sufficient to satisfy thy hatred. And now after so many men and women, Slaves and Freemen tortured for thy cause, after the open and manifest testimonies of thy parties in the conspiracy, thou art so impudent as yet to contradict the truth: and thou that lately hopedst to deprive thy Father of his life, dost now as much as in thee lieth, endeavour to abolish that Law that was instituted against Malefactors in thy kind, and herewithal O Varus, equity, and all whatsoever is Justice in the world. Dost thou therefore accuse them of falsehood, who were examined in torments, to the end thou mightest endanger their credit, who were the preservers of thy Father's life? Shall we believe thee more than them in their torments? With thou not, O Varus, deliver the King from the injury of those, who are his own flesh and blood? Wilt thou not put this wicked beast to death, who hath murdered his Brothers, to prevent a love towards his Father, and who hath at last been discovered to be the most mortal enemy of them all, to the intent that at one instant he might establish the Kingdom in himself? Thou knowest that Parricide is no private crime, but a public injury to life and nature, which is no less loathsome in the thought, than it is in the act: which who so punissheth not, is of himself guilty of an injury offered to our common mother nature.

Parricide that public injury of life and nature.

After these Speeches, he added certain points concerning Antipater's Mother, which through feminine frailty had been blabbed out by her, to wit, that she had asked counsel of Soothsayers and Conjurers, to whom the Kingdom should befall: and that she had offered Sacrifices, and made Prayers for the death of the King. And moreover, he declared what lascivious pranks Antipater had played with Pheroras's women, in banqueting and amorous and wanton dalliances. The informations likewise that were presented by such as were tortured, with sundry testimonies of divers men; some surnamed, the other found out to be immediately produced and confirmed. For each man seeing that Antipater was exposed to the accusations of those men, who had the Government in their hands, and that the good fortune that had long accompanied him, had openly delivered him into the hands of his enemies, they immediately discovered the insatiable hatred which they had conceived against him, whereas before the fear that they had of him enforced them to be silent: yet he was not so much burdened with other men's hatreds, as with his own wickedness; namely, his deadly hatred against his Father, his breach of amity amongst his Brethren, whereby he filled the Kings Household with seditions and murders, of some contrived, and acted by others; neither giving place to hatred according to Justice, nor to amity according to good affection, but according as it might stand with his profit. Which because divers men perceived long before that time, they judged of events according as they had reason, and the rather because that being void of hatred, they spake but their opinions. And whereas heretofore they had cried with a loud voice against him, at such times as they were thus up; at this time when they were deprived of their fear, they declared all things that they knew. And whereas there were produced divers of the mischief committed by him, yet there seemed nothing to be feigned, for that the accusers neither spake in favour of the King, neither concealed any thing for fear of danger, but condemned all Antipater's wicked actions, and

Antipater accused by all men.

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judged

judged him worthy of death and punishment, not so much for his Fathers security, as for his own demerit. Neither did they only accuse him, who were by justice thereunto, but divers voluntary witnesses also brought in their evidence; so that although he was a very cunning dissembler, and colourer of his lies, and most impudent in his assertions, yet he durst not once open his mouth, or mutter against the same.

As soon as *Nicholas* had finished his discourse and accusations, *Varus* commanded *Antipater* to answer to those crimes that were objected against him; if he had any thing to allege, that he was not guilty of those forfeits or heinous crimes that were laid unto his charge. For of himself he desired nothing more, and knew well that *Herod* his Father desired no less, than that he should justify himself, and maintain his innocence. But he humbling himself upon his face, and lowly bending his body to the ground, besought God, who was the searcher of all hearts, to approve his innocency by some eminent sign, how he never had attempted any thing to his Fathers prejudice. For this is the custom of all wicked men, that as often as they attempt any heinous act, they engage themselves in all wickedness, without any respect of Gods Justice; and when as by their misdeeds they are fallen into danger, then they call upon God, by whose invocation and testimony they desire to be delivered: making a shew that they commit all things to his determination. The like whereof in this time happened in *Antipater*, who, whereas before he disposed all his actions so, as if there had been no God that had the oversight of humane affairs; at such time as Justice overtook him, and he was deprived of the benefit of the Law, had his recourse to Gods power, alleging that he was referred by God to this end, that he might diligently intend his Fathers safety. Hereupon *Varus*, when as by often questionings he could wrest nothing from him, but that he only cried upon God, seeing that otherwise there would be no end of these debates, he commanded the payson to be brought forth before them all, that he might make experience of what force it was: which being presently brought unto him, and given to one that was condemned to die, it presently killed the man. Which done, he arose and departed out of the Council, and the next day went unto *Antioch*, where for the most part he was wont to have his residence, for that it was the chief City of the Assyrians. But *Herod* presently commanded his Son to be put in bonds, no man knowing what talk had been between him and *Varus* upon his departure, but all mens opinion was that the King did nothing in imprisoning him, but by his counsel. When as therefore he had fast bound him, he sent unto *Cesar*, and wrote his Letters unto him, as touching *Antipater*, sending certain appointed Messengers, who by word of mouth might assure him of his cursed treasons.

At the very same time there was a Letter intercepted, sent by *Antipater* to *Antipater*, which *Antipater* remained in Egypt: which Letter being opened by the King, was written to this effect: *I have sent you Acme's Letter, bazarizing thereby my own life: For you know that I am in danger of the displeasure of two mighty Families, if I should be discovered. As for your self, bethink you well of your affairs in this respect. Such were the Contents of this Letter. The King made diligent search for others also, but he could find none, for Antipater's servant, who had brought that which was read, denied that he had any other. But while the King was in this doubt, one of his servants and friends perceived that the inside of the Messengers under coat was newly sewed: for he had two garments the one upon the other: and conjecturing that the Letters might be hid in the folds thereof, as indeed they were, he ripped the same, and found them. The Tenour whereof was this: *Acme to Antipater, Health: I have written the Letters to your Father, according as you gave me instructions, and I have counterfeited the copy of my Letter, as if it had been sent by Salome to my Mistress. I assure my self, that when he hath read the same, he will punish Salome as one that hath practised Treason against him. But that Letter that was supposed to have been written by Salome to Acme, was of Antipater's invention, and in Acme's style. The Contents were these: Acme to King Herod, Health: Whereas I have an especial care, that nothing be concealed from thee that concerneth thy security, having found a Letter of Salome written against thee unto my Lady, I have not without danger taken the copy thereof, and sent it unto you in which she required that she might have licence to marry Sylaeus. Tear this copy, lest through the knowledge of the same, I come in danger of my life. Now in that which she had written to Antipater, she discovered that she had written these words to Herod, according to that order he had given her, as if Salome had conspired to work some treason against him. She sent also the copy of those counterfeited Letters in the name of Salome, and sent them unto her Mistress to work treason.**

This

A This *Acme* was a Jew born, and Chamber-maid to *Julia, Cesar's* Wife, and did that which is above written, for the love which the bare unto *Antipater*, whom he had hired by great sums of money, to the end, that she should assist him to execute the mischief, which he practised against his Father and against his Aunt. *Herod* made almost desperate by the great mischiefs of *Antipater*, was stirred upon the sudden to shorten his days, for that he was the only means that stirred up these great Tempests of Sedition in his Kingdom: and who not only practised against his Father and his Aunt, but against his Sister also; and had in like manner corrupted *Cesar's* Family. *Salome* also incensed him the more, beating her breasts, and offering her self to all deaths, if any such like matter might be duly proved against her. For which cause *Herod* sent for *Antipater*, commanding him to speak freely all that which he had to say, without fear. But he having not one word to answer for his defence, *Herod* laid unto him: Since that on all sides thou art convicted and surpris'd in thy wickedness, delay not, but discover those that are of thy Confederacy. Whereupon he laid all the fault upon *Antipater*, and named none other. At that time *Herod* being surrounded with extreme grief, would have sent *Antipater* to Rome unto *Cesar*, that he might receive his judgment from him; but afterwards he feared, lest, by the interest of his friends, he should escape the danger; for which cause he kept him bound and fettered in Prison, as he had done before: And in the mean while he sent certain Messengers with Letters to *Cesar*, to accuse his Son, and to declare wherein *Acme* had been his Confederate, producing the Copy of the Letters. These Ambassadors therefore repaired to Rome, instructed in those things they were to answer to, those Interrogatories that should be offered them; and with them he sent these Letters.

C

C H A P. VIII.

The Golden Eagle that Herod had consecrated, and fixed on the Portal of the Temple, is pulled off: The severe Punishment that he inflicteth for it. The King's terrible Sicknes; and the cruel Orders that he giveth to his Sister Salome, and to her Husband.

D

W Hilst *Herod's* Ambassadors were on their Journey to Rome with his Orders, he fell sick, and made his Will, appointed his youngest Son to succeed him in the Kingdom; for through *Antipater's* instigations, he had conceived a hatred against *Archelaus* and *Philip*. He sent also a thousand Talents unto *Cesar*, and five hundred to his Wife, and to his Children, Friends and Free-men. He bestowed also Money, Rents and Lands upon his own Children: He gave his Sister *Salome* an ample Possession, because she had always persevered in loving him, and had never offended him. And having lost all hope of recovery, for that he was about 70 years old, he became very touchy and froward in whatsoever his affairs. The cause hereof was, that opinion he had conceived, that he grew contemptible; and that the whole Nation took pleasure in those mis-haps which befel him: which some of those who were favoured by the people, made him the rather believe, upon this occasion which ensueth: Amongst those that were most learned among the Jews, *Judas* the Son of *Sarphas*, and *Matthias* the Son of *Margalothus*, the most excellent Interpreters of the Laws and Ordinances of the Country (and for this cause were in great esteem amongst the people, by reason that they instructed and trained up the Youth for all those that desired to obtain Virtue, spent all their time with them) understanding that the King's sickness was dangerous, they incensed the younger sort, counselling them to overthrow all those works that the King had caused to be made, contrary to the Law and Custom of the Country; to the end, that they might for Piety, might obtain the reward that attendeth the same. For in that the King had undertaken and done many things contrary to the Law, divers unaccounted miseries had befallen him, and namely that sickness wherewith he was detained. For *Herod* had done divers things contrary to the ancient Law, against which *Judas* and *Matthias* claimed openly. For he had erected over the Portal of the Temple, an Eagle of Gold of great value. Now the Law prohibited that they, who pretend to live according to the same, should in any sort erect any Image, or represent any Figures of living Creatures whatsoever. For this cause these Doctors counselled them to pull down that Eagle; telling them, that although the matter seemed very dangerous, yet ought they to prefer an honest death before a pleasant life, if it be to be employed for the defence of their Country-laws and Religion. For in so doing, they ther that they should protect the execution thereof for fear of danger, since death was a thing that could not be avoided; so that since by the general course of Nature, they must needs die, it should become them bravely to forsake their lives with praise and honour in embracing Virtue. For to die in the execution of some noble exploit (which cannot be achieved without hazard of danger) their Children should be richly rewarded with the fruits thereof, and their other Parents that should outlive them (of what Sex soever) should reap the fruits of that glory which was honourably achieved by them. In these or such like words they encouraged the young men.

G

About that time there was a rumour spread, that the King was dead, which gave very great furtherance to the Doctors resolution. For at Noon they went up into the Temple, they pulled and hewed down the Eagle with their Axes, in the sight and assembly of a great number of people that

R r 2

were

The year of the World, 3961.
After Christ's
Nativity, 1.
The young
men pulling
down the golden
Eagle,
how it is piec-
es with their
Axes.

Judas and
Matthias with
forty other
young men,
being brought
to the King's
presence just-
ice their ad-
vances with joy,
and the King
sendeth them
bound to Jeri-
cho.

Herod accom-
plices the Gov-
ernours of the
Jews, and ex-
patriate with
them a four-
thous com-
mission.

Matthias de-
prived of the
High Priest-
hood, and Je-
sua assigned
his place.

Joseph being
for one day
High Priest.
Matthias and
Judas burned
The Eclipse.
Herod's Anger
at the horri-
ble sickness.

The hot Baths
of Calicut
this flow into
the Lake of
Asphaltite.

Herod becom-
eth a distribu-
tion among his
Soldiers.
Herod com-
mandeth that
the Nobility
of the Jews
should be slain
after his death.

were in the Temple. Now when the tidings hereof came unto the ears of the King's Captain, he fear-
ing lest some further and more fatal tumult might be raised, drew out a strong Company of Soldiers
with him, to repulse those that were assembled to bow down the Eagle; and charging the rude and
disarmed multitude, who were gathered together, he easily killed and dispersed the mob; as for those
forty young men that valiantly prepared themselves to resist, he apprehended them, and with them the
Authors of Sedition, Judas and Matthias, who seemed to submit themselves, and led them to the
King; who demanding of them how they durst deface the sacred Image? They answered, that long
before that time they had resolved it; and that now, according as they had resolved, they had like val-
iant men performed the same. For we (said they) maintain the honour of God, and the Doctrine of our
Law, whereof we are Disciples; neither ought you to admire, that with contempt of your Ordinances, we
have preferred the Laws of our Forefathers, which Moses hath left us in writing, according as he was sug-
gested and taught them by God: Neither do we refuse any death or punishment which thou shalt inflict upon
us, being assured in our Conscience, that we suffer not for Impiety, but Piety's sake. Thus spake they all
of them; continuing the like constant boldness in their answers, as they had shewed in their actions;
being also ready, constantly to endure any punishment for that which they had attempted. Hereupon
the King commanded them to be bound, and sent them to Jericho. Then calling before him those
principal Jews, who had the Government under him; and being brought into their Assembly upon his
Pallat, by reason of his weakness, he recited unto them the numberless toils he had endured for
their sakes; in like manner, how upon his great charges, he had repaired and re-edified the Temple;
whereas the Almoners, for the space of 125 years, wherein they reigned, could not perform such a
Building to the honour of God. Moreover, he ignited unto them, how he had adorned the same
with precious Gifts; for which he hoped that after his death his memory and glory should flourish.
After this, he expostulated with them for what cause they obtained not from offering him that injury
during his life time? And why at Noon day, and in the sight of all the people, they had laid hands
on these Priests which he had dedicated unto God; and had taken those things away violently, which
he had taken from God? The Governours suspecting his cruelty, and fearing lest his unbridled passion
should urge him further, by which means they might be assured of some severe punishment; answer-
ed him; that those things were not done by their consents, and that in their opinion, the injury
ought not to be let slip without punishment. At that time Herod shewed himself more favourable to-
wards the rest, but he caused Matthias to be deprived of the Priesthood, as one who in part had been
the cause of that which had happened; and in his place substituted Jozar, one of his Wives Brethren.
During the Priesthood of this Matthias it happened also, that another High Priest was elected that ve-
ry day wherein the Jews did usually celebrate their Fast. For Matthias, the night before the day of
the Fast, seemed in his Dream, to have the company of his Wife; and whereas for this cause he was
unfit to offer the Divine Sacrifice, he had Joseph the Son of Eleazar appointed him to be his Assistant,
by reason of his alliance. Herod therefore deposed Matthias: And as for the other Matthias, who
had moved this trouble, both he and his companions were by his order consumed with fire.

This very night the Moon was eclipsed, and Herod's sickness grew more vehement. For God pun-
ished those sins which he had committed. For he was inflamed with a slow fire, which to the out-
ward sense seemed not so vehement, but inwardly searched and afflicted all his Entrails: He had also
a ravenous and unnatural Appetite to his meat, which could no way be satisfied. Besides that, he
had an Ulcer in his Bowels, with a strange and furious Colick. His Feet were swelled, and were full of
venomous colour; and his Stomach was no less affected also. His Members rotted, and were full of
crawling Worms, with a filthy, and no less troublesome Prurient, accompanied with an intolerable
Stench: Besides all this, he had a strong Convulsion of his Nerves, and shortness of Breath. For
which cause it was a general opinion amongst holy men, and such as had the knowledge of Prophecy, that
the King was thus punished for his infinite impieties and sins committed against the Majesty of
God. And although he was tormented with an unsupportable sickness, yet he had hopes to escape;
and for that cause he sent for Physicians from all places, and resorted none of those remedies which they
thought requisite for him. He therefore past over Jordan, and went into the hot Baths of Calicut;
the Waters whereof are potable, besides other virtues they have against all other kind of sickness: this
Water dischargeth it self into the Lake called Asphaltite. Being there, it was thought good by his
Physicians, that he should refresh himself in those Waters: There being set by them into a Bathing-
tub filled with Oyl, that they held him for dead: Whereupon all his Domestick ser-
vants wept and lamented, and all his familiar friends cried out, bewailing him; and with their great noise
caused him to come to himself: And seeing himself wholly out of hope to escape, he gave order that there
should a Distribution be made, to every Soldier the sum of fifty Drachmes; and he offered great Pre-
sents to their Captains, and his Friends. Afterwards he returned to Jericho, where a melancholy hum-
mour possessed him, which made him unfociable, and displeased against all men; so that fearing that
multitude needs die, he thought him of this wicked action that followeth. For the Nobility men amongst
the Nation of the Jews, resorting unto him from all parts by his command, under the express Penalty
of loss of life, to whatsoever (should neglect the same) the King shewed himself to be displeased, as well
against those whom he thought guilty, as against them who had given him no occasion of discontent.
For he caused them to be shut up in a place called the Hippodrome, which was the Theatre at hand,
Horses in; and sent for his Sister Salome and Alexander her Husband, telling them that his end was at hand,
for that his griefs did incessantly torment him; which as he said, he ought to bear patiently, because it
was an end that should happen to all men. But that which most grieved him was, that he saw himself
deprived of those mourning and lamentations, which a King deserved. For he was not ignorant of the
Jews affections, neither how his death was desired and longed for by them, since that in his life time they
presumed so far as to revolt; and dishonour and deface those gifts, which he had bestowed upon the

Common

The year of the
World, 3961.
After Christ's
Nativity, 1.

A Commonweal. It therefore behoved them to afford him some solace in that his
bitter anguish; for that if they refused not to perform that which he had contriv-
ed in his mind, the lamentation of his death should be magnificent, and as great as
ever any King ever had; and the pleasure and laughter that might accompany his
death, should be abated by their sorrow, who should unfeignedly lament for the
whole Nation. He therefore commanded them, that at such time as he should give
up the Ghost, they should cause the Hippodrome to be invironed by his Soldiers, as
yet unadvised of his death (which he would not have published before this execu-
tion was ended) and to command them to shoot their Arrows at those that were shut
up therein. And that when they had killed them all after this manner, they should
make him triumph and rejoice in a double joy; first, for that in his death, his Com-
mands should be ratified by effect: Secondly. For that he should be honoured by a
memorable lamentation. Thus weeping, he entreated his Kinsfolk, for the love they
bare unto him, and for the faith they bare unto God, that they should not suffer him
to die frustrate of his last honour; and they protested that they would not transgress
any point of his Commands. Hereby a man may conjecture what his nature was,
who took pleasure in these above-named impieties, and who, through the desire he
had of long life, hath after this sort dealt with those of his Blood: And it may be
conjectured by these his last Commands, that he had nothing in him that favoured
of any humanity; for that departing out of the World, he had such a mind that all
the Nation, and all such as were most affectionate towards him, should be driven to
sorrow and defolation, commanding that in every house one should be killed; yea,
such as had not in any sort offended him, and were not accused of one mis-deed com-
mitted against any other; whereas they that have any virtue, finding themselves at
that state, have been accustomed to lay aside the hatred which they have before born
unto their enemies.

CHAP. IX.

D Augustus referreth it to Herod, to dispose of Antipater as he pleaseth. Herod fall-
ing into a relapse of his Torments, desireth to kill himself; Achabius one of his
Grand-children bindeth him: It is reported that he is dead; Antipater endeav-
oureth in vain, to bribe his Keeper to set him at liberty; as soon as Herod hear-
eth of it, he sendeth one to kill him.

W Hilst he delivered these instructions to his Kindred, he received Letters from
those Ambassadors which he had sent to Rome unto Caesar; the effect where-
of was, that Acme was put to death by Caesar's Command, who was displeased with
her, for that she had been of Antipater's Conspiracy, who was remitted to Herod's
pleasure, like a King and Father, to use him as best pleased him; either to exile and
banish him; or, if it pleased him, to put him to death. Herod receiving these News
recovered his Spirits a little, through the pleasure he received in the Contents of
those Letters, both of Acme's death, and of the power that was granted him to pun-
ish his Son. But being assailed afresh by grievous Dolours, and urged with a
desire to eat, he called for an Apple and a Knife; for he was accustomed to pare
his Apples himself, and cut a little, and afterwards to eat it: When as therefore
he had gotten hold of the Knife, he looked round about him, determining to give
himself a mortal Wound therewith; and had certainly done it, had not Achabius his
Grand-child hastily flew within him, and stayed his hand, and called for assistance.
At that time the sorrow and lamentation was renewed in all the Palace, as if the King
had been already dead: And Antipater certainly believing that his Father was departed,
began to hope (and confirmed no less in his words) that being delivered out of Prison,
he should obtain the possession of the Kingdom without any difficulty; and treated with
the Jaylour concerning his deliverance, offering him great Presents both in hand and
hereafter, as if there had been no other question but of that. But so far was the Jaylour
from obeying that which Antipater demanded, that he went and acquainted the King
what his intent was, and what offers he made him. Herod who had already conceiv-
ed a sinister opinion of his Son, hearing what the Jaylour had said, began to ex-
claim, and to beat his head, although he was at the uttermost gasp; and lifting him-
self up upon his elbows, he commanded that one of his Guards should presently

Letters are
sent from
Rome, that
Acme was
executed by
Caesar's Com-
mand, and that
he had Antipa-
ter to use
Antipater at
his pleasure.

Herod calling
for a Knife &
an Apple in-
tendeth to
slay himself.
Achabius
withholdeth
his hand.
Antipater
thinking his
Father to be
dead, dealeth
with the Jay-
lour for his deli-
very, which
Herod hearing
of, command-
eth him to be
slain.

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go kill him ; and that done, he should be buried in the Castle of *Hircanion*, without any honour.

The year of the World, 3961, after Christ's Nativity, 1.

C H A P. X.

Herod altereth his Will, declareth Archelaus his Successor ; he dieth five days after Antipater. Herod's glorious Funeral ordained by Archelaus ; the peoples great acclamation in favour of Archelaus.

Herod's Testament, chap. 10. Herod's Will is changed.

His Legacy to Caesar, and to his Wife.

Herod's death.

Herod's mutable and strange Fortune.

Salome and Alexas after the King's death, dismiss the Jews that were shut up in the Hippodrome.

Herod's Testament, chap. 11. Herod's thanksgiving to his Army, and Testament read, &c. Archelaus is applauded by the people. *Antipater, chap. 11.*

Herod's Corps is buried with great pomp & solemnity in Herodion.

The Germans and French served under Herod.

After this, having changed his mind, he made a new Testament. For he appointed *Antipas* Tetrarch of *Galilee* and of *Perea*, whereas before he had instituted him for his Successor in the Kingdom. He created *Archelaus* King ; he gave the Provinces of *Gaulonites*, *Trachonites*, *Batanea* and *Pamadea* to *Philip* his Son, and *Archelaus*'s Brother by the Mother's side, to be Tetrarch over those places. He gave his Sister *Salome*, *Jamnia*, *Azot* and *Phaselis*, with fifty thousand Crowns of Gold. He provided also for his other Kinsmen, all whom he left rich in money, which he gave them, and reneweth which he assigned them. He gave *Cesar* ten Millions of Drachmes in Silver, amounting to the sum of eleven hundred thousand Francks ; besides a great quantity of Gold and Silver Plate, and of precious Moveables. To *Julia*, *Cesar*'s Wife, and to certain others, he bequeathed five millions of Drachmes, amounting to five hundred and fifty thousand Francks ; or thereabout. After he had in this manner disposed all things, some five days after he had caused *Antipater* to be executed, he departed this life ; having reigned after *Antigonius*'s death, for the space of thirty and four years, and thirty and seven years after he was elected and approved King by the Romans : A man without respect, cruel and severe towards all men, Slave to his wrath, Lord of the Law ; yet so favoured by fortune, as no man more ; for from a private man, he became a King ; and being envired with many dangers, he always happily escaped ; and he lived also a very long time. And as concerning his Family and Children, in his own opinion he was happy, in that he overcame his enemies ; but in my opinion, he was most unfortunate.

Before the King's death was thorowly known, *Salome* and *Alexas* discharged those that were locked up in the *Hippodrome*, and sent every one of them home unto his own house ; telling them, that the King commanded them to depart, and follow their household Affairs, and till their Land ; wherein they performed a most noble action, and benefitted the whole Nation with an especial good turn. After the King's death was bruited abroad, *Salome* and *Alexas* caused all the Army to be assembled in the Amphitheatre in *Jericho* ; and first of all they caused *Herod*'s Letters to be read, which were addressed to the Souldiers, in which he gave them thanks for the fidelity and good will which they had expressed towards him ; praying them to continue the same to *Archelaus* his Son, whom he had appointed to be their King after him. That done, *Ptolomey*, to whom the King had committed the custody of his Seal, recited his Testament, which was to take no effect, except that *Cesar* approved the same. Thereupon all of them began to applaud and honour *Archelaus* for their King. The Souldiers locked about him in Troops, accompanied with their Captains ; promising him to serve him with no less good will and affection, than they had done his Father ; praying God to yield him his assistance.

At that time also the King's Hearse was prepared, and *Archelaus* gave order that his Obsequies should be most royally performed ; and bestowed all the Furniture that was requisite for that Funeral and Princely Interrment. He was carried out in a Gilded Litter, adorned with divers precious Stones, the Cover thereof was of Azure colour. The dead body was apparelled in a Purple Raiment, having a Diadem upon his head over which there was a Crown of Gold, and a Scepter put in his right hand. About this Litter marched a great number of his Children and Kinsfolk ; and after them followed his Souldiers, disposed in Bands and Troops, according to the custom of every Nation : The first of these were the Archers of his Guard ; after them went the Thracians ; and lastly, marched the Germans and Galatians ; all of them in their Warlike Drefs and Discipline. After them followed all the Army, marching in order, as when they were drawn up in *Batalia*, each one under his Captain. Next these followed five hundred of his Household Servants, bearing Perfumes. And all these in his Equipage, marched to the Castle of *Herodion*, distant some eight Furlongs off. For there he was entombed,

A entombed, according to the Tenor of his Testament. Thus died *Herod*. *Archelaus* continued his Mourning for seven days space in honour of his Father. (For the Law of the Country ordaineth no less.) And after he had feasted the people, and laid aside his mourning Apparel, he ascended up into the Temple. All the way as he went, all the people with Shouts and Acclamations, cried, God save the King ; and with Prayers and Praises honoured him to their uttermost : And he being conducted up to a high Throne of Gold, which was made on purpose, entertained the people very graciously, taking pleasure in their Acclamations and Congratulations that they bestowed upon him. He gave them thanks also, " For that they had blotted out of their remembrance, the injuries that his Father had done unto them ; protesting in his own behalf, that he would certainly take care to requite their kindness, with an entire affection. He likewise told them, that for the present he accepted not the Title of King, because the honour was bequeathed him with this condition, that *Cesar* should ratifie his Father's Testament. For this cause, although the Souldiers that were in *Jericho*, were so kind to set the Diadem upon his head, yet he would not accept of that uncertain honour ; because it was not resolved whether *Cesar*, who was the principal Party in the Gift, would grant him the Government or no.

He protested likewise, that if his Affairs succeeded according to his desire, he would not, in honour, forget their love, or leave their good affection unrequited. And that in the mean while, he would enforce himself, by all means, to further those things that concerned them ; and entertain them with more kindness, than his Father had done. But they, according as it is the custom of the common people, thinking that those that enter into such Dignities, declare and open their minds at the first day : The more *Archelaus* spake kindly and courteously unto them, the more they applauded him ; and presented him with divers Petitions, for Grants and Donations from him. Some of them cried out unto him, that he should take off some part of their yearly Taxes : Others cried to him, to deliver those Prisoners that were committed by *Herod*, of whom divers had pined a long time in Prison : Others instantly urged him to cut off those Tributes which had been imposed by him upon Bargains and Sales, which was to pay the half of the Bargain. Whereunto *Archelaus* did not any ways condescend, striving to the uttermost of his power to please the people ; for he knew very well, that their good affection would be no small advantage towards him, in the confirmation of his Kingdom. That done, he sacrificed unto God ; and afterward fell to banquetting and entertainment of his Friends.

C H A P. XI.

E Same Jews (who demanded satisfaction for Judas and Matthias and others deaths, whom Herod caused to be burned, for having pulled down the Eagle off the Portal of the Temple) make an Insurrection, which obligeth Archelaus to cause three thousand of them to be put to death : He goeth afterwards to Rome, to be confirmed King by Augustus : His Brother Antipas, who pretends to have a right to the Crown, repaireth thither also ; the Cause is pleaded before Augustus.

Mean while, some amongst the Jews who were desirous of Revolutions, in their private Conventicles bewailed *Matthias* and his Confederates, whom *Herod* had put to death and condemned, for desacing the Golden Eagle ; because that after their decease, they had neither been publicly honoured, nor lamented, by reason of the fear that the people had conceived of *Herod*. For which cause, at that time they required with lamentations and out-cries, that their Obsequies might be solemnized ; and as if the dead bodies had received some satisfaction by their tears and exclamations, they uttered many odious and disgraceful expressions against *Herod* ; and assembling themselves together, they requested *Archelaus* to do them justice against those, that during *Herod*'s life, were in Authority ; and especially they demanded, that the High Priest who was advanced by his Father, should be deposed, and that another more lawful and upright might be placed in his stead, to exercise the High Priest's Function. Now, though *Archelaus* was sore displeased at these violent proceedings, yet notwithstanding, he conformed himself to their humour, in that he was with all expedition, repair

The year of the World, 3961, after Christ's Nativity, 1. *Archelaus* banqueteth the people.

Archelaus promises that with *Cesar*'s approbation, he will carefully intend the desires and profits of the people.

Herod's Testament, chap. 11. al. 13. The feditious people bewail *Matthias*, and those that were executed with them.

They would be revenged on *Herod*'s friends, and would depose the High Priest.

The year of the
World, 3964,
after Christ's
Nativity, 1.

repair unto Rome, to understand and attend Caesar's pleasure. Therefore he called for the General of his Army, commanding him to perwade them not to seek revenge for those men, who were dead, notwithstanding they were their friends; because whatsoever was done, was done according to Law; and that no enquiry might be made thereof, except, to the great prejudice of his reputation, and hazard of his state, in regard of the uncertainty of the time; that it was more expedient for him to study for the maintenance of peace, until such time as being established in the Kingdom by Caesar's consent, he should return back again unto them, and that then he would consult with them for the common profit, according to their demands; withing them for the present to contain themselves, and to take heed lest they stirred up Sedition.

When he had thus instructed his General, he sent him unto them. But they cried out with a loud voice, and would not suffer him to speak; but for fear of danger and death, they put him to silence. And if any other were so forward as to speak unto them, and perwade them to some moderation, and to alter their sinister resolutions, he was also in danger: For that they had this perwasion, that all things ought rather to be ordered according to their pleasures, than by the Authority of their Superiours; supposing that although, during Herod's life time, they had been deprived of their dearest friends, it would be now a matter unworthy their courages, after his death to be cut off from their privilege to demand their revenge. For they were transported with their own opinions; and held all that for lawful and upright, which was in any sort conformable to their pleasures, without fore-seeing the danger that might happen thereby; they were so desirous to be revenged on those, whom they reputed to be their enemies. Now, whereas divers were sent by Archelaus to advise them, and divers came unto them not as messengers from him, but as friends and lovers of peace, of their own motion, with an intent to pacifie them, they would not permit any of them to speak; and through their rage there arose a great tumult, which had grown to a further extremity, if a great number of people had joyned with them.

Sedition at the
Feast of the
Passover.

At that time fell the Feast of Unleavened Bread, which is called *Pascha*, which is a Memorial of their deliverance out of Egypt; at which time all men do most willingly present their Sacrifices; and a greater number of Beasts are killed at that Feast, than at any other time. To this Solemnity also, an infinite number of people assembled from all parts, to honour God; whereby the seditious (supposing that they had gotten fit opportunity) lamented Judas and Matthias, who were the Expositors of the Law, and kept themselves within the Temple, whither they had gathered good store of Victuals, which they were not ashamed impudently to beg for. But Archelaus, fearing lest their rage should produce some more grievous effect of mischief, sent out a Captain, with a Regiment of a thousand men, to repress their fury, before the rest of the people were infected with their follies; and to bring them likewise unto him, whom they found to be the forwardest in that Commotion. Against those the Seditious cried out with great clamours, and incensed the people against them, so that all of them rushed in upon the Soldiers, and killed divers of them. The rest of them escaped with their Captain; yet not without divers Wounds. That done, they which were within the Temple, returned again to their Divine Service.

Three thousand
Jews slain.

Now Archelaus supposing that his whole Fortune was endangered, except he repressed the rage of the multitude; he sent out all his Foot, with a certain number of Horse, to prevent, lest they that were without should yield assistance to those who had taken up their lodging in the Temple; and to put those to the sword, who having escaped the violence of the Foot, supposed themselves to be in security. These Horsemen slew about three thousand men, the rest retired themselves into the Mountains that were near adjoining. Hereupon Archelaus made Proclamation, that each one should repair unto his own house. For which cause they departed, and abandoned the Feast, for fear of greater mischief; notwithstanding they had spleen enough, as it is the ordinary custom of the ignorant multitude.

Archelaus
repairs to
Rome, and ma-
ny of his Parti-
sons follow him

After this, Archelaus, accompanied with his Mother, took his Voyage to Rome, with Nicholas and Ptolomey, and with divers other his Friends; committing the Government of all his Household and Kingdom to his Brother Philip: Salome, Herod's Sister went also, leading with her, her Children. There went also divers other of his Kindred, who said that they would all of them endeavour for Archelaus, that he might obtain the Kingdom; but in effect, it was to hinder him with all their Power; and especially, to accuse him unaniously, for what was done in the Temple. Sabinus, Caesar's Viceroy in Syria, posting into Jewry to take charge of Herod's Money, met with Archelaus in Caesarea. But Varus arriving in the mean while, detained him from finishing that

Herod's Ref-
rence, chap. 13,
al. 14.

A that Voyage; for Archelaus had sent for him to come thither by Ptolomey, and Sabinus willing to do Varus a pleasure, would not seize the Fortrefs of Jewry; neither sealed up Herod's Treasures, but left them in Archelaus's possession, until such time as Caesar had given order for the Estate; and after he had made this promise, he stayed in Caesarea.

The year of the
World, 3964,
after Christ's
Nativity, 1.

After Archelaus had set sail towards Rome, and Varus was departed for Antioch, Sabinus went to Jerusalem, where he seized the King's Palace: and calling before him the King's Agents, and the Captains of his Garrisons, he required them to deliver up their Castles into his hands. But they according as Archelaus had commanded them, continued the possession in their accustomed manner, according to the King's direction, pretending to keep the same in Caesar's behalf. At the same time Antipas Herod's Son travelled to Rome likewise, in hopes to be elected King in regard of Salome's promises; and for that he better deserved the same than Archelaus, considering that in the first Testament, which should be of more force than the later, he had been appointed King. He led his Mother also with him, and Ptolomey the Brother of Nicholas, who had been one of Herod's most esteemed friends, and was well affected to further his Title. But especially he was stirred up to seek the Kingdom by Irenaeus, a man very eloquent, and to whose charge, in regard of his sufficiency, the Affairs of the Kingdom had been committed. For which cause, although he was perwaded to give over the Kingdom unto his elder Brother, who was confirmed in the Kingdom by his Father's Testament, yet he would not give ear thereto. But Antipas no sooner arrived in Rome, but all his Kinsfolk revolted from Archelaus unto him, not so much for the love they bare to him, as for the hatred they conceived against Archelaus; and above all, for the desire they had to recover their liberty, and to draw themselves under a Roman Governour. For they thought that if there were any contradiction, that Antipas, for whom they endeavoured to procure the Royalty, should be more profitable to them than Archelaus: Sabinus also, by his Letters, accused Archelaus to Caesar; but Archelaus by Ptolomey, exhibited unto Caesar a Supplication, containing his Right and Title unto the Kingdom, his Father's Testaments, and the account of the Money which Herod his Father had sealed up, together with his Ring, and expected the issue.

D But when he had read these Letters, and those which Varus and Sabinus had sent him, and understood what sums of money he had left, and what the yearly Revenue was, and how Antipas challenged the Kingdom, and appropriated it to himself, according as his Letters mention; he assembled all his friends, to have their advice thereupon. Amongst them was Caius the Son of Agrippa, and his Daughter Julia, adopted by him, whom he caused to sit in the chiefest place; which done, he commanded the Assistants to speak what they would concerning this matter. At that Antipater, Salome's Son, a man very eloquent, and a great Adversary to Archelaus, spake first, saying, That it was a mockery for him at that time to speak of the Kingdom, considering that before Caesar had granted it him, he had already seized the Forces of the State, when as upon a Festival day, he had killed so many; who, although they had deserved that punishment, yet ought the justice thereof to have been reserved to a lawful Power, and not to have been usurped by him; either being King with Caesar's prejudice, whose Authority he had contemned; or by being a private man, which was a great oversight. For which cause, he undeservedly at this time hoped for his approbation, whom already, as much as in him lay, he had deprived of the Title and Authority of his Allowance. Moreover, he objected against him, that of his own Authority he had changed certain Officers of the Army, and that he had seated himself in the Royal Throne; and like a King, had determined certain causes, and had granted certain demands of the people: That he had left nothing undone, which he might have performed, had Caesar confirmed his Title. He alleged also, that they who were enclosed in the Hippodrome, were dismissed by him; and divers other acts, partly true, partly probable in regard of the ambition of young men, who, desirous to govern, do ordinarily commit such things: Besides this, his neglect in mourning for his Father; and withal, his rare Banquets all night long at that very time his Father died; whereas the people began to mutiny, seeing the small regard he had of his Father's death, from whom he had received so great Goods and Honours. How all the day long he made a shew of his sorrow and tears in his Pavilion, but all the night he took pleasure like a King; and being such, if Caesar should grant him the Kingdom, he would behave himself no less unkindly towards him, than he had done to his most kind Father. That it was no less than an odious crime in him, to delight himself with Songs and Dances at his Father's death, as if he had been his enemy: That he now came to Caesar's Presence, to the intent to obtain the Kingdom by his consent, whereas already he had behaved himself no otherwise, than if he had already been established King by his Authority. But most of all he exaggerated the Slaughter he had committed in the Temple,

Sabinus re-
pairs to Je-
rusalem, with
an intent to
seize Herod's
Treasures and
Castles.
Antipas
in hope to
recover the
Kingdom, fall-
eth to Rome,

Antipater
Salome's Son,
accuseth Ar-
chelaus before
Augustus Ce-

Temple, and the Impiety perpetrated so near to the Feast of Easter; at which time divers, both Strangers and Citizens had been killed after the manner of Sacrifices, and the Temple filled with Carcases, not by a stranger, but by him, who, under the colour of Religion, described the Government of the Kingdom, to the end he might satisfy the injustice of his malice, in exercising each way his Tyranny towards all men; for which cause his Father never thought, nor ever dreamt to substitute him King in his place. For he knew both his life and disposition, and by his former Testament (and that of greatest force) had ordained his Adversary Antipater to be King. For he had been allotted the Kingdom by his Father, not when his mind was dead before his body, but when both his Judgment was sound, and his body in health. Yet, although at that time Archelaus's Father had such a conceit of him, as in his later Testament he pretendeth; yet, that he had already declared what kind of King he was like to be, who contemned Cæsar's Authority in confirming the Kingdom; and being as yet a private man, doubted not to murder the Citizens in the Temple. This said, Antipater (to give greater credit to his words, bringing divers of his Kindred as Witnesses of that he had said) ended his Oration.

Nicholaus ex-
cuseth Archelaus.

Whereupon Nicholas arose, and alledged in Archelaus's behalf as touching the slaughter, that it was to be imputed to their impiety, who could not be restrained from their Tumults and Uproars, before Archelaus was enforced to appease them by force; alledging, That they were so much the more guilty, for that they had not only exercised their malice, but also had enforced others to attempt so great a revenge against them; for their insolency seemed in appearance to concern Archelaus, yet in a sort their contumacy pertained to Cæsar's ruine. For those that had been sent by him to appease and redress their sedition, were, against all Law and right, charged and killed by them, without respect of God, or regard of the solemn Feast: Whose defence Antipater was not ashamed of, without respect of equity, so that he might satisfy that hatred which he bare unto Archelaus. That therefore it was their fault, who first of all abstained not from injury, but whetted those swords which were drawn in maintenance of the peace, against their own bosoms. He enforced all other things also, whereof they had accused Archelaus, against themselves, saying, that none of these things were done without their consents; and that the offence was not so grievous, as they intended it should be esteemed, to the end they might discredit Archelaus. So great a desire was in them to hurt their Kinsman, a man both well respected, and affected by his Father; as also kind and officious towards them in all things that concerned them. As for the Testament, that it was made by the King when he was in perfect estate of mind and body, and of greater force than the former, because the Authority and confirmation thereof was ascribed unto Cæsar, the Sovereign of the World.

Further, that Cæsar would not imitate them in that wrong they did unto Herod, who (being, during his life-time, bountifully graced by him, by many benefits) do now after his death, go about to violate his last and trust Testament; but that rather like a Friend and Confederate, he would confirm his Will; who, like his faithful and sworn well-willer had committed all things to his trust. For that there must needs be a great difference between their Malice, and Cæsar's Verne and Faith, which was renowned thorough the whole world. For which cause he would not judge his Decree to be inconsiderately past, who left his Succession to his well deserving Son, and referred all things to his trust. For that it was unlikely that he should err in the choice of his Successor, who had so discreetly submitted all things to Cæsar's judgment. After this manner Nicholas also finished his discourse. Hereupon Cæsar courteously raised Archelaus, who lay prostrate and humbled before his feet, telling him that he was most worthy to be King, by giving an apparent Testimony, that he was constant in his resolutions; pretending that he would do nothing but that which should be answerable to Herod's Testament, and Archelaus's profits; and seeing the young man was confirmed in some good hope with this his promise, he determined nothing more for that time; but dismissing the Council, he debated with himself, whether he should ratify the Kingdom to Archelaus only, or divide it amongst Herod's Kindred, especially since they all had need of his assistance.

C H A P.

O

C H A P. XII.

A great Rebellion in Judea, whilst Archelaus was at Rome; Varus Governour of Syria stoppeth it. Philip, Archelaus's Brother, goeth also to Rome, in hopes to obtain one part of the Kingdom. The Jews send Ambassadors to Augustus, to free them from their obedience to Kings, and to re-unite them to Syria: They complain to him against Archelaus, and abhor the memory of Herod.

But before Cæsar had determined any thing certainly in this behalf, Marthace, Archelaus's Mother died of a Sickness; and Varus the President of the Jews in Syria, had sent Letters, which assured the Emperour of the Rebellion of the Jews. For after Archelaus's departure, all the Nation was in an Uproar. To pacify which, Varus resorted thither, and punished the Authors of the same: and after he had appeased all things, he returned to Antioch; leaving a Regiment of Soldiers in Jerusalem, to restrain the factious Innovations amongst the Jews; yet, he prevailed nothing by his policy. For as soon as Varus was gone, Sabinus, who was Overfeer of Cæsar's Affairs, remaining in that place, grievously burthened the Jews, trusting to that power that was left him, and supposing that he was already enabled to withstand the multitude. For he armed divers Souldiers, and made use of them to oppress the Jews, and to provoke them to Sedition. For he took upon him to surprise their Fortresses, and by force to make search after the King's Treasures, for his private Lucre and Covetousness sake. When therefore, the Feast of Whitsonide was come (which is one of our Festivals) divers thousands from all parts repaired to Jerusalem, not only for Religion's sake, but also for despite and hatred they had conceived against those Violencies and Injuries, which Sabinus had offered them. And not only were those of Judea grievously offended, but divers also resorted out of Galilee and Idumea, from Jericho and the Cities situate on the other side Jordan, desiring all of them to be revenged on Sabinus. And dividing their Camp into three Bands after this manner; one part of them took up the Hippodrome; and of the other two, the one seized the Southern Quarter of the Temple, and the other the Eastern, and the third which were in the Hippodrome, were planted to the Westward, where the King's Palace stood; and thus prepared they all things that were necessary to set upon the Romans, whom they had besieged on all sides. At that time Sabinus fearing their number and resolution, who were resolved either to die or overcome; sent present Letters unto Varus, requiring him with all expedition to send him a supply, because the Regiment that was left by him, was in great danger; and must needs utterly perish, without his speedy rescue: As for himself, he withdrew into the Tower and Dungeon of the Castle Phaselus, which was a Fortrefse, so called in honour of Herod's Brother, who was killed by the Parthians; and from the top thereof made a sign to the Romans, that they should layle out upon the Jews; being afraid to trust himself to his own Friends, expecting that the rest should expose their lives to danger in maintenance of his safety, which his extreme Covetousness had endangered, and their lives also. The Romans having made this Sally, there arose a desperate skirmish, wherein the Romans divers ways had the upper hand; yet the Jews were no ways discomfited, notwithstanding they had lost many men; but wheeled about so long, till at last they seized the outward Galleries, and those that encompassed the Temple, and in that place there was a hot Assault; for they flung down stones with their hands and slings, and there were certain Archers mixed amongst them; who having recovered a place of advantage, grievously gauled the Romans which were below, in that they had no means to avoid their shot, but were so exposed thereunto, that their Enemies had the better. And with this disadvantage the Romans fought a long time, till at length, being enraged to see their enemies have such an advantage, they secretly fired the Galleries and Porches, without any discovery of those that were therein; which Fire, brought thither by many, and fed with such matter as would speedily flame, immediately took hold of the Roof, because the Roof was covered with Pitch and Wax, gilded over; so that these great and excellent Buildings were burnt down to nothing in a moment; and they that were resorted thither, were all of them consumed before they were aware. For some of them fell with the Roof of the Galleries; others shot at, and killed by those that stood round about; others despairing of their lives, and amazed at the mischief, either cast themselves into the fire, or killed themselves with their own Swords; and all those that retired in hopes to save themselves by that way they ascended, were encountered by the Romans, who killed them

Divers Jews
were slain and
burned in the
Roof of the
Porches.

Cæsar pro-
nounceth Archelaus to be
worthy of the
Kingdom.
Heli & Rufus
join, ch. 12. 14

Antioch, cap. 19
Sabins's A-
varice causeth
a great Sedition
in Jerusalem,
at the
Feast of Pentecost.

Amold blood-
dy Battle
fought be-
tween the Ro-
mans and Jews
near unto the
Temple.

them all, because they were difarmed, though furiously desperate: so that not one H of them that ascended the Porches escaped with his life. Afterwards the Romans thrusting forward one another by those ways where the fire was least, entered the Treasure house where the sacred money was kept, by which means a great part thereof was stoln away by the Soldiers, and *Sabinus* to all mens knowledge carried away four hundred Talents. But the Jews being afflicted with a double calamity, first of all with the loss of their Friends in that fight: and lastly, with the spoil of the treasury; yet they assembled a Troop of the valiantest Soldiers, and besieged the Palace, threatening to burn the same, with *Sabinus* and all other the Romans that were therein, except they speedily departed; and in so doing, they promised both them and *Sabinus* all assurance and security: whereby it came to pass, that divers of them that were in the Palace, issued out and submitted themselves unto them. But *Rufus* and *Gratus* having three thousand of those valiant Soldiers under their command, who had served *Herod*, joyned themselves with the Romans. The like did those Horsemen which followed *Rufus*, who in like manner submitted themselves to their direction: yet for all this, the Jews continued and intended their Siege, undermining their walls, and exhorting the Romans to depart, and not to deprive them of their liberty, which they had long enjoyed under their Predecessors. *Sabinus* was willing to depart from thence with his Soldiers; yet durst not trust them in regard of their former attempt, and he suspected the too liberal offer his enemies had made him: but neglected it, because he expected *Varius*.

Rufus and *Gratus*, Captains of *Herod's* Army, joyn with the Romans.

At the same time infinite other troubles were raised in divers other places of *Judea*, according as every one either was incensed with a desire of gain, or a will to revenge. For two thousand Soldiers (who had formerly served under *Herod*, and being at that time calther'd, lived at home) assembling themselves together, assailed those of the Kings faction, who made head against them, under the conduct of *Herod's* Nephew *Acabius*, who never daring to encounter them in a place of equal advantage, in that they were old Soldiers, and well exercised in war, defended himself in that he held and kept himself as near as he could in the mountains and places of advantage. Moreover, *Judas* the Son of *Ezechias* the Arch-thief, whom *Herod* overcame with so much difficulty at *Sepphoris* a City in *Galilee*, gathering unto him a band of desperate men, made incursions upon the King's Dominions. And having taken all those Arms and Weapons, which he might recover in that place, he armed from the first to the last, all those Soldiers that were with him; he took away all that money which was reserved for the King, in that place; and affrighting the Inhabitants round about him, he spoiled all those with whomsoever he met; aspiring to the Kingdom, not that he thought himself well enough qualified for that dignity, but because he had gotten such freedom in wickedness, he took the boldness to do any thing.

Whilst these troubles ranged in every place, *Simon* also, who had been one of *Herod's* servants; and both for his shape, stature and strength, was esteemed amongst all men, undertook the Kingdom: and being attended by a mighty Army, and proclaimed King by them, who were a wicked and unbridled multitude, and persuading himself that he was worthy to be King before any other; he first of all set the Palace on fire in *Jericho*, and spoiled all that was therein. He burnt also divers other Royal Palaces, belonging to the King, which were in divers places of the Country; giving them free license who were his followers in the Action, to bear away the Prey that remained: And far more licentious pranks had he played, had not his practices been speedily and wisely prevented. For *Gratus*, who with the King's Soldiers, had joyned himself with the Romans, and gathered all the Forces that he had, went out against this *Simon*. And after a fierce Battel, they on the other side of *Jordan*, were put to flight; and fighting rather with courage than Military Discipline, they were overcome. And whilst *Simon*, in crossing a Valley, sought to save himself by flight, *Gratus* met with him, and cut off his head.

About the same time also, the Royal Palace of *Amatha*, that was hard by *Jordan*, was burnt by men of as bad disposition as *Simon* was. And thus thorow the whole Nation reigned this raging Rebellion, for that the Country had no King, who by his Vertue, might govern and moderate the peoples; for that the strangers who were sent to repress these mutinies, did rather incense them through their Violence and Avarice. For a certain obscure and base man (neither esteemed for Vertue, nor worthy of regard for his Riches, but being a Shepherd utterly unknown before, and only famous for his huge stature and strength) called *Athronger*, was so audacious to aspire to Royal Dignity, and took pleasure to offer violence, not valuing his life; and exposing himself to all hazards for the only unbridled affection he bare to Sovereignty. He had

A had four Brothers of as goodly stature as himself, who were esteemed for men of valour and execution, whereby they imagined they had the means offered them to obtain the Kingdom. Each one of these had the Command over a Company. For a great company of people resorted daily unto them; the charge of whom was committed unto his Brethren, at such time as any occasion of War was offered, and he in the mean while wearing the Diadem on his head, ordered, counselled and commanded all things. The Power of this Gallant endured a long time, who was not called King for nothing; for he disposed all things according to his own pleasure; and both he and his Brethren were field'd with the slaughter of the Romans, and those of the King's side, whom he hated alike; these, by reason of the insolence they had used during *Herod's* life-time; the other, in regard of those injuries, which lately they suppos'd themselves to have received by them. This hatred of theirs daily increased more and more, and there was no man that could escape their hands, both in respect of the gain sought, and for the custom they had to shed blood. They therefore at that time set upon the Romans, and surprised them on the sudden near to *Emmaus*, at such time as they carried Victuals and Munition unto their Camp, and having enclosed their Centurion *Arus*, with forty of their most valiant Footmen, they shot him thorough with their Darts: The rest that expected nothing less than death, were saved by *Gratus*, who came in upon them with the King's Soldiers; whereupon, leaving the dead bodies, they retired. Continuing their War after this manner a long time, according as occasion was offered, they had done much mischief to the Romans, and far more injury to the Nation of the Jews. At last, they were surprised; the one in an Encounter betwixt them and *Gratus*, the other in fighting against *Ptolemy*. The eldest was taken by *Archelaus*; and the last being disheartened with the Accidents, and seeing no means to escape (for besides his other mishaps, his Souldiers were afflicted with sickness) he, with the rest, upon *Archelaus's* Faith and Oath, submitted himself unto him. But this was done some little while after.

At this time all *Judea* was full of Robberies; and as many seditious Assemblies as drew together, so many Kings were there elected, who were raised to the utter ruine of the Commonweal. Amongst the rest, the Romans were they that smarted least; but the Murders were executed against those that were out of the Countrey. Yet *Varius* understanding by *Sabinus's* Letters, in what dangers they were; and fearing the utter overthrow of his third Legion, he took with him the two other (for to the uttermost in *Syria* there were but three) and with the assistance of the Kings and Tetrarchs, he halted into *Jewry*, to relieve those that were besieged; commanding those that were sent out before he dislodged, to meet him at *Ptolemais*; and passing by the City of the Berythians, he received a thousand and five hundred Soldiers at their hands, to attend him in his War. *Arctas* also, who was Lord of *Petra*, drawing himself into Confederacy with the Romans, in regard of that hatred he bare *Herod*, sent him

E Horse and Foot. When all these Forces were assembled at *Ptolemais*, he delivered a part thereof to his Son, and one of his Friends; commanding them to make War against the Galileans, who bordered upon that City; who entering that Countrey, and putting all those to flight, whosoever durst make head against him. he took *Sepphoris*; and selling the Inhabitants under the Spear, he consumed the City with fire. *Varius* himself marching towards *Samaria* with his Army, violenced not the City, in that he knew it was free from the Contagion of the Seditious; but he pitched his Camp in a certain Village, which was *Ptolemy's* Possession, called *Arus*. The same did the Arabians burn, revenging themselves on *Herod's* Friend for his sake; and marching forward, the Arabians spoiled also another Village called *Sambo*; and for that it was strongly fortified, burned it. Besides, in that journey neither escaped their hands, but they put all to Fire and Sword: For both *Emmaus* was burnt by *Varius's* Command, and in revenge of his Soldiers that were killed in that place, it was left desolate and void of Inhabitants. From thence, drawing near to *Jerusalem*, those Jews that besieged the Legion of that side, upon the sudden view and approach of the Army of the Romans, fearfully fled, giving over that Siege which they intended. But those Jews of *Jerusalem*, being sharply reproved by *Varius*, alledged in their excuse, that the people, in regard of the Feast, were assembled in that place; and that the War was not begun by their consent, but undertaken by their boldness who resorted thither from divers places; and that they were so far off from assailing the Romans, that they rather seemed to be besieged by them. And long before this, *Joseph*, King *Herod's* Nephew, *Gratus* and *Rufus*, with their Soldiers, were gone out to meet *Varius*, and those Romans that had sustained the Siege, had done no less. But as for *Sabinus*, he would

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The year of the World, 3966.
after Christ's
Nativity, 7.
The Punish-
ment of the
Conspirators.

Herod's Refu-
sal, 17.

The year of the
World, 3966.
after Christ's
Nativity, 4.
The Embas-
sage of the
Jews to Rome.
Archelaus &
the Ambas-
sadors of the
Jews appear
before Cesar.
Philip Herod's
Son.

The Ambas-
sadors of the
Jews rip up
Herod's and
Archelaus's
iniquity.

not appear in *Varus's* presence; by stealing away privily out of the City, he fled towards the Sea. Then *Varus* sending a part of his Army thorough the whole Countrey, fought out those Authors of this Sedition, and those that were noted men in the addition; some of which who were most guilty, were punished; the rest were delivered. Of those that were punished for this occasion, there were about two thousand crucified, and that done, seeing that this Army stood him in little stead, he dismissed them. For divers disorders and injuries, contrary to *Varus's* express Command, were acted by his Soldiers, who fought after nothing more than to encrease their means by other men's miseries. And hearing that ten thousand Jews were assembled together, he halted to apprehend them; but they, not daring to hazard their fortune in a fight with him, by *Achiab's* advice submitted themselves. But *Varus* having pardoned the people for their Rebellion, sent all those that were the Ring-leaders thereof to *Cesar*, who pardoned divers of them. But he chastised certain of *Herod's* Allies, and such as bare Arms with them; for that neither in regard of Kindred, nor respect of Justice, they had obtained from Insurrection. After that *Varus* had thus appeased all the troubles in *Jewry*, and left the sixth Legion in Garrison in *Jerusalem*, he returned to *Antioch*.

But *Archelaus* was crossed in *Rome* by another Occurrent, that arose upon this occasion: Certain Ambassadors of the Jews resorted thither by *Varus's* permission, requiring that it might be lawful for them to live according to their own Laws; these presented themselves to the number of fifty, and were back'd by eight thousand Jews that inhabited the City. And when *Cesar* had assembled the Council of his Friends, and chief Citizens in *Apollo's* Temple, which he had builded to his mighty charge, thither resorted the Ambassadors, who were followed by a Troop of Jews; and *Archelaus* also, attended by his Friends. But the King's Kindred neither stood by *Archelaus*, in regard of the hate they bare him; and yet disdained to assist the Ambassadors, for that they were alarmed in *Cesar's* presence to oppose themselves against their nearest Friend and Kinsman. *Philip* also was present at that time, who by *Varus's* persuasion, resorted thither out of *Syria*; especially to plead for his Brother, to whom *Varus* wished all good fortune: Besides that, hoping not a little, that if the Jews should obtain the liberty to live according to their Laws, it might come to pass, that the Kingdom being divided amongst *Herod's* Children, he might also light on some part thereof. Therefore, after the Ambassadors of the Jews had obtained Licence to propose their demands, pretending with themselves wholly to extinguish the Royalty: They began to rip up *Herod's* disgraces; alledging how only in name he had been a King, whereas otherwise he had used all the Tyrannous practices, that the wickedest person could have invented, towards the destruction of his Nation; and that not content with these, he had of his own head practised and invented new. Neither that it needed to reckon up how many he had deprived of life, when the estate of those that were alive was far more desperate; whom he not only frighted with perpetual terror and severity, but also with injurious hands had not obtained from their Goods. By which means it came to pass, that he not only builded, but beautified Foreign Cities, inhabited by Foreign Nations, to the end he might the rather utterly spoil those by exaction, which were situated and seated in his own Countrey: And that he enforced his Nation to extremum Poverty, which he received in most happy Estate; whilst he spoiled those Nobles of their Estates, who upon weak probabilities were condemned to die; or granting them Life, deprived them of their Possessions. And, whereas yearly Tributes were imposed on every one, yet severally were the ravenous and covetous desires of his Friends and Courtiers to be satisfied; yea, and of his servants also, who had the Authority to exact these things; and by this means they might redeem their injurious wickedness. As for the despoiling of Virgins, and the shameful betraying of a Matron's chastity, they covered them under silence; for that it is a great comfort to those that suffer such abuses, if their disgraces be but known to a few. In short, that *Herod* had no other ways governed, than as if the Government had been committed to a most wild Beast. For which cause, whereas in times past that Nation had been afflicted with many Calamities and Murthers, yet that there is no example extant amongst their Monuments of Antiquity, that may be compared with their present Calamity under *Herod*. For which cause, upon just respects, they had with one consent, named *Archelaus* their King; supposing that whatsoever King might befall them, he would always demean himself more ably than *Herod* had done; and that to honour *Archelaus*, they had mourned with him for his Father, to gratify him in other things, to the intent they might obtain his good affection. But he without delay, and all at once, had made manifest to the whole Nation, what opinion they were

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The year of the
World, 3966.
after Christ's
Nativity, 7.

Nicholaus ex-
cused Herod
and Archelaus.

A to conceive of him, notwithstanding that as yet he was not confirmed King (for that it lay in *Cesar's* hands to grant it) and as if he had been afraid, lest he should assuredly be acknowledged for his Father's Son, he had shewed an example of his Vertue, Moderation and good Government, that he would use towards his Subjects, by the first Act which he had committed, not only against God, but also against men. For in the Temple it self he hath caused three thousand of his Countrey-men to be killed in Read of Sacrifices. And how can he chuse but be justly hated, who besides his other cruelties, objecteth against us the Crime of Rebellion and Mutiny? The effect of their request therefore was this, that they might not any more be governed by a King, nor any such like Government; but that they might be united unto *Syria*, and submit themselves under their Governours that should be sent thither: That in so doing, it should truly appear whether they were feditious and addicted to changes, or whether they would live in peace, when they had favourable Governours. After the Jews had spoken to this effect, *Nicholaus* discharged the Kings of those Accusations that were objected against them, and namely *Herod*, who (as he said) had never been accused all his life-time; and that it was no reason that who justly accusing him, might have caused him to be punished during his life-time, should now address their Accusations against him after he was dead. And as touching those things which were objected concerning *Archelaus's* actions, it ought to be imputed to their insolence; for that engaging themselves in matters contrary to Law; and having begun to murder those who sought to appease the tumult, they accused such as had kept them in obedience. Besides this, he objected against them, that they were addicted to alterations, and took pleasure to stir up Seditions, for that they knew not what thing it was to obey Justice and the Laws, and that there was no Nation in the World so head-strong as that of the Jews; for that they would have the upper hand over all. Thus spake *Nicholaus*.

C H A P. XIII.

Cesar confirms Herod's Testament, and appointeth his Children to be his Successors.

D When *Cesar* had heard these things, he dismissed the Assembly. But some few days after, desirous to make an end of this matter, declared *Archelaus* not King, but Lord of half that Government that appertained to *Herod*; promising him to bestow a Royal Dignity upon him, if so be he behaved himself virtuously, according as it became him. As for the other Moyety, he divided it between two of *Herod's* Sons, *Philip* and *Antipas*, who debated with his Brother *Archelaus* for the whole Kingdom. The same *Antipas* also, had the Countrey on the other side *Jordan*, and *Galilee*, with two hundred Talents of yearly Revenue. As for *Philip*, he had *Bethanea*, *Trachonitis* and *Auranitis*, and part of the Palace that was called by *Zenodorus's* name, with one hundred Talents. As for *Archelaus*, he had *Idumea*, *Judea* and *Samaria*, which were discharged of the fourth part of the Tributes by *Cesar*, for that they had joyined themselves with the rest of the people, during the time of the Sedition. Besides that, *Archelaus* had the Tower of *Straton*, *Sebasti*, *Joppe* and *Jerusalem*. For *Gaza*, *Gadera* and *Hippus* were Cities of *Greece*, which *Cesar* had separated, and adjoynd to *Syria*. *Archelaus* had five hundred Talents of yearly Rent out of his Countrey. Thus was the Patrimony divided among *Herod's* Sons. As for *Salome*, besides that which her Brother had given her in his Will, which were the Cities of *Jamnia*, *Azot*, *Phaselis* and half a Million of money, *Cesar* granted her a Royal house in *Ascalon*; so as the received in the whole, sixty Talents of yearly Revenue, and had her house allotted her within the Dominion of *Archelaus*. All *Herod's* Kindred received that which was bequeathed unto them by his Testament. Two of his Daughters that were unmarried, were endowed by *Cesar* with a quarter of a Million of money which he gave them, besides their Father's Portion, and they were married to *Pheroras's* Sons. Moreover, he gave *Herod's* Sons, all which he had given him by the Testament, amounting to the sum of one thousand and five hundred Talents; contenting himself only to receive some few movables, not so much for the value, as in remembrance of the King, who had given them.

Herod's two
Daughters
that were Vir-
gins married
to Pheroras's
Sons.

CHAP. XIV.

The year of the
World, 3966.
After Christ's
Nativity, 4.

An Impostor counterfeits himself to be Alexander, Herod's Son; Augustus finds out his Cheat, and sends him to the Gallies.

Herod's Will,
chap. 18.
Alex. chap. 17.
The false Alexander.

Augustus having thus ordained Herod's Succession, a young man, and a Jew born, brought up in the City of *Sidon*, by a certain Roman Free man; intruded himself into Herod's Kindred; for all those that beheld him, reported that he resembled Alexander, Herod's Son, who was killed by him; and by this means he began to aspire to the Kingdom: Whereupon, calling to him a Companion, who was his own Country-man, and a long experienced Courtier, his Arts-master, and fit to make disturbances; he, by his instructions, feigned himself to be that Alexander, Herod's Son, who was delivered from death by the means of a certain friend, who had the charge to see him executed; who executing others in their steads, delivered both him and his Brother *Aristobulus*, and that they were both escaped in this manner. Being puffed up by these Toys, he failed not to deceive other men; and as soon as he came to *Creet*, as many Jews as he fell in conference with, he perswaded them no less; and getting much money from them, he failed into the Isle of *Melos*; where he gathered a great Summ of Money, under pretext that he was of the Kings Blood. And now hoping that he should recover his Father's Kingdom, and that he should reward those that were beneficial to him, he halted towards *Rome*, accompanied with his Friends in great pomp. And being arrived at *Puteol*, he was entertained there with no less favour by those Jews, whom he deceived by his colourable Title; and divers others, who had been Herod's Friends and Familiars, came unto him, and entertained him as their King. The cause hereof was the natural disposition of men, who take pleasure in false reports, together with the report of his resemblance. For they that had frequented very familiarly with Alexander, held it for a matter most assured, that he was the man, and none other; and affirmed unto others upon their Oaths, that it was he, so that this rumour at last came to *Rome*. And all the Jews that dwelt there came forth to meet him, saying, That it was God's handy-work, that he was after that manner preferred beyond all men's expectation: And they greatly rejoiced in his Mother *Marianne's* behalf, from whom he was descended; he was carried in a Litter through the Streets with all the Apparell of a King, the charge whereof was defrayed by those who were his Friends. He was attended by a great multitude of men, and honoured with great applause, as it ordinarily falleth out at such time as, beyond all expectation, any one is found to have been miraculously preserved. When this News was brought to *Cesar's* ears, he gave small credit thereunto, perswading himself that it was a hard matter to deceive Herod, in a matter of so great importance: Notwithstanding, conforming himself in some sort to the opinions of men, he sent a certain Free-man of his called *Celadus*, who had very familiarly conversed with Alexander and *Aristobulus* during their Infancy; giving him charge to bring Alexander unto him to the end he might see him; which he did, and was never the wiser in discovering him. Notwithstanding, *Cesar* was not fully deceived. For, although he resembled him somewhat; yet he was not so exactly like him, that he could deceive those who narrowly observed him. For this counterfeiter Alexander had hard hands, in that he had been accustomed to labour, which the true Alexander could not have, in regard of his tender and delicate education; and likewise, this man was of a rough skin, and hard flesh. *Cesar* therefore, discovering the treachery both of the counterfeiter Scholar, and lying Master, and how they agreed in their confident Justifications, he enquired of them, what was become of *Aristobulus*, who was secretly hidden with him; and for what cause he presented not himself, to enjoy the honour that appertained to those who were so Nobly defended? It was answered him, that he remained in the Isle of *Cyprus*, for fear of dangers, to which they are exposed who sail by Sea, to the end, that if any misfortune should befall him, all *Marianne's* Race should not be extinguished, but that at least, *Aristobulus* might be left alive. Whilst he owned these things, and the Author of the false justified no less, *Cesar* drawing the young man aside, said unto him: My friend, if thou wilt not deceive me, show shalt have this recompence, that thou shalt not be punished. Tell me therefore what thou art, and who hath emboldened thee to practise this fraud; for this malice is so great, that it surpasseth shine age. Whereupon, being unable to conceal the truth, he discovered the treachery to *Cesar*, how and by whom it was contrived. At that time *Cesar* being loath to falsify his promise that he had past to this false Alexander, and seeing that in times past he had laboured

The false Alexander comes thith to Rome.

The false Alexander is deceived by Cesar.

The false Alexander is condemned to die, at an Oar.

A laboured with his hands, he caused him to be enrolled among the number of his Gallies-slaves; and caused the other that induced him to this cheat, to be put to death; contenting himself that the inhabitants of *Melos* had lost their charges, which they had employed upon this false Alexander, who had a shameful end, as it hath been heretofore declared.

The year of the
World, 3966.
After Christ's
Nativity, 4.

CHAP. XV.

B Archelaus married Glaphyra, his Brother Alexander's Widow. Augustus having heard several of the Jews complaints of him, constraineth him to Vienna in France, and uniteth his possessions to Syria. Glaphyra's death.

After that Archelaus had taken possession of that Sovereignty that was allotted him, he came into *Judea*, where he deposed *Josar* the Son of *Boethus* from the High Priesthood; accusing him to have favoured the Seditious, and established *Eleazar* his Brother in his place. After this, he re-edified the Palace in *Jericho*, and sumptuously adorned it; drawing away the half of those Waters which served the Borough of *Neapolis*, and conveying them thorough a field which he had planted with Palm Trees; he built a Borough in that place, which he named *Archelais*; and contrary to the Laws of his Country, he married *Glaphyra*, *Archelaus's* Daughter, who had been his Brother *Alexander's* Wife, by whom he also had divers Children; notwithstanding, the Law of the Jews forbiddeth a man to marry his Brother's Wife. Neither did *Eleazar* enjoy the Priesthood any long time; but during his lifetime, *Jesus* the Son of *Sis* was substituted in his place.

Herod's Will,
chap. 19.
al. 18.
The Priesthood is taken from Josar, and delivered to Eleazar, and from him to Jesus the Son of Sis. Archelaus builded.

The tenth year of Archelaus's Government, the chiefest Governours among the Jews and Samaritans, unable any longer to endure his cruelty and Tyranny, accused him before *Cesar*; and especially after they had understood that he had transgressed *Cesar's* Command, who had charged him to behave himself graciously towards them. Which when *Cesar* understood, he was fore displeased, and caused Archelaus's Agent to be called before him, who was then at *Rome*, and sent for Archelaus also; and esteeming it too base an indignity for him to write unto him, Go (said he) unto him with all expedition, and bring him unto me without delay. He posting forward with all diligence, at length arrived in *Judea*, where he found Archelaus banqueting with his friends; and having acquainted him with *Cesar's* Commands, he hastened him away. As soon as he came to *Rome*, after that *Cesar* had heard his Accusers and his justification, he banished him, and confined him in the City of *Vienna* in France, and confiscated all his Goods.

Archelaus banished and confined.

But before Archelaus was sent for to *Rome*, he reported unto his friends this Dream which ensueth: He thought that he saw ten Earsfull of Wheat, and very ripe, which the Oxen were eating; and as soon as he was awaked, he conceived an opinion that his Vision prefiged some great matter. For which cause he sent for certain Sooth-sayers, who made it their profession to interpret Dreams. Now, whilst they were debating one with another (for they differed for the most part in their exposition) a certain man called *Simon*, an Elfean, having first of all obtained security and licence to speak, said, that the Vision prognosticated, that a great alteration should befall in Archelaus's Estate, to his prejudice. For the Oxen signified Afflictions, in respect that those kind of creatures do ordinarily labour; and as for the change of Estate, it was signified by this, in that the earth being laboured by the Oxen, altered its condition and shape; and as touching the ten Ears of Corn, they signified the like number of years: And therefore, when as one Summer should be overpast, that then the time of Archelaus's Sovereignty should be at an end. Thus interpreted he this Dream. And the fifth day after the Vision thereof, Archelaus's Agent, by *Cesar's* Command, came into *Jewry* to summon him to *Rome*. Some such like matter happened to Glaphyra, his Wife also, the Daughter of King Archelaus: She (as we have said) married Alexander, Herod's Son, when she was a Maid, and Brother to this Archelaus; who being put to death by his Father, she was married the second time to *Juba* King of *Mauritania*; and he also being dead, the living with her Father in *Cappadocia*, was married to Archelaus; who put away *Marianne's* his Wife, for the love he bare unto Glaphyra. She living with Archelaus, had such a Dream: She thought she saw Alexander by her, the cherishing and embracing him, he checked her, saying, Glaphyra, Thou verifiest that Proverb, which *Dream* saith, Women have no Loyalty. For having given me thy faith, and married with me at such time as thou wert a Virgin, and born Children by me, thou hast forgotten and neglected

Simon the Elfean interprete Archelaus's Vision.

Glaphyra's

neglected my love, thorough the desire thou hast had to be married the second time, Neither wast thou contented to have done me this wrong; but hast taken unto thee likewise a third Husband, lewdly intruding thy self into my Family; and being married to Archelaus, thou art content to admit my Brother for thy Husband. Notwithstanding this, I will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for mine own, as heretofore thou hast been. After that he had told this Vision to some women that were her Familiars, he died very shortly after. Which accident I have thought good to register in this place, in that I was to treat of those things; and otherwise the matter seemeth to be a notable example, containing a most certain argument of the Immortality of Souls, and God's Providence. And if any one think these things incredible, let him keep his opinion to himself, and no ways contradict those, who by such events are incited to the study of Virtue. Now when the Government of Archelaus was united to Syria, Cyrenius who had been Consul, was sent by Caesar to tax Syria, and to dispose of Archelaus's house.

The year of the World, 3966, after Christ's Nativity, 4.
Cyrenius Consul of Syria.

THE

THE
EIGHTEENTH BOOK

Of the

ANTHIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eighteenth Book.

1. Judas and Sadoc taking an opportunity by vertue of the Tax which was imposed upon all Judea, endeavour to establish a fourth Seſſary, and kindled a great Civil War.
2. Of the four sorts of Seſſaries that were among the Jews.
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4. The Jews are so highly offended that Pilat, Governour of Judea, had suffered the Imperial Standards to be brought into Jerusalem, having the Emperour's Picture on them; that he was forced to cause them to be carried out again. The Commendations and Praises of JESUS CHRIST. A horrid injury done to a Roman Lady by the Goddes's Priests: how Tyberius punished them.
5. Tyberius causeth all the Jews to be banished from Rome. Pilat punisheth the Samaritans, for having drawn themselves together in Arms: They accuse him to Vitellius Governour of Syria, who sends him to Rome to clear himself.
6. Vitellius restoreth the High Priest's Vestments to the Jews, to keep as they did formerly: He treateth in Tyberius's behalf, with Artobanus King of the Parthians: The cause of his hatred against Herod the Tetrarch. Philip, Tetrarch of Trachonitis, of Gaulanitis, and of Batanaea, dieth without Children; his Dominions are reunited to Syria.
7. A War between Aretas King of Petra, and Herod the Tetrarch, who having married his Daughtier, would repudiate her, to marry Herodias, Aristobulus's Daughtier, and his Brother Herod's Wife. Herod's Army is totally routed, and the Jews impute it to John the Baptist's Imprisonment. Herod the Great's Posterity.
8. By what several Accidents of Fortune, Agrippa, surnamed the Great, who was Aristobulus's Son, and Herod the Great's Grand-child, and Mariamne's, was made King of the Jews by the Emperour Caius Caligula, as soon as he had succeeded Tyberius.
9. Herodias, Herod the Tetrarch's Wife, and King Agrippa's Sister, being impatient to see her Brother reign in so much Prosperity, compels her Husband to go to Rome, to obtain a Crown also; but Agrippa having written to Caius against him, he banisheth him and his Wife to Lions in France.
10. The Sedition of the Jews and Grecians, in the City of Alexandria.
11. Caius commands Petronius Governour of Syria, to compel the Jews by force of Arms, to receive his Statue in the Temple; but Petronius mollified by their Prayers, writeth to Caius in the Jews behalf.
12. Two Jews called Afineus and Anileus, both Brothers, and of a mean extraction, before

become so powerful near Babylon, that they give enough to do to the Partisans: **H** Their Actions; their Death. The Grecians and Syrians who lived in Sylefia, unite against the Jews, and kill fifty thousand of them unawares.

C H A P. I.

Judas and Sadoc taking an opportunity by vertue of the Tax which was imposed upon all Judea, endeavour to establish a fourth Sectary, and kindled a great Civil War.



The year of the World, 3773, after Christ's Nativity, 11. **C**yrinus the Roman Senator having passed through all Degrees, Offices and Dignities, until such time as he obtained the Consulship, (a man of great account) was sent into Syria by Caesar's order, to do Justice among the people, and to sell and tax every man's goods: **C**oponius a Captain of Horse was sent with him, who was appointed to be Governour of all Jewry. **C**yrinus therefore came into Judea, which was already united to Syria, to tax the Goods of the Inhabitants thereof, and to confiscate Archelaus's Substance.

Coponius Prefect of Judea. The Taxation of the people of the Jews. **A**lius, chap. 3.

Slaughters, Thefts, Seditions and Famine in Judea.

The Temple of Jerusalem burnt. Judas and Sadoc the Authors of the fourth Sect.

though at the first the Jews thought this Tax very unreasonable, yet notwithstanding **K** without contradiction they submitted themselves, being persuaded thereunto by the counsel of the High Priest Jozar the Son of Boethus. But after this there arose a certain man called Judas the Gaulanite, born in the Town of Gamala; who having a certain man called Sadoc the Pharisee, Confederate with him, laboured to stir up the people to Rebellion: alledging that the Sects was no other thing, but a confession of their servitude; exhorting all the Nation to maintain their liberty, and putting them in hope that they thereby should happily establish their estates, and enjoy their goods with security; and besides this, obtain both honour and glory in prosecution of such an enterprise. Moreover, that God would not afford them a more assured way to settle their Fortunes, than by this means; namely, if they would employ themselves **K** in the execution of their designs; and if having conceived in their minds high and noble attempts, they forbore not to accomplish the same, notwithstanding the execution cost them their lives. These speeches of theirs were entertained by the people with great pleasure, and by the same they were the more confirmed and heartened to Rebellion. So that there was no kind of evil which these men set not abroad; yea, the whole Nation was so full of miseries, that it was impossible to relate them: For the Wars went on with such fury, that it was impossible to restrain the violence thereof; so that they neither spared friends nor enemies, but were wholly given over to the spoil. There was nothing but Robberies and Murders of the Nobility, under pretence to establish the state of the Commonwealth, but in effect for their private profit sake; whereby the Cities were ruined with Seditions and Murders, in which the Inhabitants killed one another, after a strange manner of fury, and desire they had not to spare any that was not of their Faction. They were afflicted with Foreign Enemies and Famine; yet none of these could pacifie their fury, nor make them forbear to destroy Cities, and shed innocent Blood; till at length the horrible mischief took such a head, that they consumed the Temple of God, and burned all the stately buildings. So dangerous a thing it is to change the Customs and Manners of a Country. For Judas and Sadoc having introduced and raised a fourth Sect, and tying the Sectaries to their command, filled the whole Commonwealth with many troubles; and planted the roots of those mischiefs, which afterwards spread abroad from this unaccustomed Sect. For which cause I think it not amiss to discourse briefly of these Sectaries opinions, whereby so many evils have fallen upon our Nation.

C H A P.

A

C H A P. II.

Of the four sorts of Sectaries that were among the Jews.

There were three Sects among the Jews of long continuance and Antiquity; that of the Essians, that of the Saducees, and that of those who were called Pharisees. Of these we have spoken in our second Book, of the Wars of the Jews; and yet now I think it not amiss to speak somewhat of them in this place also. The Pharisees use a very austere and strict kind of life, and addit not themselves to any delicacy, but diligently follow that which their reason induceth them unto. They honour their Elders; neither dare they reply, or reproach them for their admonitions. They attribute all things unto fate, and yet they take not an assent of will from man; supposing that God tempereth all things in such sort, that by his Ordinance and man's will all things are performed, good or evil. They believe also, that the Souls of men are immortal; and that after death they receive their reward, according as they have addit themselves to virtue or vice in their life times; the one to lie in perpetual Prison, the other to rise again very shortly. For which cause they are in great esteem among the people; and all that which appertaineth to the service of God, whether they be Prayers or Sacrifices, all things are done according as they give direction. So ample a Testimony do the Cities yield of their wisdom, temperance and honest life. But the Saducees are of that opinion, that the Souls of men perish with their Bodies. They observe no other thing but that which is in the Law; and hold it a Virtue to dispute with their Masters, concerning the Decrees of their Sect. Their opinion is entertained by very few; yet such, who for the most part are men of the best account; there is hardly any thing done without their advice: And when they are advanced to any honours, they are enforced to allow of that which the Pharisees shall propose; otherwise the common people will not endure them. The Essians attribute unto God the Government and disposition of all things. They say that the Souls of men are immortal; and all the uttermost of their endeavour and delight is, to maintain Justice and Equity. They send their Offerings unto the Temple, yet sacrifice they not with other men, by reason they use more sacred and different Ceremonies; for which cause they are secluded out of the common Temple, and sacrifice a-part. Otherwise, they are men of most reconciled behaviour, and such as are wholly addit to cultivate their Land. They have one custom which is worthy admiration, and such a one as is not to be found amongst any other, either Greeks or Barbarians, that make account of virtue, which they have practised from all Antiquity; which is, that they possess their goods in common; neither doth the richest among them make more use of his possessions, than he that hath least of all. They are at least four thousand in number, who have neither Wives nor Slaves; supposing that Women are the occasion of injustice, and Slaves do cause insurrections; and living apart by themselves, they serve one another; and chuse out certain upright men among the Priests to gather the Fruits and Revenues of the Lands, to the end they may be maintained and nourished thereby: In a word, they follow the same course of life that they do, who are called *Plisiti* among the Danes. The fourth Sect was founded by Judas of Galilee, which accordeth altogether and in all things with the Pharisees, but they are extremely zealous of their liberty, acknowledging but one only God, Lord and Master of all things; and had rather both themselves with their dearest Children and Kindred, should endure the most grievous and bitter torments that may be imagined than call any mortal man their Lord. Of which constancy of theirs I forbear to discourse any further at this time, for it is sufficiently known unto divers, who have been eye-witnesses thereof; neither do I fear lest any one should suppose those things to be incredible, which I have said of them; but rather, that I have spoken less than they themselves make evident, in contemning their grievous tortures and punishments; which courage and magnanimity of theirs encreased very mightily amongst our Nation, being kindled by the most grievous injuries which were offered us by *Gessius Florus* our Governour, by which means at length it came to pass, that they revolved and rebelled against the people of Rome. Thus much concerning the Sects among the Jews.

The year of the World, 3773, after Christ's Nativity, 11.

The year of the World, 3773, after Christ's Nativity, 11. Three Sects of whom mention is made in the second Book of the Wars of the Jews. The Pharisees Doctrine.

The Saducees opinion.

The Essians Opinion.

The Essians life and manners.

Plisiti among the Danes. Judas Galilee the Author of the fourth Sect.

Gessius Florus our Governour.

C H A P.

C H A P. III.

H

The year of the
World, 3973.
after Christ's
Nativity, 11.

Salome's death, the Sister of Herod the Great. Augustus's death, whom Tyberius succeeds. Herod the Tetrarch caused the Town of Tyberias to be built, in honour of Tyberius. The Troubles among the Parthians, and in Armenia: Other Disturbances in the Kingdom of the Comagenes. Germanicus is sent from Rome to the East, to establish the Authority of the Empire: He is poisoned by Piso.

Herod & Rufinus, chap. 3.
Ananus the Son of Seth made High Priest in Jerusalem's place.
Anas, cap. 6.
Siphers chief City of Galilee.
Betransphib called Julius.
Pomus, Bab-fida.
Men's bones scattered in the Temple.

The year of the
World, 3974.
after Christ's
Nativity, 12.

Herod & Rufinus, chap. 4.

The year of the
World, 3975.
after Christ's
Nativity, 13.

The year of the
World, 3977.
after Christ's
Nativity, 15.

The year of the
World, 3978.
after Christ's
Nativity, 16.

The year of the
World, 3979.
after Christ's
Nativity, 17.

The year of the
World, 3980.
after Christ's
Nativity, 18.

Tyberias build
Phraates King
of the Parthians, slain by
the Treason of
Phraates's Son.

After that Cyrenius had confiscated Archelaus's Goods, and finished the valuation of every man's Estate (which happened thirty seven years after Antonies overthrow by Caesar in the Adian Battel) he deposed Joazar from the Priestly Dignity, by reason of that Sedition which the people stirred up against him, and established Ananus the Son of Seth in his place. But Herod and Philip took each of them the possession of their Tetrarchy, and disposed of the Affairs thereof. Herod inclosed Sephoris with a strong Wall, and made it the chiefest City and Ornament of Galilee: He fortified also another City called Betsaramphib, and named it Julius, in honour of Julius the Emperor Caesar's Wife. Philip repaired Paneada, situated near unto the head of Jordan, and called it Casarea; he repaired also the Borough of Bethsaida, near unto the Lake of Genesareth, and gave it the dignity of a City, both for the number of the Inhabitants, as for other pre-eminencies, and called it Julia, by Caesar's Wives name. As for Coponius the Governour in Judea, who (as we have said) was sent with Cyrenius, in his time there hapned that which followeth. At the Feast of Unleavened Bread, which we call Pascha, the custom was that the Priests opened the Temple Gates about midnight, at which time certain Samaritans, who secretly entered into Jerusalem, as soon as the Gates were open, spread men's bones amidst the Porches, and over all the Temple; whereby it came to pass, that the Priests began to keep a more diligent watch, than they had done before.

Some little while after, Coponius returned to Rome, and Marcus Ambivius succeeded him in the Government. In his time Salome, King Herod's Sister, departing out of this life, bequeathed unto Julia the City of Jamnia, and all the Lands and Countrey round about; she gave her also Phaselia, situate on the Plain; and Archelaus, where there are divers Date Trees, bearing most excellent fruit. After Ambivius, Annus Rufus had the Command, in whose time died Augustus Caesar, the second Roman Emperor, after he had reigned fifty seven years, six months and two days; and had Antonius his Co-partner in the Monarchy for the space of fourteen years. He lived in the whole seventy seven years.

After Caesar succeeded Tiberius Nero, the Son of Julia his Wife, who was the third Roman Emperor. He it was that sent the fifth Governour into Judea, whose name was Valerius Gratus, who succeeded Annus Rufus. This Gratus deposed Ananus, and appointed Ismael the Son of Fabius High Priest; and after his decease (for he lived but a little while after) Eleazar the Son of Ananus was made High Priest. A year after, this Eleazar was also deposed, and the Priesthood was given to Simon the Son of Camithus, who continuing in this dignity for a year's space and no longer, Joseph called Caiphas succeeded him. After Gratus had behaved himself thus, he returned to Rome, after he had remained in Judea for the space of eleven years. After him came Pontius Pilate, and succeeded him in the Government. But Herod the Tetrarch being entertained into Tiberius's Friendship, builded a City in honour of his name, and called it Tyberias. He planted it in the fruitfulest part of Galilee, hard by the Lake Genesareth, and near unto the natural Baths in the Borough called Emmanis. This City was peopled by strangers, who resorted thither from all parts, and by divers of the Countreys of Galilee; some of which were constrained to inhabit the same. Some of those likewise, who were in authority repaired thither; and from all Countreys, many flocked thither, who were not all assuredly held to be Free-men; all which he made free, and gave them great gifts, on that condition, that they should not abandon the City. To some of them he gave houses already builded, to others Lands very apt to be tilled, knowing that the inhabiting of such a place was contrary to the Laws and Customs of his Countrey, and the Ordinances of the Jews; for that Tiberius was builded in a place full of Sepulchres; and our Law faith, he that converseth in those places, is held unclean and defiled for the space of seven days.

At that very time Phraates King of Parthia died, being treacherously killed by his Son O Phraates, for this cause: After that Phraates had begotten many lawful Children, he took an Italian woman to be his Concubine, called Thermusa; whom with other

Present

A Presents Julius Caesar had sent unto him. After he had begotten on her his Son Phraates, he was so much besotted with her beauty, that he took her to his Wife, and held her in high esteem. She that might perwade him unto all that she pleased, enforced her self to the uttermost, to make her Son King of Parthia; and seeing that the might not attain thereunto, except she had first found out the means to deliver her self of word, they were presently sent away, because Phraates had not the power to contradict Thermusa's Will, and only Phraates was brought up in State Affairs; who thinking the time too tedious and long, if he should expect the Kingdom till his Father was dead, conspired against him by the instigation and furtherance of his Mother, with whom

B (as it was thought) he committed Incest. In effect, being equally attainted of those two enormous Crimes, both for the murder of his Father, and Incest committed with his Mother, he was generally hated by his Subjects, who rebelled against him before he was settled in his Kingdom. By this means his Fortune was overthrown, and he died. The Noble men among the Parthians, perceiving that it was impossible for them to maintain their State without a King, and that their King ought lineally to be defended of the Race of the Arsacides (because by custom they might not chuse any out of another stock) and supposing that their Ordinances had too much already been broken, and that it would redound to their great dishonour, if the Kingdom should be continued in the hands of such a man, who was descended from an Italian Concubine, they sent

C Ambassadors to require Herod to come and be their King; who otherwise was hated of all the people, and accused of extreme cruelty: In a word, he was an unfociable man, and extremely choleric, notwithstanding he was of the Blood of the Arsacides; they therefore flocked about him, and killed him at a Banquet made at a certain Sacrifice (for the custom of the Parthians was, that every one bare his weapon) or as the common report was, that he was killed when he was hunting. For this cause they sent Ambassadors to Rome, requiring that one of those that were Hostages there might be their King; and one Vonones was sent unto them, who was preferred above all his Brethren. For he seemed to be capable of that high Degree of honour, as to command two of the greatest Sovereignties that were under the Sun; the one of his own Nation, the other of a Foreign Dominion. But the Barbarians, who are by nature inconstant, and most insolent, shortly after repented themselves; for they disdained to execute the Command of a Slave (for so called they a Pledge) saying, that the Parthians had not a King given them by right of War, but that which was the greatest abill that could befall them, by an injury offered them in the time of a shameful Peace. For which cause they speedily sent for Artabanus King of Media, who was of the Race of the Arsacides. To this request of theirs he willingly condescended, and came unto them with his Army, and Vonones marched forward against him. At the first encounter, although the common sort among the Parthians favoured Artabanus, yet he was overcome, and fled to the Mountains of Media. But not long after, having assembled a

D greater Army, he once more set upon Vonones, and defeated him; at which time Vonones retired himself with some Horse-men of his, into Seleucia. But Artabanus having made a great laughter of those that fled, and wholly abashed the minds of the Barbarians, he retired to the City of Ctesiphon, with those people that accompanied him, and afterwards made King of Parthia. Vonones arrived in Armenia, and at the first, sought to make himself King over that Nation, sending to this effect certain Ambassadors to Rome; but Tiberius repulsed his suit in respect of his Cowardice; but the rather because Artabanus, by an express Embassage, had threatened him with War. For those of the greatest power among the Armenians (who are those that dwell about the Flood Niphates) maintained Artabanus's Title; and Vonones, destitute of all hope to obtain the

E Kingdom, yielded himself to Syllanus, who was Governour of Syria; and in regard that he had been brought up at Rome, he was kept in Syria; and Artabanus gave Armenia to Orudes, one of his Sons. Antiochus King of the Comagenes died also at that time, and there fell a debate betwixt the Commons and the Nobility; so that both parties sent their Ambassadors to Rome. The Nobles demanded that the Kingdom might be reduced into divers Provinces; and the people requested that they might be honoured by a King, as they had been accustomed. The Senate decreed that Germanicus should be sent to settle the affairs of the East, Fortune thereby presenting him with the occasion of his ruine. For, when he arrived in the East, and orderly disposed all things he was poisoned by Piso, whereof he died; as is declared in another place.

F Vonones sub-
mits to Syllanus
Governour
of Syria.
Ordes King of
Armenia.
Antiochus
King of Coma-
genes.
Germanicus
poisoned by
Piso's means.

The year of the
World, 3980.
after Christ's
Nativity, 18.
Thermusa,
Phraates's
Mother.

Thraates
is slain.

Herod sent for
by the Parthi-
ans, and slain
in hunting.

Vonones King
of the Parthi-
ans out to
fight by Ar-
tanus.

Vonones sub-
mits to Syllanus
Governour
of Syria.
Ordes King of
Armenia.
Antiochus
King of Coma-
genes.
Germanicus
poisoned by
Piso's means.

CHAP. IV.

H

The year of the
World, 3990.
after Christ's
Nativity, 38.

The Jews are so highly offended that Pilat, Governour of Judea, had suffered the Imperial Standards to be brought into Jerusalem, having the Emperor's Picture on them; that he was forced to cause them to be carried out again. The Commendations and Praises of JESUS CHRIST. A horrid injury done to a Roman Lady by the Goddæſs Isis's Priests: how Tyberius punished them.

Helio & Rufinus, chap. 6.
alms, chap. 9.
Pilate bring-
eth Cesar's
Statues to Je-
rusalem, and
upon the peo-
ple's inslate
motion trans-
ferreth them
to Cesarea.

The year of the
World, 3997.
after Christ's
Nativity, 35.

Pilat seeking
to draw cer-
tain Springs
of Water to
Jerusalem,
direth up a
Rebellion.

The year of the
World, 3998.
after Christ's
Nativity, 36.

Helio & Rufinus, chap. 6.
alms, chap. 9.

Jesus Christ
crucified by
Pilat.

Helio & Rufinus, chap. 9.
alms, chap. 10.

Pilat Governour of Judea led his Army from *Cesarea* to *Jerusalem*, where he wintered them with an intent to bring in *Cesar's* Standards into the City, in contempt of our Law, which forbiddeth us to make images. For which cause, those Governours that were before him, were wont to make their entries into the City without such Pictures or Paintings. *Pilate* was the first, who unawares, and by night entered *Jerusalem*, bringing with him his Images. Which when the people understood, in great multitudes they resorted to *Cesarea*, beseeching him for many days, that he would transport those Images into some other place. But when *Pilate* denied them to perform their request, because the matter would redound to *Cesar's* dishonour, and the Jews also ceased not to sollicite him; some six days after commanding his Soldiers to lie in Ambush in a readines, he fate him down in the Tribunal within the *Hippodrome*; making use of the opportunity of the place, for that it was most fit for a Stratagem. There being urged once more about the same business, he gave a sign to his Souldiers to beset them; threatening them with death, except they would presently give over their suit, and repair every one of them with all speed to their own houses. But they prostrating themselves upon the earth, and offering their naked throats, told him that they rather desired to die, than to see their Laws violated. *Pilate* amazed at the constancy they shewed in the conservation of their Laws, suddenly caused *Cesar's* Images to be transported out of *Jerusalem*, into *Cesarea*: And not long after he intended to take Money out of the Sacred Treasury, to cause water to be brought into the City through Conduits, from a Fountain more than two hundred Furlongs off; which the people took so ill, that divers thousands of men assembled themselves, exclaiming against *Pilate*; endeavouring thereby to make him give over his Enterprize. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be encompassed by a great number of his Soldiers, attired in popular habit, with cudgels, as soon as they began to exclaim against him, he gave a sign to his Soldiers; they, as it was before commanded them, made use of their cudgels; and without distinction of persons, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were killed, others grievously hurt; and after this manner was the Tumult and Sedition appeased.

At that time was *JESUS*, a wise man, if it be lawful to call him a man. For he was the performer of divers admirable works, and the instructor of those who willingly entertain the truth; and he drew unto him divers Jews and Greeks to be his followers. This was *CHRIST*, who being acculed by the Princes of our Nation before *Pilate*, and afterwards condemned to the Cross by him; yet did not those who followed him from the beginning, forbear to love him for the Ignominy of his death. For he appeared alive to them the third day after, according as the Divine Prophets had before testified the same, and divers other wonderful things of him: And from that time forward the Race of the Christians, who have derived their name from him, hath never ceased.

At that time also there fell out another accident, which very sorely troubled the Jews; and in the Temple of *Isis* at *Rome*, there were many shameful acts committed. But I will first of all relate the accident in the Temple of *Isis*; and then will I declare that which befell the Jews. There was in *Rome* a Lady called *Paulina*, renowned both for the Nobility of her house, as also through her study and exercise of Virtue. Besides this, she was very rich, and with her Riches beautiful, and in her flourishing years; and notwithstanding, a very Mirrour of chastity. She was married to a certain Noble man called *Saturnine*, that equalled her in all those her excellent perfections. A certain young man called *Decius Mundus*, one of the Knights of greatest account at that time, fell in love with her. But she was of that disposition, that it was impossible for him to corrupt her by Presents; and the more she refused those infinite Presents which he sent unto her, the more was *Mundus's* heart enflamed with ardent affection; so that to enjoy her but one only night, he offered her two hundred thousand Drachmes,

The year of the
World, 3998.
after Christ's
Nativity, 36.

A Drachmes, amounting in our English money to some six thousand pound; yet, for all this, he could not overcome her. For which cause, being unable to endure this violent passion, he thought best to pine himself away for want of food, thereby to deliver himself from the Tyranny of that Passion, wherewith he was afflicted. But there was a certain Free-woman that belonged to *Mundus's* Father, whose name was *Ida*, expert in all sorts of subtilties; who being sore grieved to behold the young man's resolution, whom she saw wholly addicted to a desperate death; she addressed her self unto him, and encouraged him with hope; promising him to bring him to *Paulina's* speech, by the means of a certain Bribe which she intended to offer. He rejoicing very much at her motion, demanded what sum should serve her: who, requiring nothing more than fifty thousand Drachmes, to obtain *Paulina*; he furnished her presently. When by this means he had quickened the young man's spirit, and received all that which she demanded, she steered not the same course which others had kept, that had the solicitation of the matter before, seeing the law that money would not tempt her; but knowing that she was deeply devoted to the service of *Isis*, she practised this subtil and unexpected policy. She addressed her self to certain Priests of the Temple; and upon great hopes, and offer of great Presents, and paying them down at present twenty and five thousand Drachmes, and promising them as much more upon the performance of the bargain; she disclosed unto them the passionate love which the young man bare unto *Paulina*, exhorting them to work so wisely that he might enjoy her. They bewitched with this huge Present they had, and hoped to receive, promised her to work the feat. Whereupon, the eldest among them resorted to *Paulina*; and having free access unto her presence, he required that he might have conference with her in secret; which when he had obtained, he told her that he was sent unto her by God *Anubis*, in that the God was surprised with her love, and desired that she would come unto him. *Paulina* took great pleasure in this discourse, and told her Familiars how she had been honoured with the amorous solicitation of a God, and certified her Husband, how God *Anubis* would lie with her: Whereunto he consented, knowing how great his Wife's chastity was. She therefore repaired to the Temple; and after she had supped, and the time was come wherein she was usually accustomed to lay her down to rest, and the Gates were locked up by the Priests that were within, and the lights likewise were taken away; *Mundus*, who lay hid within, failed not to accost her: who, thinking that it was God *Anubis*, satisfied his desires all the night long; and in the morning betimes before the Priests, who were privy to this Treachery, were stirring, he retired himself: *Paulina* also, early in the morning repaired to her Husband, and acquainted him how *Anubis* appeared unto her; and boasting among her Familiars, what conference he had used with her: But some of them believed her not, in regard of the manner of their entertainment; the rest were altogether amazed, supposing those things to be no ways incredible, when they bethought themselves of the Ladies chastity. Some three days after this act was committed, *Mundus* meeting with *Paulina*, said unto her: *You have saved me two hundred thousand Drachmes, wherewith you might have augmented your Treasure; and this notwithstanding, you have not failed to satisfy my request: Neither am I grieved that you have condemned me under the name of Mundus since that undertaking Anubis's name, I have accomplished my desire*; and this said, he departed. But she, presently amazed with the man's audacious impudence, tore her Garments; and having told her Husband of all this subtil circumvention, she requested earnestly his assistance, and that he would not forsake her in the prosecution of her revenge; who presently acquainted the Emperour with every particular thereof. Now when *Tiberius* had diligently understood how all things had happened, by the inquisition and examination of the Priests, he condemned them and *Ida*, who had been the F Inventor and compplotter of this Treason against *Paulina*, to be hanged: He pulled down the Temple also, and cast *Anubis's* Statue into *Tyber*, and banished *Mundus*; supposing that he ought not to be more grievously punished, considering that the fault which was committed by him, proceeded from extreme love: Behold here the insolence committed in the Temple of *Isis*, by the Priests that appertained to that Temple. Now I intend to declare that which happened to the Jews that were at that time in *Rome*, according as I both purposed and promised.

Wherein caus-
eth Isis's
Priests, and
Ida to be hang-
ed, and banish-
ed Mundus.

T t

CHAP.

CHAP. V.

Tiberius causeth all the Jews to be banished from Rome. Pilate punisheth the Samaritans, for having drawn themselves together in Arms: They accuse him to Vitellius Governor of Syria, who sends him to Rome to clear himself.

There was a certain Jew, that having been accused for the breach of the Laws of his Country, and fearing to be punished for the same, fled from thence, being a man of a most mischievous behaviour. He dwelling at that time in Rome, professed himself to be an expounder of *Moses's* Law; and drawing to him three other, not less Reprobates than himself, he followed his ordinary Profession. *Fulvia*, a Lady of much honour, became their Scholar, and had embraced the Religion of the Jews; whom they had persuaded to send certain Purple and Gold to the Temple of *Jerusalem*; which after they had received, they converted it to their own uses; which, when *Tiberius* knew, he commanded all the Jews to be thrust out of Rome.

Neither was the Nation of the Samaritans exempt from this trouble: for a certain subtil Companion, who sought by all the means he might, to encroach upon the peoples favour, persuaded them to withdraw themselves with him to the Mount *Gerazim* (which they supposed to be the holiest amongst all their Mountains) in which place, he promised he would shew them the Sacred Vessels buried in a certain place, where *Moses* had laid them: And at that time they being gathered together in Arms, by his persuasion, encamped themselves in a Borough called *Tirathaba*, where they entertained those that repaired thither, to joyn themselves with them, to the end, they might ascend the Mountain with the greater Company: But *Pilate* prevented them, and got up before them with Horse and Foot; who, charging those that were assembled in the Borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them Prisoners with him: *Pilate* executed the chieftest Ring leaders amongst them. The tumult of these Jews being published abroad, and their misfortune made known, the Senate of *Samaria* addressed themselves to *Vitellius*, who had been Consul, and who at that time governed *Syria*; before whom they accused *Pilate*, for the murder of those whom he had killed, saying, that they assembled not in *Tirathaba* to rebel against the Romans, but to secure themselves against *Pilate's* Tyranny. Whereupon *Vitellius* sent *Marcus* his Friend to take charge of *Judea*, commanding *Pilate* to return to Rome, and to satisfy the Emperor of all those things whereof the people had accused him. Hereupon *Pilate*, after he had remained ten years in *Jewry*, repaired to Rome, having no means to contradict that Command that *Vitellius* had given him. But before he arrived there, *Tiberius* was dead.

CHAP. VI.

Vitellius restoreth the High Priest's Vestments to the Jews, to keep as they did formerly: He treateth in *Tiberius's* behalf, with *Artabanus* King of the Parthians: The cause of his hatred against *Herod the Tetrarch*. *Philip*, Tetrarch of *Trachonitis*, of *Gaulanitis*, and of *Bathanza*, dieth without Children; his Dominions are reunited to *Syria*.

As soon as *Vitellius* came into *Judea*, he went up to *Jerusalem*, and celebrated there the Feast of the Passover; and after he had been magnificently entertained in that place, he forgave the Citizens all the Tribute of those Fruits which were sold. He delivered them also the Ornaments of the High Priests, with all the rest of the Priestly Furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were

A were laid up in the Castle of *Antonia*, for this cause which followeth: *Hircanus* the High Priest, the first of that name, having builded a Tower near unto the Temple, did for the most part make his Residence therein, and there kept his Vestments that were committed to his charge, the rather for that he only had the Authority to put them on, and return them into their place at such time as he came down into the City, and put on his accustomed Raiment. His Successors did the same, till *Herod* being exalted to the Kingdom; and seeing this Tower to be strongly situated, builded the same most magnificently, and called it *Antonia*, in honour of *Antony* his great friend. And having found these Vestments in the place, he retained them with him, assuring himself, the people would attempt nothing against him. *Archelaus* his Son, and Successor in the Kingdom, kept the same course that *Herod* had done. But after that the Romans had obtained the Sovereignty thereof, they kept the High Priest's Ornaments in their hands, and reserved them in a place builded for that purpose, under the Seal of the Priests; and the Governor of those that kept the Sacred Treasure, lighted the Lamp every day in that place: Every seventh day before the Feast, the Governor delivered them into the High Priest's hands; and after they were purified, he put them on to do Divine Service, and the next day after the Feast he returned them again to the same place where they were kept before; which custom was observed thrice every year, in the time of a Fast. But *Vitellius* returned those Ornaments into the hands of the Priests, according to the ancient Orders; leaving them to be used when need required; commanding the Governor, to trouble himself no more about the place where they should be kept. After he had done this favour to the Nation of the Jews, he deposed the High Priest, *Joseph*, surnamed *Caiaphas*; and advanced *Jonathan*, the Son of *Ananus*, to that Dignity, and afterwards returned to *Antioch*.

At that time he received Letters from *Tiberius*, by which he commanded him to capitulate and conclude a Friendship with *Artabanus*, the King of the Parthians (whose hatred he suspected and feared, lest, seizing on *Armenia*, he should work farther mischief against the State of Rome) desiring him to assure the League by Hostages, and namely, with *Artabanus's* Son. After *Tiberius* had written these Letters above mentioned unto *Vitellius*, he persuaded the Kings of *Iberia* and *Alania* by great force of money, that with all expedition they should make War against *Artabanus*: But the Iberians would not be drawn thereunto; yet they suffered the Alanes to march thorough their Country, and opened them their Gates of the Mount *Caplus*, to give them passage to invade *Artabanus*. Thus once more was *Armenia* conquered, and the Country of the Parthians was invaded, whereby the chieftest among them were killed. The King's Son also was killed in those Conflicts, with divers Thousands of his Army. Moreover, *Vitellius* having sent money to a Kinsman and Friend of *Artabanus*, pretended to corrupt him, to make *Artabanus* away. But *Artabanus* perceiving the Plot that was intended against him, and seeing that he could not escape, because it was attempted by a great number of the best accounted Nobles within his Court, ceased to pass any further: And seeing himself most apparently environed, and thinking that under the colour of Friendship, he was fraudulently betrayed, he thought it better to retire himself into the Provinces of the higher Country, and there to save himself, rather than to put himself in hazard, and resort unto them who had already betrayed and forsaken him. Arriving in that place he assembled a great number of Soldiers of the Countreys of *Danes* and *Swedes*; and having fought against them who had opposed themselves against him, he recovered his Kingdom. When *Tiberius* had tidings hereof, he endeavoured to draw *Artabanus* into Friendship with him; which when *Artabanus* had notice of, he willingly admitted; so that *Artabanus* and *Vitellius* met together near *Eufrates*, and, by the means of a Bridge that was builded upon the River, they debated the matter together, being each of them attended by their Guards. After that they had concluded the Peace, *Herod* the Tetrarch feasted them in a very magnificent Pavilion, erected in the midst of the River, with great cost. And not long after, *Vitellius* sent *Darius*, *Artabanus's* Son, in Hostage to Rome, with divers Presents, amongst which there was a man seven Cubits high, a Jew born, who was named *Elexazar*, who was called a Giant, by reason of his stature. That done, *Vitellius* returned to *Antioch*, and *Artabanus* to *Babylon*. But *Herod*, desirous to be the first that should advertise *Cesar* of the receipt of these Hostages, sent an express with Letters, by which he fully satisfied him of all that which had happened, omitting nothing for the Consul to acquaint him; so that after *Vitellius's* Letters were brought unto him, and that *Cesar* had already assured him of the true information that *Herod* had given him, *Vitellius* was much troubled: and suspecting, lest he had received a greater injury, than the matter made shew for; he conceived in his heart

a secret spight which continued until *Tiberius* was dead, and *Caius* obtained the Empire.

At that time also *Philip*, *Herod's* Brother died, in the twentieth year of *Tiberius's* Reign, after he had reigned himself for the space of seven and thirty years, in *Trachonitis*, *Gaulonitis* and *Batanea*. During all the time of his Government, he behaved himself very peaceably; for he made his abode within his own Dominion. He walked, being accompanied with a small number of his chosen servants, and had that seat carried after him, wherein he was accustomed to sit and do justice; to the end, that if any one presented himself, and required his assistance, he might, without delay, do him right. For upon the first motion, the seat was placed in that part wherein the Plaintiff met him; and being seated therein, he examined the cause, punishing those that were guilty, and absolving the innocent. He died in *Juliade*, and was buried in the Sepulchre which he himself had caused to be built; and his Obsequies were performed with great Solemnity and Majesty. And for that he left no Heirs Males behind him, *Tiberius* seized on his Estate, which he united to the Government of *Syria*; ordaining that the Tributes that were gained in his Tetrarchy, should be kept within the bounds of the same Country.

C H A P. VII.

A War between *Aretas* King of *Petra*, and *Herod the Tetrarch*; who having married his Daughter, would repudiate her, to marry *Herodias*, *Aristobulus's* Daughter, and his Brother *Herod's* Wife. *Herod's* Army is totally routed, and the Jews impetrate to John the Baptist's Imprisonment. *Herod the Great's* Posterity.

Mean while *Aretas*, King of *Arabia Petraea*, and *Herod*, fell at strife, the one with the other, for this cause that ensued: *Herod the Tetrarch* married *Aretas's* Daughter, with whom he had lived married a very long time. Afterwards, taking his journey towards *Rome*, he lodged with *Herod's* half Brother by the Father's side (for *Herod* was the Son of *Simon's* Daughter, which *Simon* was the High Priest) and there being supplied with the love of *Herodias*, his Brother's Wife, which was the Daughter of *Aristobulus* their Brother, and Sister to the Great *Agrippa*; he was so bold as to propose Marriage to her, which was to be performed as soon as he returned back from *Rome*; and to repudiate *Aretas's* Daughter. After he had ratified those Covenants, he continued his Voyage to *Rome*; from whence he no sooner returned, and performed that for which he went, but his Wife (who had some privy notice of the Conventions which were made betwixt him and *Herodias*) before he suspected that she knew thereof, required him to send her to the Castle of *Macheron*, which was the Frontier Town betwixt *Herod's* and *Aretas's* Countreys; without acquainting him any ways with her intent. *Herod* condescended unto her request, thinking she was ignorant of his drift: But she, long before that time, had taken order with the Governour of *Macheron* (which at that time was under her Father's Government) to prepare all things for her journey; where being arrived, she speedily posted into *Arabia*, under the Convoy of those Governours, who received and conducted her, the one after the other. As soon as she arrived in her Father's Court, she presently acquainted him with *Herod's* resolution; whence arose the beginning of this discord between them. Therefore both of them assembled their Armies upon the Confines of the Country of *Gamalie*, and fought under the Conduct of the two Generals, to whom they had committed their Armies: In this Battle *Herod's* Army was wholly defeated, through the Treason that was plotted against him by certain banished men of *Philip's* Tetrarchy, which were in pay with *Herod*. *Tiberius* got notice of all this, by those Letters which *Herod* had written unto him; and being very much displeased with *Aretas*, for his proud attempt, he commanded *Vitellius* to make War against him; desiring him, that if he could take him alive, he should send him bound unto him; but if dead, he should send him his head.

Divers Jews were of the opinion, that *Herod's* Army was overthrown by the just vengeance of God, who punished him most justly, because of the Execution which he caused to be done on *John* surnamed *Baptist*: For he had put this man to death, who was endued with all Virtue, and who exhorted the Jews to addit themselves thereto, and to practice Justice towards men, and Piety towards God; exhorting them to be baptized

and to practice Justice towards men, and Piety towards God; exhorting them to be

A baptized; and telling them, that Baptism should at that time be agreeable unto God, if they should renounce not only their sins, but if to the purity of their bodies, they should add the cleanness of their Souls, re-purified by Justice. And whereas it came to pass, that divers flocked and followed him to hear his Doctrine; *Herod* feared, lest his Subjects allured by his Doctrine and Perswasions, should be drawn to revolt. For it seemed that they would subscribe in all things to his advice; he therefore thought it better to prevent a mischief by putting him to death, than to expect some suddain Commotion, which he might afterwards repent. Upon this suspicion, *Herod* caused him to be bound, and sent to the Castle of *Macheron*, whereof we have spoken heretofore; and there he was put to death. The Jews were of opinion, that in revenge of this so grievous a sin, *Herod's* Army, against whom God was displeased, had been subject to their utter ruine and overthrow. But *Vitellius* being resolved to make War against *Aretas*, gathered together two Legions, and all those Horse or Foot, that he could assemble amongst those Kings, who were the Romans Allies; and marching towards *Petra*, he stayed at *Ptolemais*, because he pretended to pass by *Judea*. Which when the principal Nobles amongst the Jews had notice of, they went out to meet him; beseeching him that he would not pass thorough that Country, because it was a custom amongst them not to see any Images born, such as he had of divers colours in his Army. Whereunto he condescended; and having changed his purpose, he caused his Army to march thorough the great Plain: As for himself, he came to *Jerusalem* accompanied with *Herod the Tetrarch* and his Friends, to offer Sacrifice to God upon the next Festival day; where he was most magnificently received by all the people of the Jews. He stayed for the space of three days, during which time, he deposed *Jonathan* from the High Priesthood, and gave it to *Theophilus* his Brother. The fourth day Letters came to him, that advertised him of *Tiberius's* death; for which cause he commanded the Oath of Fidelity should be ministred to the people, in the new Emperour *Caius's* behalf. He called back his Army also, and sent them to their Winter Quarters; because it was not lawful for him to prosecute the War, by reason the Empire was fallen unto *Caius*.

It is said, that *Aretas* hearing news of *Vitellius's* Expedition or Voyage, and after he had taken counsel of the Augurs, said, that the Army should not advance as far as *Petra*; because he that had the command of the Expedition, or he that obeyed his Ordinance in conducting the same, or he against whom the Army was conducted, should die. *Vitellius* therefore, retired to *Antioch*. A year before the death of *Tiberius*, *Agrippa*, *Aristobulus's* Son, came to *Rome*, to treat with the Emperour about certain Affairs. But before I speak any thing hereof, I will relate *Herod's* Progeny, both for that it is pertinent to this present Narration, and also, that the greatness of God's Providence may appear; to the end that a man may know, that neither the number of Children, nor any other humane force whatsoever it be, can be available without the fear of God; considering that within the space of one hundred years, or somewhat less, it fell out, that all *Herod's* Line, which was very populous and fruitful, was extinguished, a very few excepted. Whereby we are given to understand what the misery of Mankind is, and learn to moderate our selves. It is also expedient to speak something of *Agrippa*, who, amongst all other, deserveth admiration; that being a man wholly in Obscurity, and base in Birth, he was exalted to such greatness, as no one of those that knew him, would ever have thought his Fortune should have such success and power. And although heretofore I have spoken somewhat of this matter, yet it is requisite that I speak something more expressly thereof in this place. *Herod the Great* had two Daughters born by *Mariamme*, *Hircanus's* Daughter: The one of them which was called *Salamps*, was married by *Herod* to *Phaselus*, the Son of *Phaselus*, *Herod's* Brother: The other called *Cypros*, was married to *Antipater* her Cousin, who was *Salome's* Son, who was *Herod's* Sister. *Phaselus* had five Children by *Salamps*; three Sons, *Antipater*, *Herod* and *Alexander*; and two Daughters, *Alexandria* and *Cypros*, whom *Agrippa* the Son of *Aristobulus* married; and *Alexandria* was married to *Timaeus* of *Cyprus*, who was a man of great dignity, and with whom she died without issue. *Cypros* had by *Agrippa* her Husband, two Sons, and three Daughters; *Bernice*, *Mariamme* and *Drusilla*; their two Sons were called *Agrippa* and *Drusus*; *Drusus* died very young; but *Agrippa* was Brought up by his Grandfather amongst his other Brethren, *Herod*, *Aristobulus* and *Bernice*. These were *Herod's* Children, Son unto him who was surnamed the Great: *Bernice* was *Costobarus's* Daughter, begotten on *Salome*, *Herod's* Sister: *Aristobulus* died, leaving his Children under age, these his Father's charge, with *Alexander* his Brother, as we have already related. These attaining their full age, were thus married; *Herod*, Brother to *Agrippa*, was matched with

Marianne, Olympias's Daughter, who was Herod the Great his Daughter, and of Joseph, Herod's Brother; by her he had his Son Aristobulus; Agrippa's third Brother married Jotape, the Daughter of Samphigeram, King of the Emefians: They had a Daughter which likewise was called Jotape, which was deaf. These were the Children begotten by Herod's three Sons. But Herodias his Sister married Herod, the Son of Herod the Great, whom he begot on Marianne, the Daughter of Simon the High Priest, by whom Salome was begotten. After her birth, Herodias, in contempt of the Laws of the Countrey, married her self with Herod, her Husband's Brother, begotten of the same Father, being separated from him during his life time, who was Tetrarch of Galilee. His Daughter Salome was married to Philip, the Tetrarch of Trachonitis; Herod's Son: Who dying without Children, Aristobulus married her, who was Herod's Son, and Agrippa's Brother: They had three Sons, Herod, Agrippa and Aristobulus. See here the Posterity of Phafelus and Salamfon. Antipater, by Cypros, had a Daughter that likewise was called Cypros, which was married to Alexas Seleus, the Son of Alexas; of whom he begat a Daughter called likewise Cypros. As for Herod and Alexander, who (as I said) were Antipater's Brothers, they died without Issue. Alexander, Herod's Son, who was killed by his Father, begat Alexander and Tigranes on the Daughter of Archelaus, King of Cappadocia: Tigranes being King of Armenia, died without Issue, after he had been accused at Rome: Alexander had a Son called Tigranes, after his Brother's name, who was sent by Nero, to reign in Armenia, who had a Son called Alexander, who married Jotape, the Daughter of Antiochus, King of Comagena: This Alexander, by Vespasian, was elected King in Lefus, a City of Cilicia. As soon as Alexander's Posterity began to multiply, they fell from their Countrey-Religion, to follow the customs of the Greeks. All the rest of King Herod's Daughters died without Issue. Having after this manner reckoned up Herod's Posterity, which continued until such time that Agrippa the Great began to reign: It remaineth at this time to declare what adventures befel this Agrippa; and how he escaping his dangers, obtained at last so great Power and Dignity.

C H A P. VIII.

By what several Accidents of Fortune, Agrippa, surnamed the Great, who was Aristobulus's Son, and Herod the Great's Grand-child and Marianne's, was made King of the Jews by the Emperor Caius Caligula, as soon as he had succeeded Tiberius.

Some little time before the death of King Herod, Agrippa was gone to Rome; where he came very well acquainted with Drusus, Tiberius the Emperor's Son; and was beloved of Antonia, the Wife of Drusus the Elder, by the means of his Mother Bernice, whom Antonia held in great esteem, and to whom he had recommended her Son. And whereas by nature he was of a liberal and generous spirit, as long as his Mother lived, he would not discover his inclination, lest he should provoke her displeasure against him. But immediately after Bernice was dead, and he became his own Master, partly by his daily and bountiful entertainment and living, partly by his immoderate Liberalities, but especially by his lavish Prodigality towards Caesar's Free-men, whose favour he hunted after, he was brought into extreme Poverty, and could no more live at Rome; the rather for that Tiberius having lost his Son, forbade his friends to come into his sight, lest their presence should refresh and encrease the sorrow he conceived for the loss of his Son. For these causes he returned back into Judaea, having but badly ordered his Affairs, spent his money, and left himself no means to satisfy his importunate and many Creditors: For which cause, uncertain how to dispose of himself, and alarmed of his present estate, he withdrew himself into a Castle called Malaba in Idumaea, to pass away obscurely and miserably the rest of his time. Which purpose of his, when Cypros his Wife perceived, she endeavoured by all means to prevent his resolution: She wrote to Herodias his Sister, who was married to Herod the Tetrarch, acquainted her both what Agrippa had decreed, as also by what necessity he was enforced thereunto; and she exhorted her, that in regard of affinity she would assist him, and imitate her in this, who, as much as in her lay, relieved his misery, although her Fortunes were far weaker than hers. Being therefore sent for by his Sister and Wife, he was commanded to dwell in Tiberias, and had a certain Summ of Money assigned him for his maintenance; and for his greater honour, was appointed Magistrate of that City. Yet Herod did not continue long time in that mind, although by the means

A means he had given him, he had not satisfied his Kinsman's necessities. For being in the City of Tyre in a certain company, where he drank immoderately, Agrippa esteemed it for an extreme injury, that Herod had upbraided him with his poverty, and hit him in the teeth, that he maintained him at his charge. For which cause he withdrew himself to Flaccus, who had been sometimes Consul at Rome, and for the present was President of Syria, with whom he had been very familiar at Rome: Flaccus received him very kindly, and had also done the like a good while before to Aristobulus, Agrippa's Brother, who were both at variance between themselves; yet, notwithstanding this Difference between them, Flaccus entertained them both with equal favour. But Aristobulus remitted nothing of his hatred he bare his Brother, and never rested till he had drawn Flaccus into dislike with his Brother, upon this occasion: The Inhabitants of Damasco, contending with the Sidonians about their limits, and being to debate their cause before Flaccus; knowing what interest Agrippa had in him, they besought him that he would further their Cause, promising him a great Summ of money: whereupon he addressed himself in what he could, to further those of Damasco. But Aristobulus, who had an inkling of this conclusion and promise, accused his Brother to Flaccus; and after enquiry was made, and he found guilty of the Fact, Agrippa grew out of the Presidents favour; and falling again into extreme poverty, he came to Ptolema; and having no way to subsist, he resolved to go into Italy. And seeing he wanted Money, he commanded Marfias his Free-man, that by all means whatsoever, he should seek to take up Money upon interest. He spake unto Protus (who was Agrippa's Mother's Free-man, who, by the Testament of his deceased Mistress, was left unto Antonius's protection) that upon his Master's Bill and Promise, he would lend him some Money. But he alledging that Agrippa before that time owed him money, extorted from Marfias a Bill of his hand for twenty thousand Attick Drachmes; deducting out of that Summ two thousand and five hundred, which Marfias took for himself; which he might the more easily do, for that Agrippa could not otherwise chuse. Having therefore received this money, he went to Antioch, where getting Shipping, he prepared himself for the journey.

But when Herennius Capito, who was Treasurer of Jamnia, understood of his being there, he sent his Souldiers to him, to exact three hundred thousand silver Drachmes at his hands, for which he stood indebted to Caesar's Treasurer, during his being at Rome; by which means he was enforced to stay. Whereupon he made a thiew that he would obey their demand; but as soon as it was night, he caused the Cables of the Ship to be cut, and cast off, and sailed to Alexandria; there he requested Alexander Alabarches, to lend him two hundred thousand Drachmes in Silver; he protested that he would trust him with nothing: But admiring Cypros, his Wife's constant love toward her Husband, and her many other Virtues; he, upon her promise, condescended to do him a kindness: Whereupon, in present money he paid him five Talents in Alexandria, and promised to deliver him the rest of the money at Puteol, fearing Agrippa's unthankfulness. Thus Cypros having furnished her Husband for his Journey into Italy, returned her self and her Children into Judaea by Land. But Agrippa, as soon as he arrived at Puteol, wrote unto Tiberius Caesar, who lived in Capreae, signifying unto him that he came to do his duty; beseeching him that he would grant him free and favourable access. Tiberius, with all expedition, returned him a very kind answer; assuring him, that he would be very glad to see him safely arrived in Capreae. In a word, as soon as he was arrived, Caesar expressed and made it known, that his affection was answerable to his Letters; and both embraced him, and lodged him. The next day Caesar received Letters from Herennius Capito, who advertised him that Agrippa owed three hundred thousand Drachmes of Silver, which he borrowed, and paid not at the time prefixed; and that when the appointed time of payment was come, he was fled out of the Countrey, and by this occasion he had deprived him of the means to contain him to make satisfaction. When Caesar had read these Letters, he was highly displeased; and commanded those of his Chamber that they should not admit Agrippa to his presence, until such time as he had discharged that debt.

But he, nothing daunted at Caesar's displeasure, required Antônia, Germanicus's and Claudius's Mother, who was afterwards Emperour, to lend him the sum of three hundred thousand Drachmes; to the end he might not lose Caesar's friendship. Who remembering her Bernice, Agrippa's Mother, and with what familiarity they had conversed together, and how Agrippa likewise had been brought up with Claudius her Son, lent him that money: Whereupon, he paying the debt, without any contradiction, enjoyed the Princes favour; and was so reconciled to Caesar, that he committed his Nephew to Agrippa's charge; commanding him to attend him always, whithersoever he went. Being

Being by this benefit bound and tied to *Antonia*, he began to reverence her Nephew *H*
The year of the *Caius*, who was gracious in all mens eyes, and honoured in memory of his Parents. At
World, 4001. that time by chance there was one *Albius* a Samaritan, *Cesar's* Free-man, of whom he
after Christ's borrowed ten hundred thousand Drachmes of Silver; and paid *Antonia* her due,
Nativity, 19. and kept the rest, the more honourably to attend and wait on *Caius*. By whom being
Albius Caesar's entertained with most inward familiarity, it happened one day, that riding in the
Free-man same Coach with him, *Agrippa* with (for they two were alone) that *Tiberius* might
Jewish A. shortly surrender the Kingdom and Empire unto *Caius*, who was each way more wor-
grippa money. thy than he. These words of his were overheard by the Coachman called *Eutychus*,
 who was *Agrippa's* Free-man, who for the time, spoke not a word thereof. But being
 afterwards accused for stealing *Agrippa's* garment (as he indeed had done) and brought
 back again, after he had fled away to *Piso* (who was the Governour of the City) he
 asked him why he fled; who answered, that he had certain secrets which he desired
 to reveal unto *Cesar*, that appertained to his profit and safety; for which cause he was
 sent by him in Bonds to *Capreae*. *Tiberius* according to his dilatory manner, wherein
 no King or Tyrant ever equalled him, held him Prisoner. For neither did he present-
 ly admit any Ambassadors, neither sent he Successors to those, who were Governours
 of his Provinces, when the former were dead; and was no less negligent in yielding
 audience to his Prisoners. But when his friends at any time questioned him, why he
 used these accustomed delays; he answered them, that he deferred the Ambassadors
 after that manner, lest, if he should suddenly dispatch them, they should instantly re-
 turn with new, whereby it should come to pass, that he should be continually troubled
 in entertaining and dismissing them.

Helio & Ruf-
flow, chap. 13.
Eutychus, A.
Agrippa's Free-
man betinks
him to accuse
Agrippa to
the Emperor.

For what
 cause *Tiberius*
 changed not
 his Governour.

And as for his Offices, he left them in their hands to whom he had committed them,
 in regard of his Subjects welfare. For naturally all Magistracy is subject to Avarice;
 but especially strangers induce those who exercise the same, to gather and ingross the
 more eagerly, when as the time of their Authority is short, and of small continuance;
 whereas, if they should continue in the same for a long time, in regard of the gain they
 had made, and the much profit they had raised, they would be afterwards less greedy
 to extort further. Now, if he should fend others to succeed them on a sudden, it were
 impossible for him to content them, notwithstanding their many Bribes: whereas, in
 giving them time to fill their purses, when they had gotten well, they would abate the
 furious desire of Lucre which they affected before. And to this purpose, he told them
 an example of a poor man that was a Lazar, to whose wounds a great number of Flies
 assembled themselves, and covered the same; at sight whereof, some by fortune ar-
 riving there, and having compassion of his misery, and supposing that the cause why
 he repulsed them not, proceeded from his disability, approached near to help him,
 but he prayed them to let him alone. Whereupon, they demanding the cause where-
 fore he that was hurt, refused to be delivered from so irksome, an evil; he answered
 them, for that they should do him more wrong, if those flies were driven away; for
 that being already full of blood, they prick me not, (said he) neither suck me so earnestly,
 but give me some ease, whereas if new should light on my wound which were hungry, and
 should seize my flesh in that desperate estate that I am, they would procure my death. For
 these causes he said; that seeing his Subjects already consumed by so many exactions,
 he thought it a good policy in him, and a better provision for them, not to fend them
 new Governours continually, who might, after the manner of flies, suck them to the
 quick; especially, if to their innate covetousness, he should add the fear of their sud-
 den displacing. Now, to prove that to be true, which I have declared of *Tiberius's*
 disposition, this action of his may suffice to justify me: For having been Emperor for
 the space of twenty two years, all those Governours which he sent into *Jewry* were two,
 namely *Gratus*, and *Pilat* his Successor; neither carried he himself otherwise towards
 the rest of his Subjects of the Empire.

Why *Cesar*
 would not
 give Audience
 to his Prison-
 ers.

Agrippa sol-
licited A.
Antonia to bring
Eutychus to his
Answer.

Antonia very
much honour-
ed by Tiberius.
Antonia dis-
covereth Sipa-
rius's Conspi-
racie to Cesar.

And as for his Prisoners, the reason why he delayed so much to give them Audience,
 was, to the end that they who had been condemned to death, should not speedily be
 delivered from those torments, wherewith he threatened them, and which they had
 deserved by their wickedness. For whilst he kept them in that pain, their misery en-
 creased the more. For this cause *Eutychus* could not obtain Audience at his hands, but
 was a long time detained Prisoner. Afterwards, in process of time, *Tiberius* trans-
 ported himself from *Capreae*, to *Tusculanum*, which was distant from *Rome* some hun-
 dred Furlongs: There did *Agrippa* sollicite *Antonia*, to cause *Eutychus* to be cal-
 led to his answer, concerning the accusation which he pretended against him. Now,
Antonia was in great favour with *Tiberius*, both in regard of the affinity that was be-
 tween them (in that she was *Drusus's* Wife, who was *Tiberius's* Brother) as in respect of
 her

A her Modesty. For she being young, continued in her Widowhood, and would not
 Marry with any other, notwithstanding *Augustus* importuned her to wed; but lived
 always in honour, without blame. Besides that, she had done *Tiberius* a great plea-
 sure; for at such time as *Sejanus* his Friend, and a man of great account in those days
 (by reason he had the Government of the Army) practised a Conspiracy against him;
 whereunto divers of the Senate, and of his Free-men, and of his Souldiers likewise,
 were accessory: yet, he brought all their intents to nothing. This Attempt had tak-
 en a great head, and *Sejanus* had finished his purpose, had not *Antonia* used more ad-
 vided courage, than *Sejanus* did in executing his Treason. For having discovered the
 danger that threatened *Tiberius*, she wrote, and sent her express Letters by *Pallas*, one of
 her trusty Servants, unto him to *Capreae*, to assure him in particular of the whole Con-
 trivance of the Conspiracy. *Cesar* having true understanding thereof, caused *Sejanus*
 and his Confederates to be executed. Therefore, though before that time he honour-
 ed *Antonia* greatly, yet he did afterwards honour her far more, so that he trusted her
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 that he endure that Punishment that I have enjoined him: But if in the Torture he maintain
 that which he hath spoken to be true, it is to be feared lest *Agrippa*, intending to punish his
 Free-man, do rather heap the Punishment upon his own head. When *Antonia* had report-
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E At that time it was very hot weather, and he was extremely thirsty: Whereupon,
 spying *Thaumastus* one of *Caius's* Servants, who carried Water in a Pitcher, he requir-
 ed him to give him drink; which, when he had willingly bestowed on him, he drank,
 and afterwards said unto him, This service thou hast done me in giving me drink, shall do
 thee good one day: For as soon as I escape out of these Bonds, it shall not be long before I ob-
 tain thy liberty at *Caius's* hands, for that thou hast not neglected to do me service in this my
 Imprisonment, more than whilst I was in my Prosperity. Neither deceived he the man's
 expectation of his promise, but rewarded and gratified him: For afterwards, when he
 had obtained the Kingdom, he begged *Thaumastus's* liberty at *Caius's* hands, and made
 him his Steward; and after his decease, he gave order that he should serve in the same
 place, with his Son *Agrippa*, and his Daughter *Bernice*; so that he died very old,
 and much honoured. But this happened afterward. But at that time *Agrippa* stood before
 the place bound with other Companions, who likewise were in Bonds; and through
 the grief he conceived, he leaned against a certain Tree, on which there sat an Owl.
 One of those Prisoners, who was by Nation a German, beholding that Bird, asked the
 Souldier

Agrippa urg-
eth Eutychus
trial, and for
certain speech.
his is call
into Bonds.

Thaumastus
Caius's Ser-
vant giveth
Agrippa
drink, whom
he promisseth
to procure his
Freedom.

Souldier that was fettered with him, who he was that was apparelled in Purple; and H understanding that his name was Agrippa, and that he was a Jew, and one of the Nobility of that Nation, he desired the Souldier, who, to the end to guard him, was chained with him, to suffer him to draw near unto Agrippa, and to have a little conference with him; for that he had a great desire to ask him certain things concerning the Customs of his Country. Which when he had obtained, and having got near him, he told him by an Interpreter of that which followeth: *Young man (said he) the sudden change that hath befallen thee at this present, afflicteth and oppresseth thee with great and grievous Torment, neither wilt thou easily believe that thou shalt escape from thy misery; yet so doth the Divine Providence dispose of all things, that thou shalt shortly be delivered. Know therefore, and I swear unto thee by the Gods, both those of mine Ancestors, and those also, I have residence and presidence in this place, and who have procured us this Iron Chain, that I will tell thee all; not to yield thee pleasure by my vain discourse, or to entertain thee with fruitless Consolation; knowing well, that when these Predictions shall happen to fail, they will breed thee more sorrow, than if thou hadst never heard of them. But I have thought it good, yea, although it were with mine own danger, to declare unto thee the Predictions of the Gods. It cannot otherwise be, but that shortly thou shalt be delivered from these Bonds, and shalt be advanced to great honour and power; so that those, who at this day have compassion on thy Calamity, shall envy thy Glory; and thou shalt depart this life in great felicity, and shalt leave thy Children mighty Possessions. But bear this in thy remembrance, that when thou shalt see this Bird once more, thou must needs die within five days after. These are those things which the Gods think meet to foretell thee by this Bird. As for my self, I have supposed I should do thee wrong, if I should conceal this Prediction from thee, having the fore-knowledge thereof. I have therefore thought good to impart this joy unto thee; whereby, thorough hope of thy future profit, thou mayest more easily endure thy present misfortune: for which cause I beseech thee, that as soon as thou shalt be partaker of this thy felicity, thou wilt endeavour thy self to deliver us also from these Adversities.*

Acertain German foretelleth Agrippa of his happy Fortunes to come, and the manner of his death.

Agrippa lived six months in Prison. Tiberius fell sick, and fondled for his Sons.

Tiberius Germanicus the Son of Drusus, Caius the Gracious, Germanicus's Son.

This Preface of the German's seemed as ridiculous to Agrippa, as admirable afterwards. But Antonia being sore grieved at the young man's Calamity, thought it not only a difficult matter for her to entreat Tiberius for him, but altogether unprofitable; in regard the should be repulsed; yet, she prevailed so much with Macro, that he was committed to the custody of such Souldiers, who were of a more mild behaviour, and had a Centurion appointed to keep him, that suffered him to use his daily Bathings, and gave his Friends and Servants leave to visit him, by whose service and kindness, his necessities might be relieved. His Friend Silas also, was admitted to speak with him; and amongst his Free-men, Marcellus and Stichus, who brought him in such meats as he was delighted withal, and Coverings under colour to sell them; which, by the permission of the Souldiers, who had no less direction from Macro, they spread by night for him to take his rest upon. See here the estate wherein Agrippa lived in Prison for the space of six Months. But Tiberius being returned to Capreae, began at first to be attended with a certain lingering disease; and for that his Sickness encreased more and more, he began to conceive a finiter hope of himself; and commanded Enodius, whom he most honoured amongst all his Free-men, to bring him his Sons, because he intended to talk with them before he died. But the truth is, that he had not any Children of his own, but had adopted them: For Drusus, who was his only Child, was already dead, and had left behind him a Son called Tiberius, surnamed Gemellus. He had Caius also, his Brother Germanicus's Son; who was in the flower of his Age, and had been very well bred. To him also the people ascribed very much, in remembrance of the Virtue of his deceased Father; and as for himself, he was of a sweet conversation, and so modest, that he was familiar and affable to all men. Whereby it came to pass, that not only the people, but the Senate also, held him in great estimation; as also all the Subjects in every several Province: For they that spake with him, were drawn, partly by his affability, partly by the fidelity they saw in him; so that when he was dead, all of them mourned, not counterfeitedly lamenting his loss, but with unfeigned sorrow; for that there was not any one, that supposed not his death to be very man's particular loss. He therefore demeaned himself so modestly towards all men, that his Son after his death, was highly advanced thereby: For, amongst the rest, the Souldiers made their reckoning, that although it should cost them their lives, to get him the Empire, they would not refuse the hazard.

After that Tiberius had charged Enodius, to bring him the two young men the next morrow, by break of day; he besought the Gods of that place, to give him an evident sign, whereby he might know who should succeed him: For although he desired to leave the Empire to his Grand-child, yet he made more account of that which God should

A should make manifest unto him. Therefore he conceived a preface, that he, who the next day should enter first to salute him, it should be he, who in the Empire should necessarily succeed him. And having settled this thing in his fanfic, he sent unto his little Son's Master, charging him to bring him unto him by break of day, supposing that God had ordained that the Empire should be his; but the matter fell out quite contrary to his expectation. For being in this thought, he commanded Enodius, that as soon as he could, in the morning, he should suffer him, of the two young Princes, to enter in unto him, who should arrive the first. He walking out, met with Caius before the Chamber door (for Tiberius was not there; who being ignorant of that which his Grand-father thought, was bulle about his Breakfast) and laid unto him, that the Emperorur his Father called for him; and withal, suffered him to enter. When Tiberius beheld Caius, he suddenly began to consider the Power of God, who deprived him of the means to dispose of the Empire, according as he had determined with himself, for that it lay not in his power; and he lamented greatly, not so much for that he saw his fortune could not be brought to effect, as that his Son Tiberius was in danger of his life; seeing that in all appearance, Caius would be Master; who being so near a Relation, would prove the more dangerous to young Tiberius, because Sovereignty desiredeth no thrar: And Caius would be always jealous, and never think himself sure, so long as young Tiberius was alive. In a word, Tiberius was very much addicted to Astrological Predictions; so that the greater part of those things which he executed all his life time, was ordered thereby.

The year of the World, 4001. After Christ's Nativity, 39.

Tiberius addicted to the Mathematicks.

C He seeing Calpa one day coming towards him, spoke this of him to his Familiars, He foretelleth Calpa's Succession in the Empire. Behold the man that shall be one day honoured with the Roman Empire. And amongst all the Emperorurs, he gave greatest credit to Divination, for that in certain things, he had found the Conjectures correspondent to truth. But at that time he was grievously disquieted by reason of the misfortune that had happened; yea, he was so grieved, as if his Grand-child had been already lost; and he blamed himself, because he had sought these Prefaces; for that he might have died, without falling into that disaster, in being ignorant of that which was to come; whereas, now he should die in the knowledge of their misfortunes, whom he loved most entirely. Being thus troubled to see that the Sovereignty of the Empire should, contrary to his intention, fall into their hands, who by his will should not enjoy the same; although it were with hearts grief, and contrary to his will, yet he spake to Caius after this manner which ensueth: *My Son, although Tiberius be more nearly allied unto me, than you are; yet, notwithstanding, I follow, both by mine own advice, as also by the will of the Immortal Gods, I commit unto your hands the Empire of the Romans: I require you therefore, that when you shall enjoy Empire, and the same, you forget not the good will I have born towards you, who have established you in so high and worthy a dignity; and I charge you likewise, that you forget not your Cousin Tiberius; but knowing that, by the will of the Gods, I am he, who after them, am the Author of so much happiness which hath befallen you, you return me the like good will and affection: And that you likewise take care of Tiberius, by reason of your mutual relation; for you ought to know, that Tiberius serveth you for a Bulwark to maintain your Empire, and your own life; and if he die, it will be the beginning of your misfortune. For it is a dangerous matter for those who are raised to high Dignities, to be sole, and without Allies. Moreover, the Gods do never leave them unprotected, who attempt and do any thing against the Laws of Consanguinity. These were the last words which Tiberius spake to Caius; who promised him to perform all that which he required, notwithstanding he meant nothing less: For immediately after he was entailed in the Empire, he caused Tiberius to be killed, according to his Grand-father's Predictions; as also the same Caius Tiberius died soon after by a Conspiracy that was practised against him. When that Tiberius had declared Caius his Successor in the Empire, he lived not many days after, and died after he had governed twenty years, five months, and three days. Thus Caius was the fourth Emperorur.*

Tiberius recommended the Roman Empire, and Tiberius his Grandchild to Caius.

Caius killed Tiberius.

Caius Caligula the fourth Roman Emperor.

The Romans having intelligence of Tiberius's death, greatly rejoiced at the good news, yet they durst not assure themselves; and though they desired nothing more, yet they feared, lest the news should be false; and lest, if they shewed themselves too diligent in expressing their sign of joy, they should afterwards be accused for it, and lose their lives thereby. For Tiberius had done much mischief to the Noble Families in Rome, being of himself a choleric man, implacable towards all men without any occasion; having a natural inclination so cruel, that the easiest pain whereunto he adjudged those whom he condemned, was death. Notwithstanding therefore, that every man took pleasure to hear the news, yet did all conceal it, until such time as they might be more fully assured, through the fear of those miseries they foresaw, if the matter

matter should fall out otherways. But *Marfias*, *Agrippa's* Free-man, having certain notice of *Tiberius's* death, ran fpeedily to comfort his Matter *Agrippa*, with thefe good news; and meeting with him as he came out of the Bath, he made a fign unto him, and told him in the Hebrew Tongue, the Lyon was dead: *Agrippa* conceiving that which he meant, was ravifhed with joy, and faid unto him; *I will requite thee for all thofe benefits I have received at thy hands, and efpecially for this good news, provided that it prove true.* The Centurion who had the keeping of *Agrippa*, confidering what expedition *Marfias* had ufed in running, and the pleafure that *Agrippa* had conceived in his report, he began to fufpect fome alteration, and asked him what had happened; and whereas he delayed to give him an anfwer, he importuned him the more. Whereupon *Agrippa* told him plainly what he had heard, in that he had grown already intimately familiar with him. The Centurion rejoiced at this news, as well as *Agrippa*, hoping to fpeed the better thereby, and made *Agrippa* good cheer: But whilst they were in the midft of their Banqueting, and drunk freely, there came one unto them, who told them that *Tiberius* was alive, and that within few days he would come to Rome. The Centurion troubled with this news, for that he had committed a Capital crime in eating in the company of a Prifoner, upon the news of *Cæfar's* death, and by rejoicing with him; he drave *Agrippa* out of the place where he fate, and reproachfully faid unto him; *Thinkft thou (aid he) that I know not how falfly thou fpreadft the rumour of Cæfar's death? yea, he affured thou fhalt anfwer thy lie with the lofs of thy head.* This faid, he caufed *Agrippa* to be bound, whom before-time he had fuffered to go at liberty; and fhut him up in more clofe Prifon, than he had been before: fo that *Agrippa* was all that night long in this extrem mifery. The next day the rumour was fpread thorough the whole City, that confirmed *Tiberius's* death; and at that time, every one boldly protefted it: There were fome alfo, who offered Sacrifices for this caufe: And there came Letters alfo from *Caius*, which were addreffed to the Senate, by which he affured them that *Tiberius* was dead, and how the Empire was committed to his hands. He writ another alfo to *Piffo*, who had the Guard of the City, containing the like report; and befides that, commanding him to transfer *Agrippa* from the company of thofe Souldiers, by whom he was kept, to the fame place where he was lodged before; fo that from that time forwards, he grew confident. For although he was as yet a Prifoner, yet lived he at his own difcretion. *Caius* arriving in Rome, brought with him *Tiberius's* body, which he burned moft magnificently, according to the cuftom of the Countrey: And although he were willing to let *Agrippa* at liberty the fame day, yet he was difwaded from it by *Antonia*; not for any ill will the bare the Prifoner, but in regard of *Caius's* honour; left thereby he fhould fhew himfelf to be glad of *Tiberius's* death, in fetting him at liberty fo fpeedily, whom he had committed to Prifon. When, therefore, fome few days were over, he fent for him to his houfe, and caufed his hair to be cut, and his garments changed; and that done, he fet a Diadem upon his head, and made him King of *Philip's* Tetrarchy; to which he added *Lysanias's* Tetrarchy; and changed his Chain of Iron, into a Chain of Gold of the fame weight; and fent *Marullus* into *Judea*, to govern there. The fecond year of *Caius's* Reign, *Agrippa* asked leave to repair into *Judea*, to difpofe of his Kingdom, purpofing to return again when he had difpatched thofe Affairs. Which when the Emperour had granted him, he came into *Judea*, and was feen and faluted for a King, beyond all men's expectation; ferving thereby for a moft notable example unto men, to exprefs unto them how great the power of Deftiny is in humane Affairs, confidering the poor eftate wherein he had been before, and the happinefs which he enjoyed at that time. Some termed him happy, in that he refolutely followed his hopes; others could fcarcely believe that he was thus advanced.

C H A P. IX.

Herodias, Herod the Tetrarch's Wife, and King Agrippa's Sister, being impatient to fee her Brother reign in fo much Profperity, compels her Husband to go to Rome, to obtain a Crown alfo; but Agrippa having written to Caius againft him, he banifhed him and his Wife to Lions in France.

Herodias, Agrippa's Sister, was married to Herod the Tetrarch of Galilee, and Peres: Shee envied her Brother to fee him raifed to fo great Authority, and to far greater Dignity than her Husband enjoyed. For which caufe the was difpleafed, that her Brother, who fled out of his Countrey, in that he wanted means to pay his debts, was returned

A turned in great Honour and State. This alteration feemed unfeufferable to her, efpecially to fee him apparelled like a King, and environed with a great multitude of people, fo that it was impoffible for her to hide her grief; for which caufe he incited her Husband, and perfwaded him to make a Voyage to Rome, and to purchafe as much as he poffeffed. For, faid he, *I cannot endure to live, if Agrippa, Ariftobolus's Son, condemned to die by the fentence of his own Father (fo poor and indigent, that to redrefs his neceffities wherewith he was daily preffed by his Creditors, he was conftained at laft to flee to Rome) fhould return with fuch Titles of Honour; and that her Husband, who was a King's Son, and was called to the Kingdom by his Father, fhould live obfcure, and poff his life like a private man: Husband (faid he) if heretofore it hath been no prejudice to thee, to live in lefs Dignity than thy Father hath done; now at, leaft, defire that due honour which belongeth to thy Family; neither think it fufferable to be inferior to him, who in times paff hath been maintained by thy Bounty: Neither fuffer it to be thought (through thine own floth) that he in his neceffity, had more induftry to obtain an ample Fortune, than you amidft your abundance; as if it redounded not to thy fhame, to be thought inferior to him at this time, who not long fince, except by thy pity, had no means to live. Let us therefore haftily repair to Rome, and neither fpare Gold, Silver, or any other expence, for that it availeth us not fo much to keep the fame, as to employ it in the purchafe of a Kingdom. But Herod difwaded her as much as he could, for he contented himfelf to live in quiet, and fufpected the Confufion that was at Rome; which he endeavoured, as much as in him lay, to lay open to *Herodias*: But the more negligent he faw him, the more instantly he incited him to feek out for the Kingdom; and never gave over, until he had conformed him to her defire; which he forced him to, rather than obtained. Having therefore furnifhed himfelf after the moft magnificent manner, and fpared no coft, he repaired to Rome, and led *Herodias* with her Wife with him. *Agrippa* fmelling their intent, and the preparation they made, he beftrid himfelf too: And having notice that they were put to Sea, he fent *Fortunatus*, one of his Free-men, to Rome, with Prefents to the Emperour, and Letters againft *Herod*; with Commiffion to acquaint *Caius* with every particular, according as the occafion fhould ferve. He embarking himfelf after *Herod*, had a quick paffage, and was only prevented by him, but for the fpace that *Herod* prefented himfelf to *Caius*; for he prefently followed him, and delivered his Letters. For they arrived at one time at *Patul*, and found *Caius* at *Baia*, a Village of Campania, diftant from *Patul* fome five Stades, adorned with moft Royal and fumptuous Palaces; for that every Emperour enforced himfelf to exceed the honour of his Predeceffor, by reafon of the hot Baths that naturally iffued out of the earth, ferving both for the health of the body, and recreation of the fpirits. Whilst *Caius* talked with *Herod*, having vifited him firft, he received *Agrippa's* Letters, containing *Herod's* Accufations; for they accufed him of a Confpiracy plotted betwixt him and *Sejanus*, fince the beginning of *Tiberius's* Empire: And how for the prefent he favoured *Artabanus*, King of the Parthians, to the prejudice of the Emperour *Caius*; of which the preparations *Herod* had ftored up in his Arsenals, gave evident testimony, which were E fufficient to arm feventy thoufand men. *Caius* was much moved with thefe informations, and asked *Herod* if that which was informed him, touching his warlike preparation, was true: He unable to contradit the fame in any thing, for fear he fhould be convicted of falshood: confeffed no lefs. Whereupon *Caius* fuppoing the Accufation of his revolt to be fufficiently proved, deprived him of his Tetrarchy, and annexed it to *Agrippa's* Kingdom; befowing *Herod's* Subftance alfo upon him. He banifhed him likewife for ever, and confined him in the City of *Lions*, in France; and understanding that *Herodias* was *Agrippa's* Sister, he gave her all that which in right appertained to her. And fuppoing that he would not willingly accompany her Husband in his calamity, he told her that he pardoned her for her Brother's fake: But the gave him this reply; *Mighty Emperour, you fpeak magnificently, and as it well becometh fo great a Majefty; but there is a caufe that bindeth me from partaking the benefit of that bounty which you intend towards me, which is the affliction that I bear unto my Husband; whom if I fhould forfake in his mifery, it would very ill befeem me, in that I have been a partner with him in his felicity. Caius* difpleafed with her relolute anfwer, banifhed her likewife with her Husband, and gave her Eftate alfo to *Agrippa*. God did after this manner punifh *Herodias*, in regard of that envy which he had conceived againft her Brother, and plagued *Herod*, in that he had fo eafily liftened to the foolifh perfuafions of a woman. But *Caius* governed the Empire the firft and fecond year of his Reign with great applaufe, behaving himfelf graciously towards all men, whereby he obtained the good liking of the Romans, and the favour of his other Subjects: But in procefs of time, the greatness of his Eftate made him furpafs the limits of humane condition, and challenge to himfelf the Title of Divinity, whereby he governed all things in contempt of God.*

C H A P. X.

The Sedition of the Jews and Grecians, in the City of Alexandria.

The year of the World, 4002.
After Christ's
Nativity, 46.

Helen's Husband, Chap. 17.
Alexandria, cap. 17.
Appian, Prince of the Alexandrians
Ambassadors accuse the Jews, because they ascribed not Divinity to Caesar.
Philo, Student for the Jews is first out, and can get no audience, and committeth the cause to God.

Whereas there arose a Sedition betwixt the Jews and Grecians that inhabited Alexandria, three chosen Ambassadors on either side were sent unto Caius: One of these Ambassadors of Alexandria was Appion, who accused the Jews of many failings; and amongst other things, he alledged, that they made no account of honouring Caesar: And that, whereas all other Subjects of the Roman Empire had erected Altars and Temples in honour of Caius, and in all other things had received him as a God; the Jews supposed it to be a dishonour for them to honour his Statues, or swear by his name. After that Appion had urged many things, and inveighed grievously against the Jews; hoping that Caius would be provoked against them, as in all likelihood and appearance it should have fallen out: Philo, the chiefest among the Ambassadors of the Jews, a man of great worth, and Brother to Alexander Alabarcha; being experienced in Philosophy, addressed himself to answer those Accusations which were urged against the Jews; but Caius commanded him silence, and willed him instantly to withdraw himself; and was so displeased, that it appeared very manifestly, that he intended some cruel revenge against them. Whereupon Philo departed after he had been grievously threatened, and spake thus unto the Jews that flocked about him; *We must be of good courage, since Caius in words seemeth to be displeased with us; for in effect, he will arm God in our behalf, against himself.*

C H A P. XI.

Caius commands Petronius Gouverneur of Syria, to compel the Jews by force of Arms, to receive his Statue in the Temple; but Petronius mollified by their Prayers, writeth to Caius in the Jews behalf.

Alexandria 17.
Caesar senteth Petronius into Syria, and commandeth him in despite of the Jews, to place his Statue in God's Temple.
The Jews repair to Ptolemais, beseeching him that he would bring his Statue into the Holy City.

But Caius, being sore displeased that the Jews only despised his Ordinances, sent Petronius into Syria, to succeed Pitellus, charging him with a strong Army to invade Judea; and if they willingly admitted his Statue, that then he should place it in the Temple of God; but if they denied it, then, that overcoming them by force, he should compel them to consent thereunto. As soon as Petronius came into Syria, he endeavoured to satisfy Caesar's Command; and having assembled as great an Army as he could possibly levy, and leading forth with him two Legions of Roman Soldiers, he wintred at Ptolemais, intending at Spring to invade Judea: All which he signified to Caesar by his Letters; who commending him for his industry, advised him to use all expedition therein, and to make War against those who should disobey his Commands. Mean while divers thousands of the Jews resorted to Petronius, who was quartered at Ptolemais; beseeching him not to constrain them to do that thing which was contrary to their Laws, or to transgress the Ordinances of their Fore-fathers. For if (said they) you have wholly decreed to bring and erect this Statue in our Temple, first deprive us of our lives, and afterwards do that which shall seem good in your eyes: For it is impossible for us, so long as our Souls remain within our Bodies, to permit that which is forbidden by our Laws; or to suffer such Impiety, in regard of that honour which we owe unto our Law-maker, and our Predecessors, who have ratified our Laws, to the intent we should encrease in Virtue. Petronius answered thus, If I were Emperor, or if the Emperor would be ruled by my advice, your reasons might prevail with me; but I am enforced to obey him, otherwise my Life and Fortune is at Stake. Hereunto the Jews answered; My Lord (said they), since you are resolved, not to transgress, by any means, the Commands and Contents of Caesar's Letters, neither will we any ways violate or infringe the Precept of our Law, under hope of Divine Assistance, and in imitation of the Virtue of our Ancestors: For we are not so faint-hearted, that for the hope of a vain and untimely desire of life, we should break the Laws which Almighty God hath proposed unto us, under the reward of Eternal Felicity: For which cause, we will endure all Fortunes whatsoever, so that our Country Law and Religion may remain inviolate; and we are ready to encounter any misfortune, under hope that God will assist us; for whose honour, we fear not to adventure on any danger. This had we rather do, than by obeying thee through Cowardice, to incur perpetual Ignominy; and that which is more, God's wrath in neglect of his Laws, whose Authority, even in thine own judgment, is more to be regarded than Caius's Commission.

Petronius

A Petronius conjecturing by these their answers, how hard a matter it was to force them from their opinion; and perceiving he could not do for Caius what he expected, in the erection of his Statue, without great Bloodshed, whereby much murder and inconvenience might follow; he took some of his nearest and dearest friends with him, and posted to Tiberias, that he might more conveniently and circumspectly look into the Jews' Actions. They fearing some imminent danger through the Wars they expected from the Romans, and greater mischief through the breach of their Laws; assembled once more many thousands of them, and met with Petronius at Tiberias; beseeching him that he would not enforce them to that necessity, nor defile their sacred City with forbidden Images. Whereunto Petronius answered: Therefore (saith he) you will fight with Caesar, without regard, either of his ability, or your own weakness? We will not fight (said they) but we will rather die, than depart from our Laws. Whereupon, prostrating themselves, and laying open their naked throats, they said they were ready to die. In these terms they continued for the space of forty days, neglecting their Husbandry, though that was the chiefest Seed-time: For it was most resolutely concluded among them, rather to suffer death, than to admit the Statue. While the matter stood upon these terms, Aristobulus, Arrippa's Brother, and Elcias, accompanied with divers of their Train, and some of the chiefest among the Jews came unto Petronius, beseeching him that he would consider the obstinacy of the people, neither give them occasion to draw them into desperate actions; but rather, that he would write unto Caius, with what obstinacy the people refused the Dedication of his Image in the Temple: And how, giving over the care of their Husbandry, they prepared themselves for War, without any trust or confidence in their own strength; being rather resolved to die, than to suffer so great an indignity to be offered to their Religion. Besides, how giving over their Tillage, there was nothing to be expected but Robbery, whereas they should want means to pay their Customs; by which means, they hoped that Caesar would be moved to moderate his severity towards that Nation, and not to give them cause of Rebellion: And that if he might not be moved from the prosecution of the War, that then he might go forward with his business. This was the effect of Aristobulus's request.

But Petronius, partly in respect of their Prayers who instantly urged him, and the weightiness of the affair; partly in regard of the contentious resolution of the Jews, supposing that it was a matter unworthy a man, to put so many thousands of men to death, to satisfy Caius's foolish ambition; and touched with the fear of God, and remorse of his own Conscience, he had rather to his own danger, inform the Emperor of the absurdity of the matter by his Letters, being no ways ignorant of his choleric spirit, and forwardness in revenge, except his furious passion and expectation were answered. For this thought he, that although it altered not his resolution, but haply enforced his displeasure against him, in that he speedily executed not his Command; yet, that it was the duty of a good man, not to refuse an assured death, if so be it might save so guiltless and huge a multitude. When therefore, he had assembled the Jews together in Tiberias (when many thousands of them resorted thither) and disposed all those warlike Forces, that at that time gave attendance on him, round about him; he told the Jews first of all, not his own, but the Emperor's intent, who would shortly have them taste his displeasure, and enforce them to bear the burden of his indignation, who were so bold as to contradict him: For himself, it necessarily concerned him, that since, by the Emperor's favour he had received so great honour, he should not commit any thing contrary to his Command. I hold it (said he) a matter most just to employ my life and honour for you, to the end, that so huge a number of men should not be drawn into the danger of death: And I will respect the excellency of the Laws of your Fathers, for which you think you ought to undergo a War and danger: neither is it lawful to suffer the Temple of God to be defiled by the Authority of Princes. I will therefore write to Caesar, and acquaint him with your minds, and in all that I may, I will assist you to obtain your Request. God (whose power surpasseth all industry and humane force) vouchsafe to conduct you, and make you constant in the observation of your Laws; and grant, that he, through excessive desire of humane glory, commit not any thing that may offend God. And if Caius be displeased, and enforce his inevitable displeasure against me, I will undertake all danger, and endure all torments, both in body and spirit, to the end, that I may not behold so many virtuous men, as you are, perish in your good and just actions. Go therefore each of you, and ply your work, and till your Lands; I will send to Rome, and will employ both my Friends, and my self for you.

After he had spoken this, he dismissed the Assembly, praying the chiefest amongst them to encourage the Husbandmen to ply their business, and to confirm the rest of the people in their good hope; he himself also ceased not to encourage them. And truly God shewed his assistance to Petronius, and assisted him in all his affairs: For as soon

The year of the World, 4001.
After Christ's
Nativity, 46.

The Jews met Petronius at Tiberias, beseeching him not to violate the Sacred City with his Images.

Aristobulus, King, Arrippa's Brother, and I Elias the High Priest, entreat Petronius in the Jews behalf.

Petronius pitieth the Jews to write unto Caesar in their behalf, and exhorteth them to follow their Husbandry.

The year of the World, 4002, after Christ's Nativity, 40.

After a long and continual Drought, there fell a sudden shower.

Petronius writeth to Caius.

as he had finished his discourse to the Jews, there suddenly fell a great rain beyond all humane expectation; for the day was very fair, neither was there any appearance of rain in the Air, and all that year long there was an extreme Drought; so that men were past hope to have any moisture, notwithstanding, that sometime there appeared certain Clouds in the Heavens. At that time therefore the water fell in great abundance, and besides the expectation and opinion of men; the Jews conceived hope, that *Petronius* soliciting their cause, should not be repulled. But *Petronius* was more amazed than all the rest, seeing evidently that God undertook the affairs of the Jews, and gave them testimony of his manifest assistance; so that they that were their professed Adversaries, had no power to contradict them, as he himself wrote to *Caius* at large, with inductions and exhortations, to the end he should not draw so many thousand men into a desperate resolution and unhappy death; for without War it was impossible for him, ever to make them forsake their Religion. Moreover, that he would not cut off and lose the Revenue which he received of that Nation; and would not erect a Trophy of an everlasting Curse and Malediction against himself. Adding moreover, what the power of their God was; which he had so clearly declared, that no man ought to doubt, but that his merciful hand was over them. This is the Contents of *Petronius's* Letters.

On the other side, King *Agrippa*, who at that time was at Rome, grew more and more in favour with *Caius*; having entertained him at a Banquet, wherein he was very desirous to exceed all others well in sumptuousness, as in all other sorts of delights and pleasures; yea, he entertained him so nobly, that not only others, but also the Emperor himself, could not attain to such magnificence; so much he endeavoured to surpass all others, through the great desire he had to content and satisfy *Cesar* in all things. *Caius* was amazed at his courage and magnificence, seeing *Agrippa* so willing to constrain himself, above his power and means, to abound in Silver; and all this to the intent to please him. For which cause *Cesar*, in requital of his kindness, intending to honour *Agrippa* to his uttermost power, in granting him that which he most desired; being one day warm with Wine, invited him to drink a Carouse: adding these words;

*Agrippa, I have heretofore known the honour thou hast shewed towards me, and thou hast expressed the earnest affection that thou bearest me, in hazarding thy self in divers dangers, into which thou hast been drawn during Tiberius's life time; and hast omitted nothing, not in that which exceeded thy power, to shew thy affection towards me: For which cause, I think it should be a great shame for me, if I should suffer my self to be overcome by thee in kindness, without some answerable correspondence: I will therefore put that in practice, which I have heretofore omitted; for all those things that hitherto I have bestowed on thee, are of no reckoning. My will is, that thy merits should at this time be requited, by such means as might for ever make thee happy. Now he spake after this manner, hoping that *Agrippa* would beg some great Province at his hands, or the Revenues of some Cities.*

But although he had already prepared his demand, yet he did not discover his intent, but gave *Caius* this answer; that whereas he had served him to the dislike of *Tiberius*, it was not for the gain he expected heretofore; and for the present also, he did nothing under hope to be rich; contenting himself that he was in the Emperor's good favour. That the benefits he had received of him were great, yea, exceeding all that which he durst ever have hoped: For (said he) although they be but small in comparison of your Greatness, yet in respect of my self you have received them, and in my conceit, they are very great. *Caius* admiring his generosity, insisted to press him to ask whatsoever he had a mind to, being ready to grant it. Whereupon *Agrippa* said, Dread Prince, since it is your good pleasure to think me worthy to be honoured by your Presents, I will not request any thing at your hands, that may tend to enrich me; for that by those goods you have already given me, I am greatly honoured: But I beseech and request one thing at your hands, which will purchase you the reputation of Piety, and will procure God to be propitious unto you in all your actions; and which also will breed me much glory among those who shall hear that I have not been refused in my demand, which concerneth me more than the necessities of this life: I therefore beseech you, that it will please you to give order that that Statue, which you have charged *Petronius* to erect in the Temple of the Jews, may never be put there. This was *Agrippa's* request to the Emperor, knowing very well how dangerous a matter it was, and as much as concerned his life, to demand any such thing at *Caius's* hands, that was not answerable to his humour. *Caius*, on the one side, moved with the service *Agrippa* had done him; and on the other side, seeing how great an indignity it should be for him, if before such an Assembly of Witnesses, he should deny that

A that which he had so instantly pressed *Agrippa* to request, as if suddenly he had repented himself; and admiring *Agrippa's* virtue (who having an opportunity in a moment to augment his particular Estate, either by Revenues, or other Commodities; had preferred the Common Cause, the Laws of his Country, and Piety, before all these) he granted him his Supplication; and wrote to *Petronius*, praising him for that he had used such diligence in assembling his Army, as also for all that whereof he had given him notice: adding these words; If (said he) you have already erected the Statue which I commanded you, let it remain in the place; but if it be not done, be thou no more troublesome to the Jews, but dismiss thine Army, and repair thou in person to that place whither I have sent thee: For I urge no more the erection of the Statue, for the desire that I have to gratify *Agrippa*, whom I entirely honour, and in such sort, as it is impossible for me to contradict any thing whatsoever, that either he hath need of, or shall require. These were the Contents of those Letters which *Caius* wrote to *Petronius*, before he understood that the Jews were like to revolt; for they made it known, that rather than they would endure the Statue, they would hazard a War against the Romans: Which, when *Caius* understood, he was extremely troubled; and being a man addicted to all villany, and averse to all honesty, and who gave place to no good counsel, after he had conceived a displeasure against any man; and who likewise thought it a great happiness for him to accomplish all that whatsoever he pleased; he wrote again to *Petronius*, to this effect; Since the Presents which the Jews have given thee, have more prevailed with thee than my Commands have done; so that to please them, thou hast despised that which I have enjoyed thee; I make thy self the Judge, how much thou hast deserved to incur my displeasure, to the end, that thou mayest serve for an example to all those, who shall come after thee, that an Emperor's Commands ought not in any sort to be neglected. Although this Epistle was both written and sent, yet *Petronius* received it not during *Caius's* life time, for they that carried it, were stayed with cross Winds; so that *Petronius* received those Letters that assured him of *Caius's* death, before he received the other: For God would not forget *Petronius*, who exposed himself to great dangers for the love of the Jews, and the honour of God. And *Caius* being taken out of the world by God's wrath, being kindled against him, by reason that he affected Divine honour, received his reward; and *Petronius* obtained favour both at Rome, and through all the whole Government, and especially among the principal Senators, against whom *Caius* was accustomed to vomit up his cholerick Revenges. He died a little after he had written the Letter to *Petronius*, by which he threatened and denounced him death. Hereafter I will declare the cause why he was taken out of this world, and the manner how Treason was plotted against him. The Letter that brought the tidings of *Caius's* death, was delivered to *Petronius* first; and presently after, he received that wherein he enjoined him to kill himself: He highly rejoiced at this his good luck, and *Caius's* death; and admired God's Providence, who speedily and happily had rewarded him, both for the honour that he bare unto his Temple, and also for having assisted the Jews. Behold, how *Petronius* escaped from death, by an unexpected Providence.

The year of the World, 4002, after Christ's Nativity, 40.

Caius writeth to *Petronius*, charging him to murder himself, for neglecting his Command.

Petronius receives Letters of *Caius's* death before those, whereby he was commanded to kill himself.

CHAP. XII.

Two Jews called *Afinus* and *Anilæus*, both Brothers, and of a mean extraction; become so powerful near Babylon, that they give enough to do to the Parthians; Their Actions; their Death. The Grecians and Syrians who lived in Seleucia, unite against the Jews, and kill fifty thousand of them unawares.

IN those days there happened a grievous Commotion amongst those Jews that inhabited *Mesopotamia* and *Babylon*, and such Slaughters and Calamities as never the like hath been declared in our former Narrations; which in regard I intend to report both particularly and seriously, I will rip up the whole cause thereof from its first Original. There was a City called *Neardæ*, belonging to *Babylon*, stored with Inhabitants, and enriched with many fruitful Possessions, sufficient to sustain so great a multitude: Moreover, it was such as might be hardly invaded by the Enemy's multitude; for that the River *Euphrates* surrounded it, and also for that it was fortified with very strong Walls. Upon the same River also, there stood another City, called *Nisibis*; in which the Jews, in respect of the strength of the place, kept their *Dragmas*, which they were accustomed to offer unto God, and the rest of their Votive money.

Herod's Refuseth chap. 16, *Antiq.* cap. 10. A grievous Commotion among the Jews in *Mesopotamia* and *Babylon*.

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These two Cities therefore served them for two Store-houses; and from thence, according as time required, they sent the money they had gathered, to Jerusalem, and committed the Convey thereof to divers thousands of men, for fear it should be taken away by the Parthians, who at that time had the Sovereignty in Babylon. Among these Jews lived *Asineus* and *Anileus*, two Brothers, born in Nearda; whose Father being dead, their Mother bound them to the Weavers trade, for amongst those Nations it was accounted no indignity to follow that trade: for both men and women exercise themselves therein. It happened, that their Master with whom they learn'd their occupation, beat them one day, for that they came somewhat late unto their work. They taking this chastisement of his as if a great injury had been done unto them, betook themselves to their weapons, whereof there were great store in that house, and retired themselves into a place where the River divideth it self into two parts, which naturally aboundeth with excellent pastures, and such fruits as were reserved for the winter. To these men there flocked a number of needy persons, whom they armed, and became their Captains, and no man oppos'd himself against their insolent proceedings. Being by this means grown absolute and impregnable, for that they had builded themselves a strong Fortrefs, they sent unto the Inhabitants, commanding them to pay them Tribute for their Cattle which they pastured; so that this Tribute was sufficient to entertain them, promising to those who obeyed them, all friendship, and that they would maintain them against all those that should wrong them, of what place soever they were: but if they did not that which they commanded them, they threatened them that they would kill all their Cattel. The Inhabitants of the Country, knowing themselves unable to oppose them, obeyed them, and sent them the number of Cattel which they required; so that greater Forces daily joynd themselves with them, and they grew to that power, that they could make their excursions against those whom they intended to hurt. Every one respected them, and they were feared by all men, so that their renown came at last to the ears of the King of Parthia.

The Governour of Babylon likewise intending to cut off this mischief before it grew to greater head, assembled as many men as he could possible, both Parthians and Babylonians, and march'd forth against them; with an intent to root them out, before they should have any inkling thereof to prepare themselves for their defence. Having therefore prepared his Army, he lay in ambush neer unto a Marish, and the next day following (which was the Sabbath, in which the Jews forbear all kind of work, he making his account that the Enemy durst not make head against him, but without fight he should lead them away captives) he march'd easily, thinking to charge them unawares. *Asineus*, who at that time sat idly with his fellows, having his Arms by him: Ye men (said he) methinks I hear the neighing of Horses, not such as when they are in their heat, but as when they are backt by men. Moreover, I hear the noise of their Bridles, and I fear lest the Enemies secretly stealing upon us, should circumvent us: let therefore some one of us go and discover what the matter is, and bring us word: I would I were found a liar in that which I have told you. This said, one of them went out to espie what the noise intended; who running hastily back again, told him, that he had not fairly conjectured as touching the intent of the Enemy, for that they were at hand, and would not suffer themselves any longer to be out-braved by them. He also declared, that there was a mighty number of Horsemen, who were assembled like a drove of Beasts, sufficient and able utterly to overcome *Asineus* and all his Company, forasmuch as they were not in a readinesse to defend themselves: and our Law forbiddeth us to do any manner of work on the Sabbath. *Asineus* resolv'd with himself not to do that which the Spy had said, but thought that it was better for them to behave themselves valiantly in their necessity wherein they were plung'd, than to hearken their Enemies by their submission. He therefore presently betook himself to his weapons, and encouraged all those that were about him, to make it known in effect what their valour was. Whereupon all of them at once march'd forth against the Enemy, and slaughtered a great many of them, for that they, despising *Asineus* and his followers, march'd as if they went to lay hold on men already vanquish'd; but in the end they were constrain'd to betake them to flight.

When the news of this skirmish was brought to the King of Parthia, he was wholly astonish'd at the boldness of these two Brethren, and had a great desire to see them and to speak with them. He therefore sent one of the trustiest of his Guard, to let them understand, that although King Artabanus had been injur'd by them, in that they had invaded his Countrey; notwithstanding, said this Ambassadour, he making

A left account of the displeasure he hath conceived against you, than of your Virtue, hath sent me unto you, to give you my hand and troth in his name, for a safe conduct and security in your Voyage, requiring you to be his friends; he treateth therefore with you without any Deceit or Fraud, promising you Gifts and Honours, and resolvet to encrease your Dignity by his Power. *Asineus* refused to enterprize this Voyage, but sent his Brother *Anileus* with certain Presents, such as he could possibly find. He therefore departed with the Messenger, and presented himself before Artabanus; who seeing *Anileus* come alone, asked him how it happened that *Asineus* came not with him: And understanding that he stay'd in his Marish, through the fear that he had of him; he swore by the Gods of his Ancestors, that he would do him no wrong, willing them to give credit to his promise, and he stretch'd out his hand, which is the greatest sign with which the Kings of that Countrey use to assure those that parley with them. For after they have mutually given one another their hands, there is no sinister practice to be feared, and they, from whom a man expecteth any harm, are no more to be feared, at such time as they have given this testimony of assurance. This done, Artabanus sent back *Anileus*, to persuade his Brother *Asineus* to come to Court, Artabanus did this, supposing that this his Amity with the two Brothers, would be a bridle for the Jews, who otherwise might encroach upon his Governments. For he feared, lest if any Rebellion should happen, and he should be troubled in that War, *Asineus* and they of Babylon should grow more strong, as well by the voluntary submission of the Jews, as by force; and thereby should do him the more mischief. Upon this deliberation he sent *Anileus*, who easily perswaded his Brother, giving him to understand among other things, what good will the King bore him, and the Oath that he had sworn; so that both of them resort'd to Artabanus, who received them very graciously, admiring *Asineus*'s Virtue, who had so great a courage in all his Enterprizes; considering especially, that he was a man of low stature, and who, to look on, seem'd to be contemptible: and he told his Friends, that without comparison, he had a greater heart, than his body.

And when in banqueting he had nam'd *Asineus*, and shew'd him to Artabanus the General of his Army, signifying unto him, with what valour these Brethren were endow'd in Feats of Arms: Artabanus required that it might be lawful for him to kill *Asineus*, to the end he might punish the wrongs he had done to the Estate of the Parthians. Neer (said the King) will I give my consent to betray a man, who hath committed himself to my protection, and hath given me his hand, and who buildeth upon the Oath I have past unto him in the name of the Gods: But if thou be a valiant man in feats of Arms, thou hast no need to make me swear my self; but when his Brother and he shall depart from hence, assail him, and overcome him by thy valour, provided that I be not privy to thy attempt. And afterwards, calling *Asineus* to him in the morning; It is time (said he) that thou return homeward, for fear thou provoke divers of the Captains of my Court, which, contrary to my will, will endeavour to kill thee. I commit the Countrey of Babylon to thy protection and guard; which by thy care and vigilancy, shall remain exempt from all Robberies, and other such Calamities. Reason it is, that I procure thy good, because I have engag'd mine Honour and Faith irrevocably unto thee; not upon any light matter, but for so noble things that importune thee as nearly as thy life. This said, he gave him certain Presents, and presently dismissed him. Now, as soon as he returned home to his own Fortrefs, he fortified the places, both those which were already secured, and the other, which as yet no man had attempted to fortifie: And in short time he grew to that greatness, that no man, of so obscure Fortune and beginning, attained before him. Neither contented with the Honours of the Babylonians, he was also held in great account by the Captains of the Parthians, who were sent to govern in the neighbouring Provinces; yea, so much encreas'd his Authority with his Power, that all *Mesopotamia* was at his Command. In this Felicity and encreasing Glory of his, he continued for the space of fifteen years; which never began to decay, until such time as neglecting the ancient Study of Virtue, and contemning the Laws of his Fore-fathers, both he and his factious followers being drowned in pleasure, yielded themselves Captive to Foreign Lust. It fortuned that a certain Governour of those Parthians came into that Countrey, accompanied with his Wife, not only endowed with other Perfections, but also admir'd for her incomparable Comeliness and Beauty; whom, without ever seeing her, only by report of her Beauty, *Anileus*, *Asineus*'s Brother, lov'd entirely; and when as by no one of his allurements he could oblige her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly Lust, but he made War against her Husband; and killing the Parthian in their first Conflict, his Wife became his, both in subjection and Bed-service; which

which thing was the Original of many mighty Calamities, both to himself, and to his Brother. For when, having lost her former Husband, she was led away Captive, the carried with her the Images of the Gods of her Country, which the highly esteemed, according as it was the custom of those that inhabited that place, to have their Gods whom they adore in their houses, whom, when they travel into a Foreign Country, they carry about with them. She therefore brought them with her, and used them according to the fashion of her Country, at the first secretly; but after she was known for *Anileus's* Wife, then she adored them according to the custom, and with the same service which she used during her first Husband's days, sacrificing to her Gods.

Their chiefest friends seeing this, first of all reproved them, for that *Anileus* committed such things that were no ways used among the Hebrews, and altogether repugnant to their Laws, for that he had married a woman of a Foreign Nation, that contradicted and violated their accustomed Religion; for which cause they advised him to beware, lest, in submitting themselves too much to their unbridled pleasures, they should lose the honour and power they had received from God, even until that present. But seeing their persuasions profited nothing, and that *Anileus* likewise had villainously killed one of his dearest Friends, who had somewhat too freely reproved him (who, at such time as he lay a dying, being touched with the zeal of the Laws of his Ancestors, and with grief against his Murtherer, wished that *Asineus* and *Anileus*, and all their Associates might die like death; they, for that they were transgressors of the Law; the other, for that they succoured not themselves in that oppression, which they suffered for the maintenance of their Laws.) They were sore displeased; yet notwithstanding they contained themselves, calling to their remembrance that their felicity proceeded from no other cause, but from the valour of those Brethren.

But when they understood that the Parthian Gods were adored by this woman, they bethought them that it behoved them not any more to bear with *Anileus* in contempt of their Laws; for which cause, addressing themselves to *Asineus* in great Assemblies, they exclaimed against *Anileus*; saying, that he ought, although at first he had no power to dispose of himself; yet now at last, to correct this error before it should redound to their publick Plague: For that both the Marriage was disallowed in all men's eyes, as altogether contrary to their Laws; and that the superstitious observance of the Gods, which the woman presumed to use, was an apparent injury offered to the true God. But he, although he knew that his Brother's fault would breed some great inconvenience, both to himself and his followers; yet, being overcome with Brotherly affection, he easily pardoned his Brother, ascribing his error to the violence of his unbridled passion. But whereas daily more and more he was tired with exclamations and greater reproofs, at length he admonished his Brother of the matter, chiding him for that which was past, and desiring him to amend the error hereafter, by sending home the woman unto her Kindred. Yet this admonition of his took no effect with him; for the woman perceiving that the rumour that was raised among the people was for her sake; and being afraid lest for her love sake, *Anileus* should incur some danger, the poisoned *Asineus*, to the end that her love being in Authority, she might more freely practise her impiety. Now when *Anileus* had gotten the Government into his own hands, he drew out his Forces against certain Villages belonging to *Mithridates*, one of the chiefest among the Parthians, and *Ariabarnus's* Son in Law; which Villages he spoiled, and carried away men, sheep, and other riches. When *Mithridates*, who at that time was resident in those Quarters, understood of the spoil of his Villages, he was very much displeased, and the rather, for that without any occasion or proffer of injury, *Anileus* had assailed him in contempt of his Estate, who was a chief Peer of the Country: For which cause he immediately assembled the greatest power of Horse and Foot he could gather, to set upon *Anileus* and his Associates. Leading his Forces therefore against one of the Villages, he kept himself in covert, to the end he might fight the next day, which was the Sabbath day; on which the Jews attempted not any thing. Whereof when *Anileus* was advertised by a certain Syrian, who dwelt in another Village, who had exactly told him all *Mithridates's* intent, and the place where he intended to banquet with his Souldiers; after he had made his Souldiers take their refreshment, marched out by night, to the end he might charge the Parthians before they might be advertised of his coming. He therefore rushed in upon them about the fourth Watch of the night, and slew those whom he found asleep; and the rest being astonished thereat, were forced to save themselves by flight: He also took *Mithridates* Prisoner, and caused him to be carried away naked on an Ass, which is one of the greatest disgraces

Anileus is accused before his Brother, *Asineus*, but he winketh at his fault.

Asineus poisoned before his Brother, *Anileus*, but he winketh at his fault.

Anileus draweth his Forces into *Mithridates's* Country, and spoileth his Villages, and taketh him Prisoner.

ces which the Parthians imagine may be offered them. Having after this disgraceful manner carried him into a Forrest, some of his familiars persuaded him to kill him: but *Anileus* told them, that they ought to deal with him far otherwise; for that it behoved them not to kill a man, who was one of the chief among the Nobility of the Parthians, and one that was most honoured in regard of that affinity and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were insupportable; yet if they should be instrumental to give his life, he would pardon the injuries, and reward them for their Mercy in saving his life; whereas if they should deal severely with him, the King would seek his revenge, and make a horrible slaughter of those Jews that inhabited *Babylon*: whom they ought to have compassion of, both for that they were of their blood, and for that if any mischief should befall them they knew not whither to retire themselves; whereas they might be afflicted with the flower and select men of their nation. Having thus discussed and debated the matter to his Souldiers, his opinion was approved, and they were persuaded; and so *Mithridates* was sent back again.

But he no sooner returned home unto his house, but his wife hit him in the teeth, that he lived but by the mercy of his enemies, notwithstanding he were the Kings Son-in-law; that he had made no reckoning to punish those, who had so much injured him; that he likewise contented himself to have his life saved, after he had been prisoner to the Jews: For which cause (said she) recover thou thy former virtue and honour, which thou hast heretofore lost, or I swear by the Gods of the King my Father, that the bond of Marriage which is betwixt me and thee shall be dissolved.

Mithridates, unable to endure these usual reproaches, and on the other side apprehending his wives haughty courage, from whom he feared to be separated, he assembled the greatest power of men that he could possibly, notwithstanding it were against his will, and led them forth, supposing himself to be unworthy of life, if he, who by Nation was a Parthian, should be put to the word by the Jews. When *Anileus* understood that *Mithridates* came forth against him with a great force, he thought that it would redound greatly to his indignity, if he should lie lurking amidst his Marshes, and hoping that he should have no worse fortune against his enemies, than he had at first, and building much upon his Souldiers, who were ever wont to get the upper hand in their encounters, he likewise drew forth his Army: to them also others adjoynd themselves, who sought nothing else but pillage, and hoped that with their only presence they might discourage their enemy.

But after they had marched about ninety stades, and passed thorow a County that was scant of water, and were about the heat of the mid day burned up with thirst; *Mithridates* Army came in sight, and charged them even at that time, when they fainted for want of drink, and through the extremity of heat, so as they could scarcely handle their weapons. At that time *Anileus's* Souldiers encountering with *Mithridates's* fresh men, were shamefully put to flight: whereby it came to pass that a great number of them were killed. But *Anileus* himself, and all those of his Company, retired themselves in great haste into a Forrest, leaving *Mithridates* Lord and Master of the Field, whereof he was very joyful. Notwithstanding this disaster, an Infinite number of lawless men resorted to *Anileus*, who set little by their lives, provided there might be no limit be proposed to their unbridled licentiousness; so that he gathered a greater number of men than those he had lost; yet they were far different in valour from the former: for they were wholly ignorant of warlike discipline. Notwithstanding, he being accompanied with these men, went and set upon divers Burroughs of the Babylonians, which were totally destroyed by his rapine and violence. For which cause the Babylonians and his other enemies, sent unto *Nearda* to the Jews that were there, requiring that *Anileus* might be delivered into their hands; whereunto condescending not (for although they had a will to perform their request, yet it lay not in their power to deliver him) they required that they might live in peace. And to treat of the conditions of peace, the Babylonians sent certain men to confer with *Anileus*. They having surveyed the place wherein *Anileus* kept, assailed both himself and his followers by night, and slew all those they encountered with, without resistance, and amongst the rest *Anileus*. When the Babylonians saw that they were delivered from the oppression of *Anileus*, who till that time had been as it were a bridle unto them, to restrain and curb the hatred they conceived against the Jews, with whom they had oftentimes been at odds, by reason of the contrariety of their Religions, whereby it happened that they oftentimes fell at debate upon every opportunity when they met.

Now when *Anileus's* men were defeated, the Babylonians set upon the Jews on all sides;

The year of the World, 4001, after Christ's Nativity, 41.

Anileus dismissed *Mithridates*.

A great number of dissolute persons flock to *Anileus*, with whom he spoileth certain Burroughs of the Babylonians.

The Babylonians require *Anileus*, that they may punish him: they assail and slay him.

The year of the World, 4002, after Christ's Nativity, 41.
 The Jews afflicted by the Babylonians, repair to Seleucia.
 fides; who seeing themselves in danger by reason of the infolence of the Babylonians, against whom they were too weak to make resistance; and on the other side, unable to live amongst them, they went and dwelt at *Seleucia*, a City famous in regard of *Seleucus* the Son of *Nicanor*, who builded it. In that City dwelt divers Macedonians, divers Greeks, and a great number of Syrians. The Jews fled thither, and continued there about five years, without any molestation: But in the sixth year, when the Plague encreased in Babylon, the Jews that remained there, were enforced to seek them some new habitation; and that removing of theirs into the City of *Seleucia*, was the cause likewise, of their further mischief, as I will make manifest. The Greeks who dwelt in *Seleucia*, are ordinarily at debate with the Syrians, and have always the upper hand; but after that the Jews came to inhabit that place, in a certain Sedition that arose among them, the Syrians had the upper hand, by the means of the Jews, who joyned their Forces with theirs, who of themselves were valiant and good Soldiers.

Fifty thousand Jews slain in Seleucia. The Jews that were saved, repair to Ctesiphon.

The Jews retire into Nearda and Nisibis.

The Greeks being repulsed in this Tumult, and having no other means left them to maintain their former honour; but to break that League of Friendship, which was between the Syrians and the Jews; devised in private, each one with those Syrians with whom they were acquainted, promising to live in peace and amity with them; whereunto they condescended willingly. For the chiefest of these two Nations concluded the Peace, which presently after followed, to the end that on both parts they should joyn in hatred against the Jews: So that altogether charging them at unawares, they killed more than fifty thousand of them; they were all put to the sword, except some few, who through the mercy of their Friends, and assistance of their Neighbours, were suffered to escape. These retired themselves to *Ctesiphon* a City of *Greece*, that was not far from *Seleucia*, where the King resideth every year, and keepeth the greatest part of his Moveables; hoping in that place, through the reverence of the King, they might remain in more safety and security. All the Nation of the Jews that were in these Quarters, stood in great fear: For the Babylonians and the Seleucians, with all the Assyrians of that Countrey, agreed amongst themselves to make a general War against the Jews; whereby it came to pass, that they assembled themselves at *Nearda* and *Nisibis*, trusting themselves to the strength of these Fortresses, which were inhabited also by men who were expert in Arms. See here what the condition of the Jews was, who remained in *Babylon*.

THE

A

THE

NINETEENTH BOOK

Of the

ANTIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

B

The Contents of the Chapters of the Nineteenth Book.

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E

CHAP. I.

- The Cruelties and Follies of the Emperour Caius Caligula: Several Conspiracies against him. Chæreas, being assisted by several others, killeth him: Some Germans of his Guard, kill some of the Senators afterward. The Senate condemns the thoughts of his Memory.*

F



*C*aius did not only express and manifest his fury towards those Jews that dwelt in *Jerusalem*, and in other neighbouring places; but also thorough all the Countreys both by Land and Sea, which were subject to the Roman Empire, filling the whole World with an infinite number of mischiefs; yea, such, and so odious, that the like hitherto have never been heard of. But *Rome* especially, felt the force of his fury; but especially the Senators, Patricians and Noblemen were plagued. They also that were called Roman Knights, who, in Wealth and Dignity, were next unto the Senators; for that out of their number, such men

The year of the World, 4004, after Christ's Nativity, 42.
Caius's Tyranny towards the Jews.
Caius's Tyranny towards the Senators and Patricians.

were

were chosen, who were to supply the Senate, were most persecuted. For with *ig*-
The year of the
world, 4001,
after Christ's
Nativity, 41.
Cajus cilleth
himself *Jup*
ter's Brother.
 nomines they were abused, with banishments and confiscations weakened, and by
 slaughters wholly exterminated. He likewise usurped the name of God, command-
 ing his Subjects to dignify him with more than humane honours; and ascending the
 Capitol, which amongst all the Temples in *Rome* is most religiously honoured, he
 was so bold as to salute *Jupiter*, and to call him Brother. Many such impieties were
 committed by him, which shews that his unbridled and extravagant madness did never
 forsake him. Amongst other his mad pranks that he played, this is worthy of mem-
 ory: for on a time, thinking it to be too much trouble for him to cross the Sea be-
 tween *Intea* a City in *Campania*, and *Misenum* another Town seated by the Sea-shore
 in a Gally; and otherwise esteeming it a thing correspondent to his greatness, who
 was Emperor, to exact that superiority on the Sea, which was answerable to his sove-
 raignty on the Land, betwixt one Cape of the Sea unto another, for the space of thirty
 furlongs or stades, betwixt which the Gulf had his course, he caused a Bridge to be
 built, on which he commanded himself to be drawn in a Chariot, as if that way were
 answerable to the dignity of his deity. He left not one Temple in *Greece* whatsoever, that
 he spoiled not of those excellent pictures that were in them; Giving a Commission that
 all Statues, and whatsoever ornaments or gifts, and presents that were dedicated in any
 Temple, should be brought unto him; saying, that such things as were admir-
 able, should be reserved for a place of admiration, such as was the City of *Rome*:
 with these spoils of the Temples he adorned his Palace and Gardens, and generally
 all his houses and Palaces that he had in *Italy*. He was so impudent also, as to give di-
 rection, that *Jupiter Olympius* Statue, which the Greeks had in great estimation, and which
Phidias the Athenian Satuarian had made, should be transported to *Rome*. But *At*-
minius Regulus, to whom he directed this commission, executed it not, because the
 Macons informed him, that without spoiling it they could not remove it from the place.
 It is reported also, that he was hindered from this execution by such prodigies that are
 almost incredible: which he assured *Cajus* of, giving him to understand, what the
 occasion was, that had moved him to disobey him therein: and whilst he was in dan-
 ger of death for his delay, the sudden and successful death of *Cajus* warranted him
 from the same. Yea, so far stretched his unbridled fury, that having a daughter new-
 ly born, he caused her to be carried into the Capitol, and laid at the feet of the Image
 of *Jupiter*; saying, that the child was common betwixt him and *Jupiter*, leaving the
 judgment to all men, which of the two parents was the greatest. And notwithstanding
 all these his misdemeanours, yet did men tolerate him.

Cajus compar-
 eth himself
 with *Jupiter*.

Cajus gave
 slaves free li-
 berty to ac-
 cuse their
 Masters, and
 countenanced
Pellus to ac-
 cuse his Ma-
 ster *Claudius*.
 Many conspi-
 racies against
Cajus.

Three conspi-
 racies against
Cajus:
Amintius Re-
gulus, *Cassius*
Chereas, *An-*
nius Minucius.

He gave liberty to slaves also to accuse their Masters of whatsoever crimes they
 would: which was so much the more hateful, because all things were done by *Cajus*'s
 authority, and to his good liking: so that *Pollux*, who was *Claudius* bondman, durst
 accuse him, and *Cajus* the Emperor was contented among the Judges to hear his
 Uncle brought in question for his life, hoping (although it tell out otherwise) to pick
 out an occasion to put him to death. For having filled all the Countries of his Empire
 with false accusations, and all sorts of mischiefs, and giving slaves a prerogative above
 their Masters; their Lords devised many conspiracies against him, some for spite, and
 with an intent to be revenged of those injuries that he received: others pretending
 by his death to prevent those inconveniences that threatened them. In a word, his
 death concerned the security of the Laws, and the safety of all men: and had he not
 been speedily cut off, our nation had almost been utterly exterminated. For which
 cause I thought good to make an exact and ample declaration of every occurrence;
 namely, for that the knowledge thereof maketh very much towards the manifestation
 of Gods power and will, which brings consolation unto those who are in adversity, and
 keep them within the bounds of modesty, who suppose that their prosperity should
 continue always firm, and although they neglect virtue, think that no civil may befall
 them. Three several Conspiracies were intended against him, to ease the world of this
 burthenome Tyrant. All of them were attempted by men of great account. For,
Amintius Regulus, who was born in *Coraduba* in *Spain*, was fully resolved to kill him
 himself, or to make him away by the means of his Confederates. *Chereas Cassius*, Co-
 lonel over a thousand men was the conductor of another Band; and *Annius Minucius*
Regulus was in no less readines to do his uttermost herein. The cause that moved them to
 combine thus altogether in hatred against *Cajus*, was, that in respect of *Regulus*, he was
 by nature a detester of all iniquity: for he was a very generous man, and so free; that he
 dissembled not any of his designs, but communicated them with many, who were either
 his friends, or valiant men fit for execution. And as touching *Minucianus*, he was in-
 duced to seek his revenge, through the desire he had to do justice to *Lepidus*, who had
 been

A been one of his especial friends, and one of the rarest men that were ever found among
 the Roman Citizens (whom *Cajus* had put to death through the fear he had conceived
 of him) knowing well that all they, against whom *Cajus* was incensed, could not e-
 scape with less punishment than loss of life. As for the third man *Chereas*, he could
 not endure the shame and reproach of cowardice that *Cajus* had objected against him,
 but feared besides, that his friendship and inward familiarity with *Cajus* would draw
 him into manifest dangers: for which cause, and his own security and honours sake,
 he resolved to dispatch him. Generally all of them were resolved to rid the world of
Cajus, and bring an end to his pride and tyrannical power, for their hope was that
 their attempt having good success: their Countrey and Common-weal should reap the
 fruits thereof, for whose security and safety, it became them to hazard themselves,
 though it were with loss of their lives. But above all the rest, *Chereas* was egged on
 with a desire he had to grow famous, and through the facility and convenient means
 he had to do it, because his Colonels room gave him most secure access unto him. A-
 bout that time the Cirensean Games were solemnized, which is a kind of Pastime
 which the Romans very willingly behold, and to this intent they resort to the place of
 these exercises, and the common people is wont to demand somewhat from the Em-
 perour, which they desire to obtain; and after having examined their requests, do
 never refuse them. Now they required with instant and importunate supplications,
 that *Cajus* would discharge them of their taxations, and moderate the excessive trib-
 utes which they payed: but he would give no ear unto them, and caused those to be
 apprehended, who called upon the matter most earnestly; sending his Guard, some
 of them one way, some of them another, to put them to the sword. After he had gi-
 ven this order, and they who received it had fully executed it, a great number of
 men were killed. The people seeing this, ceased to exclaim any more, preferring
 their lives to their goods. This horrid sight incited *Chereas* the more to execute his
 enterprize, to the end he might finish his furious and tyrannical life, whose pleasure
 was all mens destruction. He had often resolved to kill him at Table, yet he
 deferred to do it, not that he fainted in his resolution, but because he expected
 some better opportunity. He had been Captain of *Cajus* Guard a long
 time.

The Ciren-
 sean Games.
Cajus causeth
 divers to be
 murdered, who request
 mitigation of their exaci-
 tions.

Chereas for
 many causes
 is incited a-
 gainst *Cajus*.

Cajus having appointed him to gather in his Tributes, in the execution whereof he
 followed his own nature, rather than *Cajus*'s command, and spared those of whom
 he ought to have compassion for their poverty sake. *Cajus* was so displeased here-
 with, that he objected against him, that the cause why he delayed the bringing in of
 his money, was his cowardise and negligence: And among other injuries that he of-
 fered him, as oft as he gave him the Watch-word, as he usually went to fetch it once
 a day upon his watch-day, he gave him the names of women, and others that were ig-
 nominious persons, notwithstanding that he himself was no less remarkable, for his ef-
 feminate daintiness. In those Ceremonies which he himself had established, he attired
 himself like a woman, and was disguised with certain veils, whereby he might the better
 counterfeit that sex, and yet notwithstanding he could object this dishonour to *Chereas*,
 whom he vexed constantly when he gave him the watchword, and so much the more
 because his companions jeared him with it. For when it was his turn to receive the word
 from *Cajus*'s mouth, he ordinarily fitted him with such an one as might move laughter,
 which made him the bolder to conspire with his Confederates, in that he had just oc-
 casion to be displeased: among these was a Senator, called *Popedius*, and one that
 had past through all honours and offices, otherwise an Epicure and lover of delights:
Timidius accused him (in that he was his enemy) that he had uttered certain injurious
 speeches against *Cajus*: and for proof hereof, he alledged *Quintilia* for his witness, a
 woman among all Stage-players dearly beloved of many, but in especial, by *Pope-*
dus, by reason of her incomparable beauty: and for that the refused to bear witness
 in a matter falsely objected against him, whom the entirely loved, *Timidius* required,
 that the might be examined by torture. *Cajus* importuned herewith, commanded
Chereas with all expedition and diligence to see *Quintilia* tortured: and the rather
 gave he *Chereas* these Commissions to kill and torment those whom he pleased, for
 that he had conceived this opinion, that he would acquit himself with more cruelty,
 to the end he might exempt himself of that reproach of faint-heartedness which was
 wrongfully objected against him.

Cajus com-
 mandeth
Quintilia to
 be tortured,
 who confess-
 eth nothing.

Whilst *Quintilia* was led forth to be tortured, she trod upon the foot of one
 of those who were of the Confederacie, giving him to understand that he should be
 of good courage, for that there was no fear that the would bewray any thing in torture,
 but would endure it with constancy: notwithstanding, *Chereas* tormented her cruelly,
 which

The year of the
World, 4004.
After Christ's
Nativity, 42.
Popilius is
abolished.

Clement con-
fesseth with
Clement and
Papinius.

which he rather performed by constraint, than of his own free will. And seeing he H could enforce nothing out of her, he brought her back to Caius in so pitiful an estate, that all they that beheld her, had compassion on her. Caius likewise himself was moved, and bethinking him of those pains he had endured he desisted from the ineffectual and accusation which was prosecuted against Popilius and Quintilla and gave her a certain sum of money, to comfort her against the indisposition that might follow by reason of her torments, which she had so courageously endured.

This displeased Chereas very much, as if he had been the cause of all those evils that had hapned to those two persons, whom the cruellest of men did bemoan. He consulted therefore with Clement, who was Captain of the foot, and Papinius who had the command of the Guard, and spake unto them to this effect. "We have (said he) O Clement, employed our selves to the uttermost for the Emperours safety: for by our diligence and care we have done so much, that of all those, who have conspired against him, some of them have been killed: the rest in such sort tormented and martyred, that Caius himself had compassion on them. But what reward or honour receive we for all these services? Clement hearing these words, held his peace, giving manifest testimony by his looks, and the change of his colour, that he was greatly alarmed he had so long time obeyed the Emperours commands: and whilst he thought with himself that it was no policy for him to open his mouth against Caius' cruelty, Chereas emboldened himself to discover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him, that the common report was, that Caius was the cause of them:

But (said he) those that will narrowly examine the truth, will judge that I and Papinius stand by me, and you, Clement, more than we, have caused the Romans torment, and the World's misery, for that of our own will we have been Ministers of Caius's Commands: and although the means lieth in us to make an end of those Violences that are committed against the Citizens, and injuries to the whole World; yet we serve him for his Guard and Hang-men, in stead of Soldiers. And we bear Arms, not to maintain our Liberty, and the Roman Empire, but to preserve him who keeps their bodies and minds in slavery: And every day are we joiled in their blood who are killed and tortured, until such time as some one serve us with the same lance, to satisfy Caius's Cruelty. For it is not I, the good will be bearers, that be make use of us, but that which is more, we are suspected by him, and he will cause us to be put to death, as he hath done others. For his displeasure is not limited by justice, but by his will: We also shall serve him for a mark to aim at. For which cause, it behoveth us to provide for the security and liberty of all men; and especially, to warrant our selves against all those dangers that threaten us.

Clement declared by apparent signs, that he thought well of Chereas resolution, but he counselled him to make no words of it, for fear the rumour thereof should be spread among the people, and the secret should be discovered before the execution: and lest that Caius getting an inkling thereof, they should all of them be drawn into danger of death; and in the mean while, it behoved them to hope that some good fortune would fall out to their furtherance: and that for himself, his age had taken from him the necessary courage that belonged to such enterprises. "It may be (said he) that I may furnish you with some advice more secure than yours is, Chereas, for a more honeste than it is, who is he that can propose? This said, Clement returned to his house, ruminating with himself upon those words which he had both heard and spoken. But Chereas grew fearful, and conferred with the Colonel Cornelius Sabinus, whom he knew to be a man of reputation, a lover of liberty, and greatly discontented with the estate for the miseries of the Common-weal; and seeing it was necessary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing lest Clement should discover all the Conspiracy, M considering that delay and procrastination would be but an occasion to hinder the action. When therefore he perceived him to give ear to all that which he intended, and that already he was confirmed with no less resolution than himself was; but in that he knew not with whom he might familiarly communicate the same, he said nothing: whereas otherwise he was ready, not only to conceal that which he had heard, but also declared that which he had in his heart, he was so much the more encouraged. For which cause, without further delay they went to Minucianus, who was conformable unto them in virtue, good affection, and great courage; and who besides that, was suspected by Caius by reason of Lepidus death. For, Minucianus and Lepidus were very great friends, and had been associates in the same dangers. For Caius was feared of all those who had any publick Office, sparing none of them in particular or general, but made them all groan under the burthen of his fury.

Now

A Now they knew well one another, that all of them were displeased to see the Common-weal in that estate: but the apprehension of the danger suffered them not to manifest the hatred that each of them bare to Caius, although their secret conceit ingendered among them a certain Amity. For, before that time, as often as they met together, they were accustomed to esteem Minucianus for the most honourable man of the Company, as in truth, among all the Citizens of Rome he was the most famous, valiant and best esteemed among them: being therefore assembled at that time, he was first of all requested to speak his opinion. For which cause he asked Chereas what the watch-word was he had received that day (for all the City knew very well what mockery Caius usually used in giving Chereas the Watch-word:) Chereas, notwithstanding this disgrace, failed not to answer him, relying on the wisdom of Minucianus, and said unto him;

But give you me for the Watch-word, Liberty; mean while I give you thanks for that you have awakened me more speedily, than of my self I have accustomed to be. You need not now any further enforce your self to incite me by your words, sith both you and I have undertaken the same resolution. Before we were assembled in this place, our thoughts were united. Behold here my sword that is girt unto my side; this shall suffice for us both. And if you please you shall be my Captain, and I will march under your Command, and will follow you under assurance of your assistance and wisdom. They, who have valiant hearts, never want Arms: for it is a confident courage that makes the weapon do execution. That which kindleth me thus to this action, is not the consideration of my particular interest: for I have not the leisure to think on those dangers that threaten me, through the grief that I conceive, to see the Liberty of my Country changed into slavery, and the force of the Laws wholly abolished, and all sorts of men condemned to death by Caius cruelty. It is I that deserve to be trusted in this execution, and I make you my Judge, since you have the like intention that I have.

Minucianus, perceiving with what affection Chereas spake, embraced him with all love; and after he had praised him, he exhorted him to continue his constancy: then departed they one from the other, with prayers and wishes; and at that time there hapned a presage that confirmed them the more. For as Chereas entered into the Senate, some one among the people cast out a word, that redoubled his courage. Dispatch (said he) that which thou hast to do; for God will assist thee. Chereas was somewhat afraid, lest some one of his Associates had betray'd him. But at last, he thought it was some one of those, who, being privy to his resolution, gave him a Watch-word to animate him the more; or that it was God, who, governing and observing humane affairs, pulsed him forward. After he had imparted this his deliberation to divers; sundry Senators, Knights, and Souldiers being advertised hereof were in Arms. For there was not any one that supposed not that Caius death was the greatest good hap the Common-weal could expect. For which cause, all of them enforced themselves as much as they could, to assist the execution with courageous and virtuous resolution: and as forward were they in affection as in power; in words as in effect, desiring each of them to be partakers in the dispatch of a Tyrant. For Calpurnius also, who was Caius freeman, and raised by him to great Authority, yea, such as almost equal'd him, adjoynd himself to them for the fear he apprehended of all men, and for those great riches which he had gathered together, for that he was a man of a corrupt conscience, and easily won by bribes and presents, doing wrong to all men, and abusing the power he had, against whomsoever he pleas'd, contrary to all right and reason. Besides, for that he knew the unbridled nature of Caius, who having once conceived an ill opinion of any man, could never afterwards be disswayed or reconciled. Amongst divers other dangers that he had to apprehend, the greatness of the danger of his riches was not the least, which was the cause that made him serve Claudius, and secretly to follow him, under hope, that after Caius death, he should be his Successor in the Empire, and that at that time he should by him be maintained in the same estate, which he enjoyed: and by this means he thought to obtain his amity and good liking, by giving him to understand how Caius had commanded him to pay him, and how he had invented infinite delays to defer this execution. As for mine own part, I think that Calpurnius forged this matter. For if Caius had pretended to kill Claudius, he had not been disswayed by Calpurnius allegations, who had presently received his reward, if he had deferred to execute his Masters command, with all expedition in a matter so acceptable to him. So it is, that the Providence of God would not permit Caius to execute that rage against Claudius; and Calpurnius was thereby thanked for a benefit which he no ways deserved.

Those that were about Chereas day by day, followed the action very slowly, notwithstanding

The year of the
World, 4004.
After Christ's
Nativity, 42.

Chereas with
certain others
intend to kill
Caius.

Calpurnius, Caius
freeman,
certifies Clau-
dius that Caius
commanded
him to pay
for him.

Cornelius Sa-
binus.

Annianus Mi-
nucianus.

standing that he willingly delayed not, but thought on all occasions fit to finish his purpose in, for that he might assail him at such time as he ascended up into the Capitol, or even then when he solemnized those Ceremonies, which he had instituted in honour of his Daughter, or at such time as he stood in the Palace to scatter Gold, and Silver among the people, by calling him from the top of the Palace into the Market place, or at such time as he celebrated those Mysteries, that were introduced by him. For, no man suspected *Chereas*, so discreetly had he behaved himself in all things: and he persuaded himself that no man would have thought that he should lay violent hands on *Caius*. And although he had done nothing to any effect; yet so it is, that the power of the Gods was sufficient to give him force, and to kill him without drawing weapon. *Chereas* was sore displeased against his companions, in respect that he feared that they would let slip their occasion; and although they perfectly knew that he intended it for the maintenance of the Laws, and for the good of them all: yet did they request him to delay a little, for fear lest in the execution he should in some sort miscarry, and for that cause the City might be brought in trouble by the informations that would be made of that act; and that at length when *Caius* should be so much the better provided against them, they should not know how to shew their virtue, when the time required that they should assault and set upon him. They therefore thought it good that the opportunity to set forward this business, should be the time in which the Games of the Palace were celebrated, which were solemnized in honour of *Cæsar*, who first of all disannulled the Peoples Authority, and appropriated it to himself. This Solemnity is celebrated in a Tent before the Palace, where the noble Citizens, with their wives and children remained to behold the sport, and *Cæsar* himself likewise. At that time they concluded that it would be an easy matter for them, when so many thousands of people should be thut up in so narrow a place; so that he, who would step forward to give the stroke, might very easily be succoured, for that he could have no assistance, although his Guard should have the courage and desire to defend him. *Chereas* resolved upon this, and it was concluded that the first day of those sports that were next at hand, the deed should be done: but their adventure was greater than their conclusion. For the delay was such, as the third day was almost past, and hardly could they be drawn to attempt the matter on the third day. At which time *Chereas* assembled all the Confederates, and told them that the opportunity of time had overslipped them, accused and reproached them of slackness in that execution, which had been so virtuously resolved among them: and that it was to be feared, lest if any should be discovered, the whole matter should be frustrate: by which means *Caius* might grow more cruel than he was before. See we not (said he) that by how much liberty we take from our selves, by so much we augment *Caius* tyranny? whereas we ought first of all to obtain security for our selves, and afterwards purchase perpetual felicity to others, the greatest glory whereof shall redound unto our selves. Now they having nothing to reply against so honourable a resolution, and yet notwithstanding no ways enforcing themselves towards the action, but remaining altogether amazed without one word speaking, *Chereas* spake thus:

Most noble and generous Gentlemen, what is the cause that we linger and delay in this manner? See you not that this is the last day of the Games, and that *Caius* is ready to go to Sea? for he hath determined to sail into Alexandria, and to see Egypt: truly it will be a small honour for us, if we suffer him to escape out of our hands, to the end that both by land and Sea, he may triumph over the Romans negligence. How can we chuse but condemn our selves justly, and challenge nothing but dishonour, if some Egyptian supposing that men of free condition could not any longer endure his insolence, should put the matter in execution? For mine own part, I will dream no longer upon your consultations, but this very day will I hazard my self; and betide me what can, I will sustain all fortunes with pleasure and courage. For I am a man of that mind, that no danger can be so great or grievous to daunt me, or draw me from so worthy an enterprize which some other will put in execution if I delay, depriving me of the greatest honour and glory that the world can afford for its deliverance. This said he departed with an intent to attempt and end the matter, and encouraged the rest to do the like; so that all of them were desirous to set hand to the enterprize, without any further delay. The custom was, that the Captains of the Guard entered the Palace with their swords by their sides, and in such equipage they asked the Emperor the Watch-word. At that time it fortuneed that it was *Chereas* turn to fetch the Watch-word, a great number of people had flocked to the Palace, to take up their places to behold the Games with great press and noise; wherein *Caius* was greatly

A greatly delighted: for there was no distinction of place either for Senators or Knights, but each one fate together confusedly, men and women, slaves and freemen. *Caius*, arriving there first, had offered sacrifice in honour of *Cæsar Augustus*, in whose honour likewise those sports were solemnized. It came to pass that whilest those Beasts were embowelled, that were appointed for sacrifice, *Asprenas* Gown, who at that time was Senator, was besprinkled with blood: whereat *Caius* began to laugh; yet notwithstanding, this was a preface for *Asprenas*. For he was slain that very day that *Caius* was. It is reported that *Caius* at that time, contrary to his own nature, behaved himself most assably towards all men, so that all the assistance were allowed to behold the courtesie that he used. After the sacrifice was done, he fate him down to behold the Pastimes, and had about him the most noble of his friends and familiars. Now was there every year a Theatre builded, according to this form and fashion that ensueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egress and regress, without disturbance of those who fate to behold the pastime. There was within the same a certain room, separated from the rest, where the Players and Musicians kept. When the people were seated, and *Chereas*, with the Captains were near about *Cæsar*, who fate on the right side of the Theatre: *Batibius* one of the Senators, a man very expert in feats of Arms, asked *Cluvius* privily in his ear, who fate by him and had in like sort been Consul, whether he heard any news? who answering C him, that he had heard nothing. On this day (said *Batibius*) shall the tragedy be played of a Tyrants death. *Cluvius* made him this reply in *Homers* words.

Whist: lest some Greek, should listen to our talk.

Now whilest some one darted certain apples and rare and precious Birds at the people, *Caius* took great pleasure to behold how they strove one with another round about him, buffering one another to see who should get the same: but at that present there chanced two prefaces: for the sport that was represented, was of a Judge, who was apprehended and crucified, and in the Dance they represented *Cynera*, who was killed with *Nyrrha* her Daughter: and there was a great quantity of blood gathered to counterfeit both the murder of the Judge that was crucified, as also of *Cynera*. It is affirmed likewise, that the day was the very same, whereop *Philip* the Son of *Amyntas* King of *Macedon*, had been killed by *Pausanias* one of his familiars, at such time as he entered the Theatre. Whilest *Caius* was incertain with himself whether he should remain until the sports were finished, for that it was the last day of them, or rather should resort to the Bath, and after he had refreshed himself, return back again thither as he had done before; *Minucianus* sitting next unto him, fearing lest the occasion should be overslipped, because he had seen *Chereas* go out of doors, with an intent to go and encourage him. But *Caius* catch him by the F Gown, saying, Whither go you, my friend? At which time for the reverence sake that he bare unto *Cæsar*, he sat him down again: but the fear that he had, grew so forcible, that he arose again; so that *Caius* could not detain him, supposing that he had gone thence to dispatch some important business. At that time did *Asprenas* counsel *Cæsar* to repair to the Bath, telling him that after his refreshment he might return thither again; all which he did, being desirous that the resolution might take effect. They that were with *Chereas* were ready disposed to take advantage of the time, and were agreed each of them to stand prepared and in a readiness, in a place appointed, to the intent to act the Tragedy: and the delay seemed very tedious to them, for it was already three a clock afternoon. So that *Chereas* seeing that *Caius* F lingered so long, intended to go in unto him and assail him in his seat: but he conceived that he could not bring that to pass without great loss and murder of the Senators, and Knights that were present. Now although he had this apprehension, yet addressed he himself to the execution thereof, supposing that the loss that might happen by the death of some one, would be well recompensed by the security and liberty, that would redound unto all men. When as therefore they were in a readiness to enter the Theatre, news was brought them, that *Caius* was risen to come forth; by means whereof there arose some noise. For which cause the Confederates turned back into the Theatre, and appealed the people, telling them that they displeased and annoyed the Emperor: but the effect was, to draw him aside from all those, G who might yield him any assistance; and so to set upon him. Before *Caius* marched *Claudius* his Uncle, and *M. Minucianus* his Sisters Husband and *Valerius* who at that time was Proconsul, who might not by any means be drawn from their place, al-

though they had the will, by reason of the Place and Dignity which they held. *Caius* followed after them, accompanied with *Paulus Auranus*. Now when he was entered into the Palace, he left the ready way where his Officers were, and *Claudius* and his Associates held : and turned aside by an unfrequented way to the Baths, on purpose to see certain young Boys, who were come out of *Asia*, and were sent him out of that Countrey, partly to sing in those Ceremonies that were instituted by him, and partly to dance in Arms about the Theater ; and in that place *Chereas* came and encountered him, asking him the Watch-word : which *Caius* gave him very reproachfully according to his custom. For which cause without any further delay, *Chereas* assailing him both in word and act, drew his sword and gave him a great wound, which notwithstanding was not mortal : some say that *Chereas* purposely wounded him after that manner, because he would not kill him at once, but to his greater torment increase the number of his wounds : but I cannot believe it, for that in such executions a man hath no leisure to determine how to strike. And if *Chereas* had such an intention, I account him the veriest fool that might be, for he rather took pleasure to content his despite, than readily to deliver both himself and others, who, by his delay, in being of his Confederacy might be drawn into hazard. For, if *Caius* had not been suddenly killed, he could not have wanted refuge, and it should seem that *Chereas* had not pretended to do so much mischief to *Caius*, as to himself and his Fellow-confederates. And being in this uncertainty, whether his enterprize should have fallen out happily or no, he had without reason both undone himself and lost the occasion, whereas having happily hit home, he might without a word speaking secure himself against those who would offend him. But let every man think what best pleaseth him. *Caius* feeling the grief of the wound (for he was stricken between the shoulder and the neck, and his sword could not pierce further, by reason that it hit upon the first bone of the breast) he cried not at all, neither called for any of his friends, whether it were that he distrusted them all, or that he had some other thoughts ; and in lamenting himself he passed forward. But he was met by *Cornelius Sabinus* who was already prepared to encounter him, who thrust him down upon his knees : whereupon all of them environed him round about, and with mutual exhortations encouraged one another to do their utmost in murdering him. At length in all mens opinion they agreed on this, that it was *Aquila* that gave him the deadly wound, that severed his soul from his body. But this act ought to be attributed to *Chereas* : For though divers set to their hands in the action, yet was he the first who had bethought him of the action, having a long time before any of them premeditated the same, after what sort it should be attempted : and he also was the first that durst boldly impart it unto others, and who after they had allowed of his resolution, assembled them : and when every one was to speak his opinion, he concluded the same very discreetly, and had always done far more than the rest ; so that by his earnest and honourable persuasions, he encouraged those that were faint-hearted, since at such time as the opportunity presented itself, to set hand to the execution, he was the first that attempted it, and who valiantly struck and made an easie way to the rest, who found *Caius* calm enough, for he was almost dead. For which cause, it is necessary that all which others have done, should be ascribed to *Chereas* advice, virtue and diligence.

Aquila gave *Caius* his death wound : but *Chereas* was the author and chief actor of the tragedy.

Chereas with his Confederates retires into the house.

The Germans *Caius's* Guard.

Thus died *Caius*, being struck with many mortal wounds. Now when *Chereas* and his Companions had dispatched him, they perceived well that it would be impossible for them to save themselves, if so be they should return by the way that they came ; so much were they ravished with that which they had done : For they drew themselves into no small danger by murdering an Emperor, who was cherished and beloved through the folly of the common people, and whose death the Soldiers would not leave unpunished. Now in that the ways were narrow where the murder was done, and they themselves also were hindered by reason of the great number of people, and Officers and Soldiers that gave their attendance that day in guarding the Emperor ; they took another way, and retired themselves into *Germanicus's* lodging, who was *Caius's* Father, whom they had lately killed. This house adjoynd unto the Palace. For although the Palace was but one, yet consisted it of divers lodgings which were builded by several Emperours ; whose names, whether they had begun or finished the works, were imposed upon the same Buildings. When therefore they had escaped from the press, they were in safety as long as the inconvenience that had befallen the Emperor was yet hidden. The first report of his death came to the Germans who were of his Guard, being a Company chosen out of that Nation named the Celticque Band, for the preservation of the Emperours Person. These men

are

are very prone unto wrath, and amongst all other Barbarians, it is a rare thing in them to examine the causes of their execution : otherwise they are men strong in body, and who in the Wars always give the first onset, yielding great advantage to those on whose side they fight. They having notice of *Caius's* murder, were vehemently grieved thereat, for that it is their manner to censure all things not according to right, but as they were answerable to their own profits : *Caius* especially was dearly beloved by them, for he had obtained their favour by bestowing much money upon them. Their Captain was one called *Sabinus*, who was not advanced to that dignity, either for his virtue or for the Nobility of his Ancestors (for he was but a Fencer) but for his mighty strength and huge body. They therefore ran about with their naked swords searching for *Caius's* murderers from house to house ; and meeting with *Asprenas* at first, whose Gown (as we have said) was bebloodied with the blood of the sacrifice, which was a preface that boded him but little good fortune, they hewed him in pieces. The second was *Norbanus* (who for his Nobility and Ancestors might derive his Titles from the noblest Citizens, amongst whom were divers Generals of Armies) who seeing they made no reckoning of his Dignity, and being of himself endowed with great force and strength, he took a sword from one of them which first assailed him ; with whom he grappled, and made them know that he intended they should buy his blood very dearly ; and indeed to had he done, but that, being environed by divers, who assailed him at once, he was beaten down, and struck with many deadly wounds. The third was *Anteius*, one of the number of the Senators, who with some others met not with these men by chance, as the two other had done ; but to shew the hatred that he bare unto *Caius*, and the pleasure that he took to see him lye dead, was come out of his house, being egged on with envy to feed his eyes with that spectacle. For *Caius* had banished *Anteius's* Father, whose name likewise was *Anteius*, and not content therewith, he had sent his Souldiers to kill him. He therefore with great pleasure beheld the carcass of this Tyrant ; but hearing the uproar that was raised in every part of the house, he thought good to hide himself : yet could he not avoid the narrow search of the Germans, who were so displeased, that they killed all they met, whether they were guilty or guiltless of the fact : Thus were these three made away.

But after the rumour of *Caius's* death was heard in the Theatre, every one was amazed, and could scarcely believe it. For although divers of them were very glad that he was taken out of the world, persuading themselves that it would highly profit them ; yet did their fear hinder their belief. On the other side, there were some, who desiring not that any such mischief should befall *Caius*, and conceiving in their thoughts, that it was impossible to be done, for that there was no men so bold, as to attempt it ; they supposed the report to be altogether false. Of this mind were certain women and children, slaves and souldiers. These by reason they received wages at his hand, tyrannized with him, being his ministers in all those abuses that he offered to many good Citizens, in partaking the booty, and other advantages that *Caius* drew unto him. As for the Women and Children, they were of that opinion, by reason that such kind of people take delight in Plays, Jest, Donations of flesh, and other such Paltrimes, which *Caius* in word pretended to do to gratifie the common people, but in effect it was to have means to satiate his rage and cruelty. He was also gracious among the servants and slaves, for that by him they had liberty to accuse and condemn their Masters, and were therein countenanced by *Caius*. For when they falsely accused their Masters, they were easily believed ; and when they discovered their Masters treasures, in recompense of their discovery they were not only made free by him, but also sent home with rich and ample rewards. For the reward that was assigned them, was the eighth part of those goods that were confiscated. As for certain of the Nobility, although the matter seemed true to some of them, for that before they were privy to that which the rest intended, and notwithstanding they desired that the enterprize should be effected ; yet kept they all things close, and gave no sign of joy, nor made any shew that they heard that which was reported. For some of them feared lest if they should be frustrated of their hope, they should bring themselves in danger of punishment, for having discovered their intent sooner than they should have done. They likewise who knew the enterprize and were Confederates with the Actors ; yet did they more closely conceal it the one from the other, fearing lest if they should discover the matter to any one of those, who drew any commodity from *Caius's* tyranny, they might bewray them : whereby if *Caius* should be yet alive, they might incur the danger of punishment. For the report was, that he had been wounded in certain places ; yet that he was not killed ;

What sort of people they were that lamented *Caius's* death.

Divers rumours of *Caius's* death.

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Nativity, 43.
killed; but as yet alive, and among his Physicians hands, who dressed his wounds. H
No man therefore durst freely discover the secrets of his heart to his Neighbour; for
they that spread those reports, were either friends (and for that cause were suspected as
favourers of his Tyranny) or enemies, and by that means, in that they were but fini-
terly affected towards *Caius*, there was no certainty to be gathered of that which they
said. There arose also another report, which daunted and beat down the hearts and
hopes of the Nobility; namely, that *Caius* setting light by the danger wherein he was,
and as little also by the wounds he had received, was come into the Market-place all
bloody as he was, and after this manner declaimed before the people: *See here, how*
they that spread these rumours, preferred their conjectures, which were void of all reason:
which distracted those that heard it, according as they were affected. Notwithstand-
ing all this, no man removed from his place, for fear lest they should be suddenly ac-
cused; knowing well that they should be accused, not according to their thoughts and
affections, but according to the disposition of their Judges and Accusers.

The German
Soldiers re-
solved to the
Theatre.

But after that the Germans had envired the Theatre with their naked Swords, all
that were present expected nothing but death; and as soon as any man entered, they
were seized with such an amazement, as if they had already felt the strokes; so that
they knew not what to do, having no heart to depart from thence; and otherwise
perfwading themselves, that if they stayed there any longer, it would breed them fur-
ther danger. At length, when the Soldiers were entered into the Theatre by force, all
the Assembly cried out, protesting that whatsoever was done, it was besides their know-
ledge, whether it were either attempted by Conspiracy, or any other means. They
therefore most humbly entreated them, that they would spare them, and not inflict
the penalty of the guilty on those that were innocent: For their own parts, they pray-
ed them to search out those who had committed the act, if any such thing were com-
mitted. And thus spake they with tears, beating their breasts, and calling the Gods to
witness; alledging that which the present danger suggested them with, and as much as
such as pleaded for their lives could say. By these perfwadings of theirs the Soldiers' fu-
ry was abated, so that they began to repent for what they had executed in the Thea-
tre; for this also was a cruelty, as they themselves (notwithstanding their barbarous
incivility) supposed it to be, which was, that the heads of *Asprenas* and others that were
killed, were carried and set upon an Altar. Whereat all the Assistants were most griev-
ously discontented, remembering themselves of the dignity of the men, and having com-
passion of that which had befallen them; considering also, that they themselves were
not far off from dangers, being uncertain whether they should save themselves: where-
by it came to pass, that some of those who had cause to hate *Caius*, durst not freely re-
joice at his death, because they were upon the point to lose their own lives, having as
yet no appearance of any safety.

Ascentius
entreated the
Theatre, and
signified the
Pompeian's
death.

At length *Ascentius*, a man who was gracious among the people, and was one of the
common Criers, who had a strong voice; and by crying such goods as were to be sold,
had gathered so great substance, as that he was accounted one of the richest men in
Rome, and in great esteem amongst all men in that behalf, entered the Theatre in a
mourning Habit, and after a lamentable manner: And although he inwardly hated *Caius*,
yet for the fear he conceived lest he should lose his goods, and in consideration of
the present danger, he dissembled his joy; wearing all those Garments of mourning,
and using no less lamentation, than if he had bemoaned the death of his dearest friend.
After this manner he came into the Theatre, publishing *Caius's* death, to the intent that
the people might not be ignorant of that which had happened: After this, he began to
repress the rage of the Germans, and commanded their Captains and Tribunes to put
up their Swords, assuring them of the Emperor's death; which act of his did manifest-
ly save the lives of all those who were assembled in the Theatre, and all them likewise,
whom they could have met with. For if they had had but the least surmise, that *Caius*
had as yet been alive, there was not any sort of cruelty which they had not commit-
ted: For they bare him so great love and affection, that to secure him from that mis-
fortune, they would have redeemed him with the loss of their own lives. But as soon
as they understood he was dead, they repelled their furious rage, which egged them
forward to revenge; knowing that it availed them nothing, to discover their affecti-
ons towards him, in that he could yield them no requital. Besides, the fear they had,
lest, that in pursuit of their Tyrannous Murders, the Senate should be incensed against
them, if so be the Government of the Estate should be returned into their hands, made
them contain themselves. Thus was the fury of those Germans appeased for the death
of *Caius*.

Mean-while *Chereas* (who feared very much, lest *Minucianus* should fall into the
Germans

A Germans hands, and in their fury be murdered by them) fought for him among the
Soldiers; enquiring of every one, whether they knew if he were killed or no. Where-
upon *Minucianus* and *Clement* were brought unto him, who in his presence commended
Chereas's exploit, and gave him thanks in the name of the whole Senate; who witness-
ed that it was to the general benefit, and good of the Commonwealth; and that the
greatest persons were beholden to him, for that he had neither wanted good advice in
his deliberation, nor courage to execute his resolution; alledging that the nature of
Tyranny was such, that being puffed up with a short pleasure of unjust and intolerable
rule; it finally (as being hated by all good men) determined and ended in misery, as
manifestly appeared in that which had befallen *Caius*; who, before any thing was ei-
ther devised, practised or executed against him, was already hateful to all men; and
had in such sort violated all Laws, that his greatest friends were resolved to take Arms
against him, who in appearance had deprived him of life, when both in truth and in ef-
fect it was he himself, who was the Author of his own ruin.

Hercupon all they arose who were in the Theatre, and raised great noise and trouble
in seeking to save themselves. The occasion was, that a certain Physician called *Arion*,
being called out to go and dress certain men that were wounded; making a shew as if
he went to go and prepare such things as were necessary for those that were wounded,
made those issue out with him who sat nearest unto him; but the truth was, he did it
to the end to draw them out of the present danger. Mean-while the Senate assembled
themselves in the Palace, and the people flocked together to make enquiry after those
who had murdered *Caius*: The people with an entire and simple intent, the Senate
only to use some formal proceeding. For *Valerius Asiatius*, who had formerly been
Consul, came forth among the people, who were in an uproar; and supposing it a strange
matter that no man knew who had killed the Emperor, whilst every one enquired
who it was that had done the deed; O, said he, would it had been I that had done it.
But the Consuls published an Edit, containing the Accusations that were presented a-
gainst *Caius*; commanding the people and Soldiers, who were as yet in the Theatre,
to retire themselves to their Lodgings. And the people were put in great hope, that they
should be eased of those Taxations, wherewith they had been burthened: And the
Soldiers were promised Honours and Dignities, if they would contain themselves in
their accustomed order, and stir up no further trouble. For it was to be feared, lest if
they had been further fleshed in Murders, the City should have fallen into some great
danger, through Rapines and Spoils both of Houses and Temples. But by this time all
the whole Senate was assembled, especially those who were Confederates in *Caius's*
murder; who seemed to gather courage, and to speak boldly, as if the Government
of the Estate had been fallen into their hands.

Arion a cer-
tain Physician
himself
same.

The Senate
and people en-
quire after
those that slew
Caius. *Valerius*
Asiatius without
him, had done the
murder.

CHAP. II.

E The Soldiers resolve to promote Claudius, Caius's Uncle, to the Imperial Dignity. Sa-
turninus's Speech in the Senate, for Liberty. Chereas sends to kill the Empress Co-
sonia, Caius's Wife, and her Daughter. Caius's good and evil Qualities. The Sol-
diers carry Claudius into the Camp, to make him Emperor: The Senate sends to
him, to pray him to forbear.

WHilst the Estate of the Empire was thus distracted, *Claudius* was suddenly fetcht
out of his house: for the Soldiers assembling themselves together, and confer-
ring among themselves what was requisite to be done, perceived that it was impossible
that so many, and so weighty affairs of the Commonwealth, should be well managed by a
Popular Government; and grant it could be possible, that it would yield them little
or no profit: On the other side, if it should happen that one of the chiefest of the Se-
nate were chosen, that he would prove their enemy, for not having contributed to his
Election. Whilst therefore, the Sovereign Authority remained as yet undisposed of,
they thought fit to elect *Claudius*, who was *Caius's* Uncle, for their Emperor; who was
a man of that reputation, that none of those who were assembled in the Senate, was more
capable than he was, both in regard of his Birth, and also of his good Education; who
likewise being by them exalted to the Dignity of the Empire, would honour them and
with all answerable bounty acknowledge their good deserts. Wherefore they resolved to
go to his Lodging, and take him out to declare him Emperor; *Cneus Sentius Saturninus*,
hearing of it and conceiving that there was no time to be lost to witness both his worth
and his courage; he got up (as if he had been compelled, but in effect, of his own ac-
cord)

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World, 4005.
after Christ's
Nativity, 43.
Minucianus, and
Clement con-
sult about *Caius's*
death.

Arion a cer-
tain Physician
himself
same.

The Senate
and people en-
quire after
those that slew
Caius. *Valerius*
Asiatius without
him, had done the
murder.

Holins & Tref-
fins, chap. 2.
The Soldiers
elect *Claudius*
Emperor.

cord) and spoke after this manner with a confidence suitable to those brave men, who have made all the world admire the Glory of the Roman Generosity.

You Lords of Rome, although it be incredible, that the Liberty which hath so long time been unexpected, should return and visit us 3 yet so it is, that we see the excellency thereof, although it be uncertain how long time the Gods will bestow it on us 3 which is such, that it may rejoice us for the present, what issue soever it may have hereafter. For to them that know what Virtue is, it is no small felicity to live one hour in freedom of mind, and in a free Country, and governed by such Laws, which in times past have made our Commonwealth flourish. For mine own part, I cannot remember our ancient Liberty, for that I was born after the subversion thereof: But I infinitely desire to have the happy fruition of that which we enjoy at this present. And I think them also very happy, who are born and brought up in virtuous Studies. I likewise suppose that a second honour next to the immortal Gods, is to be ascribed to them, by whose Virtue at last, though very late, even in this our Age, we have obtained the felicity to enjoy the same 3 which happiness would God, with our Inheritances, we might bequeath to our Posterity. For in regard of our selves, this day sufficeth us both as well all those that are young, as they also who are old. For the aged shall forsake this life with more pleasure, in that they have had the knowledge of that Blessing, which is joyed to their Liberty: And the younger shall be furnished with a Royal Example, in admiring and knowing their Virtues, by whom we enjoy this benefit of Freedom.

For in regard of the present time, there is not any thing that we ought more earnestly to affect, than to live virtuously 3 for only Virtue is the thing that constraineth men in their Liberty. I cannot speak of the time past, but only by hear-say 3 but for what I have seen with mine eyes, and perceived by my observation, I know how great mischiefs Tyrannies do ordinarily breed in a Politick Estate: For they utterly extinguish all Virtue, and deprive Free men of all that perfect magnanimity that may be in them 3 and teach both to flatter, and to fear, for that the Commonwealth is abandoned, not to the wisdom of the Laws, but to the fury of intemperate Governours. For since Julius Cæsar bent his thoughts to overthrow the Popular Government in Rome, and violated the happy course of Law, whereby our State flourished, the Commonwealth hath been overthrown. For in subjecting the Law to his good liking, and himself to his particular desires, there is not any kind of misery and mischief, that hath not overthrown our City 3 so that his Successors have employed themselves to the utmost, and with a certain emulation, to abolish the Laws of our Country 3 striving which of them might deprive our Commonwealth of her Noblest Citizens: For that they have made their account, that their security consisted in communicating their secrets with such as were base and abject 3 abusing, not only the great Courages of those men, who were famous for their Nobility and Virtue 3 but also by murdering a great number of them by all sorts of Punishments: And whilst all of them endeavoured to be absolute in their Command, they made it their business to oppress the Commonwealth.

But amongst all the rest, Caius, who this day hath lost the benefit of life, hath wrought greater mischiefs himself alone, than any other, by discharging his brutish and beastly wrath, not only against the common Citizens, but also against his own Parents and Friends 3 demeaning himself alike towards all men 3 and manifesting his injustice, in that he pursued them most, who were most innocent 3 and by this means grew hateful, not only to men, but also to the Immortal Gods. For it is not enough for Tyrants to satisfy their Conscience, to use all sorts of Injuries, to ravish both men's Wealth and their Wives 3 but also, they glory, when they may utterly ruin both their Fortunes and Families, who are their enemies. For all Liberty is opposed against Tyranny, and it is impossible (notwithstanding all the miseries that may be imagined or offered) that Free-men should agree with Tyrants, how little time soever it be that they have exercised their Tyranny. They also know too well, with how many mischiefs they have entangled their Subjects (although they have not the spirits to revenge themselves of those wrongs that are done unto them) and being well assured into what incumbrances they have drawn them, persuade themselves, that they have but one way means left them to secure themselves from suspitions, and to procure their own security 3 which is, to put them to death, if they may possibly do it. Since therefore at this time they are delivered from so many mischiefs, and are no more subject, except to one another (which is a Pledge of Concord for the present, and of security in time to come, and Glory unto him that hath redressed the Estate) you shall deal very well and wisely in my opinion, to provide for the Commonwealth 3 foreseeing very diligently, all that which concerneth the good and profit thereof. It is free for any man to speak his opinion of that which displeaseth him, for that there is no Superior to countermand their sayings, or that is exempt from reproof, if he offend against the Commonwealth, or that may threaten with the Authority of an Emperor, for that shall be said. For what else, in these later times, hath increased and furthered our over-topping Tyranny, than their seditious fear, who durst in no wise oppose themselves

An Exhortation to maintain Liberty.

A themselves against his Lust? For being entangled by a certain kind of pleasure of a quiet life, and accustomed to live after the manner of Slaves, and being afraid also to die virtuously, and desirous to live with shame, we are fallen into these scarce sufferable Calamities, and into such mischiefs as have concerned us too nearly. First of all therefore, you ought to honour those who have killed the Tyrant, by dignifying them with as great honours as may be imagined, and especially Chæreas. For he only hath been the man, who by the power of the Gods, and through his great wisdom and valour, hath given you your Liberty. Neither ought you to forget him, but to heap Honours on his head 3 yea, special favours, as to the man who first of all consulted, and first of all hazarded himself against a Tyrant, for your Liberty. It is an honest, and well-becoming action of men of free hearts, to restore and repay suitable kindness for the benefits they have received: Such is this man in your behalf 3 not like to Brutus and Cassius, who murdered Cæsar 3 for they were the Originals of Seditions and Civil Wars in this City: And this man, by the death of a Tyrant, hath not only at once delivered you of him, but also hath cut off those mischiefs that arose by him.

Thus spake Sentius, and his advice was entertained with great applause, not only by the Senators, but the Knights also that were there present. Whereupon, a Senator, called Trebellius Maximus, arose 3 and stepping to him, pulled off the Ring which Sentius had on his finger, wherein was inclosed a Stone with Caius's Picture in it, which Sentius had forgot to pull off 3 so intent was he about that which he both said and did 3 and by this means the engraved Image was broken. Now, in regard it was late, Chæreas demanded the Watch-word from the Consul 3 who gave him the word, Liberty. They were all astonished at this change, and could scarcely believe that which happened. For since the Popular Government had been abolished, the Consuls had never given the Watch-word, until that present time: For before the City was oppressed by Tyranny, the Consuls commanded the Soldiers. After that Chæreas had received the Word, he gave it his Soldiers, who subscribed to the Senate's Authority: Of these there were about four Companies, which preferred the Lawful Government before a Tyranny 3 who also retired themselves to their Officers. As for the people, they returned to their respective homes, full of joy, hope and courage, for that they had regained the Government of the State, which belonged unto them, and not to any particular Governour. In a word, Chæreas was their only hope: He foreseeing that there would come much mischief follow, if Caius's Wife and Daughter should remain alive 3 and that if all his Friends and Family should not be utterly extinguished, all those who should be spared, would serve to no other end, but to the ruin of the Commonwealth, and the Laws: And on the other side, desiring to see an end of that which he had begun, and to satisfy that hatred he had conceived against Caius 3 he sent Julius Lupus, one of the Captains of the Guard, to kill both his Wife and Daughter 3 which he did. And the cause why he gave this charge chiefly to Lupus, was, for that Lupus was Cæsar's Kinsman, who was a Confederate in the execution of Caius 3 to the end, that partaking after this manner in the death of the Tyrant, he might be known to have dealt as forwardly for the Commonwealth, as if from the beginning, he had been a Counsellor and Agent in the Conspiracy. Notwithstanding there were some of his Companions of that opinion, that it should be but a cruelty to deal with a woman in that sort, for that Caius had offended through the corruption of his own Nature, and not by the counsel of his Wife 3 and that all those evils which he committed in the Commonwealth, by desolating the Flower thereof, was his own offence, not hers.

There were others that accused her to be the cause of all that which Caius had committed 3 alledging that she had given him an Amorous Drink, by which he was tied and entangled in such sort unto her, and so led and transported by her love, that he governed all that which concerned the Estate of Rome, and the World subject to Rome: But her Defenders prevailed nothing. For at length it was resolved she should lose her life.

To finish this Tragedy Lupus was dispatched, who lost no time in the accomplishment of their intent who had sent him, for fear he might have been blamed, and accounted but coldly affectionate towards the good of the Commonwealth. Therefore, as soon as he came into the Palace, he found Cæsonia, Caius's Widow, lying by the body of her murdered Husband, destitute of all that which the Law gratifieth those that are dead with 3 altogether bloody, and greatly afflicted 3 having her Daughter lying by her being in this condition, she was heard to utter no other words, but that she blamed Caius, for that he had not given credit to that counsel which she had given him of offence 3 which words of hers, were by some interpreted two ways 3 for some thought that she meant, that she had counselled her Husband to give over his Cruelty, and Murthers

The year of the World, 4009. after Christ's Nativity, 43. Chæreas to be honoured for his Noble Attempt.

Chæreas received a Watchword as the Consuls hands.

Chæreas senteth Julius Lupus to kill Caius's Wife and Daughter.

Cæsonia accuseth Caius, for that he would not give credit to her Counsels.

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murthers which he exercised against his Citizens; and that in his Government, he should use a tempered measure with virtue, for fear, lest his Subjects misliking of his manners, should seek his destruction. Others took it, as if he had encouraged *Caius* to set upon the Conspirators, and kill them without any delay; yea, before they had committed any offence, and by that means provide for his security. They therefore said, that *Celsus* blamed *Caius*, for that he had behaved himself too carelessly, in that wherein he had counselled him. Such were the words which *Celsus* spake, and such was the exposition, as divers men interpreted them.

Caius a wicked
man.

She seeing *Lupus* coming, shewed him *Caius's* body, and prayed him with tears and complaints to come nearer: But perceiving that he made no answer, then she knew the cause of his arrival, and offered her naked throat unto him with a great courage, using such expressions as they ordinarily do, who despair of their lives; she desired him to defer no longer to finish that Tragedy which his Companions had begun; and so died courageously, by the hand of *Lupus*: and after her, was her Daughter killed, which was very young. This did *Lupus* assure *Chereas* of with all expedition. This was *Caius's* end, after he had reigned four years wanting four months. Before such time as he obtained the Empire, he was an intemperate and wicked man, and addicted to his pleasure, a favourer of Tale-bearers, exceeding fearful; and for that cause, when he got the upper hand of any man, he was ready to kill him. He esteemed this the only fruit of his power, to abuse it against Innocents; and to gather and heap up great spoils and Booties, by wicked and unjust Murthers, Rapines and Oppressions; lifting himself above all Humane Authority, and affecting to be esteemed as a God, suffering himself to be transported by the people's Praises; All that which the Law condemned and punished, as a thing most detestable, that made he use of to punish Virtue with. He never remembered any friendship that had been done him, how great soever it either was or had been, when he was in his passion; and was apt to inflict punishments in his rage, on just and upright men. All that which was answerable to Virtue, was odious in his eyes. In all things that pleased him, he had no violent Appetites, that it was impossible to contradict him; so that he was not ashamed to use the unlawful company of his own Sister: Whereby it came to pass, that the Citizens of *Rome* began to hate him extremely, for that the like had not been seen or heard of; of a long time men could not believe it, notwithstanding they sufficiently expressed the hatred they bare against the fact he had committed. It cannot be said of him, that he builded any work befitting his Royal Magnificence, worthy the mentioning, or profitable either to the present or future world; except some Ports that he made near to *Regium* and *Sicilia*, for Harbour of such Ships as came and went into *Egypt* for Corn; which doubtless, is a stately work, and very profitable for such as travel by Sea. True it is, that it was not brought to perfection, but only half finished, because the Work-men wrought slowly. But the chief cause thereof was, that he spent his study in unprofitable matters, and loved rather to consume his Substance, to feed his own private Lufts, wherein he took great delight, than to erect and build any goodly and famous Work, which might have redounded to the profit of the Common-weal. Otherwise, he was an eloquent man, and very expert in the Greek and Vulgar Roman Tongues, apprehending presently that which others said; and although they had been tedious in their expressions, yet he answered them in an instant; and in Affairs of Consequence, he had such a moving persuasion and power, that no man could exceed him, both in regard of his quick Wit, and easie apprehension, because he had taken pains, and had exercised himself in Learning. For being *Tiberius's* Brother's Son, whose Successor he also was, he was enforced to be studious; seeing that *Tiberius*, who was of the same years, was in like manner excellently learned. *Caius* therefore enforced himself to imitate the Emperour *Tiberius*, whose near Kin-man he was; and surpassed all those that were in *Rome* at that time: Yet, notwithstanding all these great advantages, which his good instruction had bred in him, could not hinder the misfortune that befell him, by the abuse of his Authority. So rare a thing it is to see them who have liberty, to do what they list without punishment, to govern themselves with modesty. In the beginning he took delight in the friendship of very honest men, to get credit and reputation, thinking to outstrip the most excellent: But after he was given over to licentiousness, the affection that he bare them was changed; and instead thereof, he grew more averse from them daily; where-by they were enforced to conspire against him, and seek his ruine.

Caius given over to
Lust.

Caius builded
a Haven.

Caius an excellent
Orator.

Hecho's
Ref.
from Chap. 3.

Now, as I have heretofore declared, *Claudius* understanding of that which had befallen *Caius* his Nephew, and seeing all his house wholly troubled for this occasion, was in such distress, that he knew not what to do to save himself; but went and hid himself in a certain corner, where he was surprized, having no other cause to apprehend

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A his danger, except his Nobility. For during the time that he lived a private man, he behaved himself modestly, kindly, and favourably unto all men, being well seen in the Sciences, and principally in the Greek tongue, thunning as much as in him lay, all tumult and train that might breed trouble. When as therefore the people at that time were wholly amazed at the trouble, and the Palace was full of fury and fear, and nothing reigned more in general than confusion and disorders; the Souldiers of the Guard, who were the most experienced and bold, consulted amongst themselves what course they were to take. Neither were they much discontented with *Caius* death, in that they supposed that upon just occasion, he was put to death, for which cause they rather bethought themselves on that which concerned their fortunes, and how they might assure themselves in those dangers, seeing the Germans were wholly bent against those, who had killed *Caius*; rather incited thereunto of their own cruel natures, than of any good affection they had towards the welfare of the Common-weal. All which things troubled *Claudius*, and put him in fear of his life, the rather for that he saw *Apprianus* head and the rest of the Nobility that were massacred, carried about to be seen: for this cause he kept himself in a certain place, which was only accessible by certain steps or stairs, and hid himself therein, because it was obscure. In that place one of the Souldiers of the Palace called *Gratus*, being unable to discern who he was, in regard of the obscurity of the place, and supposing him to be some one that desired to be concealed, he drew near unto him to the intent he might the better know him: and when *Claudius* besought him, that he would depart and leave him, he passed the more onwards, and laying hold of him and drawing him into the light, knew him; crying out to those that followed him: This is *Germanicus*, let us take hold of him, and create him Emperour. *Claudius* perceiving that he was ready to be attacked, and fearing lest they should put him to death as they had done *Caius*, besought them that they would pardon him, protesting unto them his innocency, and how he had no ways been either accessory or agent in that which had been done. Whereupon *Gratus* beginning to smile, took him by the hand, saying, that he had no cause to suspect his life: For (said he) it behoveth thee to rouse up thy (spirits, and to bethink thee how to govern an Empire, of which the gods (who have the care of the whole world) have deprived *Caius*, to reward thy virtue with. Arise therefore, and take possession of the Throne of thine Ancestors. This said, he lifted him on his shoulders, for that *Claudius* could not walk on foot, through the fear and joy that he had conceived of that which had been told him.

Upon these speeches divers of the Souldiers of the Guard assembled about *Gratus* and perceiving that it was *Claudius*, whom they supposed to be dragged to his death, they had compassion of him as on an innocent, for that they knew him to be a man of a milde nature, who all the time of his life intermeddled with nothing, and who in like sort had been often in great danger during *Caius's* life. There were others of them that said, that the judgment of this matter belonged to the Consuls: whereupon, although a great number of Souldiers flocked about him, and the simple people that were unarmed fled from them; yet could not *Claudius* go on his way; so weak and feeble felt he himself in his whole body. It fortuned likewise, that they who carried his litter, perceiving his plight, fled away for fear, and left him, so little hope had they that their Master should escape with his life, whom they saw to be thus drawn by the Souldiers. Now when *Gratus* and his Associates were arrived in the Court of the Palace, which (as it is reported) is the place which was first of all inhabited in *Rome*; they began to think upon that which was to be done: thither also there flocked a great number of other Souldiers unto them, who took pleasure to behold *Claudius*, enforcing themselves to place him in the Imperial Dignity, in regard of that good affection which they bare to *Germanicus's* Brother, whose memory was much honoured among all those, who had conversed with him. Moreover, they were much surprised at how many avaritious acts the Senate had committed, and how great errors the chiefest Senators had been guilty of; before the Publick Government was changed. Moreover, they considered the danger and difficulty of their actions therein; and for that the Government being administered by one only man, would be dangerous for them, if he should obtain the same by any other means; whereas if *Claudius* should enjoy the same by their permission and good will, he would have them in remembrance who had favoured him, and would recompence them according to their merits. This was the effect of their discourse, which they held amongst themselves, or when they met with one another. All of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their shoulders, they carried him into the Army, to the intent that no man might hinder them to finish that which they intended.

Claudius against his will
drawn unto
the Empire.

The cause
that induced
the Army to
make *Claudius*
Emperour.

Claudius carried
on men's
shoulders
to the Army.

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There

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Difference
betwixt the
Citizens and
Senators.

The Senate
perswade
Claudius to
reign the
Dignity offer-
ed him.

There fell a debate also betwixt the Senators and Citizens: For, the Senate desirous to recover their former Dignity, and enforcing themselves to avoid the slavery that had befallen them by the wickedness of Tyrants, intending the maintenance of their present good fortune. Contrariwise, the people envied them that Dignity. And knowing that their Emperours should be as it were bridles, to restrain the avarice of the Senate, and the refuge of the people, they were very glad to see that *Claudius* was advanced, making their account that if he were created Emperour, they should avoid a Civil war, like unto that which happened in *Pompeius* time.

The Senate knowing that *Claudius* was carried into the Army by the Souldiers, chose out some of their order, and sent them as Embassadors in their behalfs, to signify unto him that he ought to use no violence in obtaining the Empire, but rather to remit the charge of the Common-weal to the Senate. That he both was and should be one of the Senators, and have the conduct of the Common-weal, and dispense it according to Law, perswading him to call unto his remembrance those grievous mischiefs, which the former Tyrants had wrought in the Common-weal, and what dangers he himself had also suffered with them, during the reign of *Caius* their late Emperour. That it should ill become him, who had detested the fury of others tyrannical, now willingly to be drawn to oppose himself against his Country. That if he would obey them, and continue to express the virtue and constancy of his life, which in times past he led with commendation, he should obtain those Honors which free Citizens could afford him, and in suffering himself to be governed by Laws, that he might have part in the command, and to be commanded in his turn, he should obtain the praise of virtue. That if he would not be dissuaded by the death of *Caius*, which was fresh in memory, for their own parts they would hinder his proceedings as much as in them lay. They also alledged, that they were provided with Souldiers, and store of Armour, and a great number of domestick servants, all which they would employ against him: But over and above these things, they had far greater helps, namely their hope, and good fortune, and the gods, who are wont to fight for those who maintain virtue and goodness. They solemnly protested also for their own parts, that they were of that mind, that there was nothing more honest and just, than to fight for their liberty and Country. The Embassadors that brought this message were *Veranius* and *Broccus*, who both of them were Tribunes of the people. They prostrating themselves on their knees before him, humbly besought him that he would not engage the Common-weal in a Civil war. And seeing that *Claudius* was inclosed with a great number of Souldiers, in respect of whom the Consuls were of no force, they besought him that it would please him to demand the Government at the Senates hands, and receive it from them if he were resolved to be Emperour: for that it would be an act more holy, and just, if he should obtain the same with their good will, and not in despite of those, who would vouchsafe it him willingly.

C H A P. III.

King Agrippa encourageth Claudius to accept of the Empire. The Souldiers, who had kept for the Senate, forsake it, whether Chæreas would or not; and joyn with those that had sworn to Claudius. So Claudius becometh Master, and condemneth Chæreas to die: He suffers with a wonderful Constancy. And Sabinius, who had been one of the chiefest of the Conspiracy, killeth himself.

Claudius de-
nied to give
over the Digi-
nity that was
offered him.
Histo and Ru-
pinus, cap. 4.
al. 3.

Although *Claudius* knew with what presumption the Senate had sent this Embassage, yet he did modestly entertain the same for the present. But supposing that it stood very little with his security to commit himself to their trust, and being encouraged by the exhortation of the Souldiers, who promised him their utmost endeavour, and by the incitation of King Agrippa, he determined by no means to let the Sovereignty slip out of his hands, in that it was so willingly and freely bestowed on him when he thought least on it. After that Agrippa had performed all those duties unto *Caius* which were requisite for such an one as had been by him advanced to Honour, and having taken his body and laid it in a litter, he brought him out before the Souldiers of his Guard, and assured them that *Caius* was yet alive, and for that he found himself sick of those wounds that he had received, he sent to seek for Physicians. But afterwards understanding that *Claudius* was taken by the Souldiers, thrust so much, that he got himself passage unto him, whom he found altogether daunted, and

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Claudius con-
firmed in his
resolution by
Agrippa.

Agrippa tel-
leth the Senate
his opinion.

Agrippa with
some others, is
sent to Clau-
dus.
Claudius's an-
swer to the
Ambassadors.

The Souldiers
Oath taken.

The Souldiers
require a Mo-
narch at the
Senates hands.

Some were
of the Empire.

A And ready to surrender all things into the Senates hands, and encouraged him, to take upon him the Government of the Empire, which the Souldiers had offered him. Which done he departed, and was suddenly sent for by the Senate, whither he resorted altogether perfumed, as if he were returned from some Banquet, and had known nothing of that which had happened: He therefore asked the Senators, what was become of *Claudius*, who told him of the truth; and besides that, required him to give them his opinion and counsel, touching the present Affairs: His answer was, that he was ready to adventure his life in the behalf of the Senate: Yet, by the way he told them, that they ought to have an especial regard of the Commonweal, rather than all the pleasure they could pretend; and that they who would be Lords of an Empire, had need of Arms and men to maintain themselves, lest being weak and unprotected, they should be deceived in their expectations. The Senate replied, that they had great store of Furniture, and that they would contribute money; that they had good store of Souldiers, to whom they would add their Slaves, and give them liberty. But Agrippa replied, Would God, Grave Fathers, that you were able to perform the matters you intend; yet will I not fear to discover that unto you, which concerneth you nearly. You know well, that the Army that is with *Claudius*, consisteth of such men, who have been long time trained up in Feats of Arms; and that those that are to fight on your side, are but men gathered together; and such as you joyn them with, are the very scum of your Slaves, who are both untractable and untrained. We shall therefore enter fight against expert Souldiers, and commit our Fortunes to such men as scarcely know how to draw their Swords: I rather think it fit that we send unto *Claudius* such men, as may perswade him to give over the Empire. And to perform this Message, behold, my self in a readiness to be commanded by you.

To this effect spake Agrippa; and hereunto the Senators agreed, and sent him to *Claudius*, appointing him others to accompany him. As soon as he came to *Claudius*, he secretly discovered unto him in what perplexity the Senate was, and gave him instructions to answer and carry himself like an Emperour, and to shew his Dignity and Power. Whereupon *Claudius* gave the Ambassadors this answer: That he would not dread not that the Senate were so unwilling to be commanded by a Sovereign, in regard of that cruelty which the fore-past Emperours had used to their destruction. But for the present they should taste of his mercy, and feel his moderate Rule; and they should live under the Government of such an one, who although in name he had the Imperial Authority, yet that in effect he would govern all things by their disposition. For which cause, he wished them in no sort to distrust him, whom, as they themselves could witness, they had seen and known to have dealt virtuously and justly in many Affairs, although the state of times had been far different. Those that were sent from the Senate hearing these words, returned back again. But *Claudius* instantly assembled his Army, and exacted an Oath of Fidelity from them; belitting on every one of them who were of his Guard in way of Largess, five thousand Drachmas, amounting to some twenty five Pound a man, of our sterling money. He presented their Captains also with Presents answerable to their Qualities, promising to perform no less bounty to all the rest, in what place soever they were. Hereupon the Consuls assembled the Senate in the Temple of *Jupiter* the Victorious, before day, and some of them hid themselves through the fear they had of that which should be spoken: Others departed out of the City, and resorted to their Country Farms, foreseeing with themselves the issue of all these things; and perceiving that their hope of Liberty was lost, they thought it far better for them to be exempt from danger, and to pass their life in quietness, though it were with Subjection, than to be altogether uncertain of their security and safety, by maintaining the Dignity of the Senators: Yet, about a hundred of them drew themselves together, and no more. Now whilst they were consulting upon that which they were to do, they suddenly heard a shout of Souldiers that were assembled round about them, requiring the Senate to chuse them an Emperour, and not to suffer their State to be lost through a multitude of Governours; and to this effect spake they, left the Government should be given to divers, and not to one. This course of theirs gave little content to the Senators, both in regard of the loss of that Liberty which they expected, as through the good liking they had of *Claudius*; notwithstanding, there were some that pretended some hope to be advanced, both in respect of the Nobility of their Race, as in regard of their Alliance that they had by Marriage with the *Cæsars*. For, *Marcus Minucianus*, a man of himself of Noble descent, and who had married *Julia*, *Caius's* Sister, stood up to demand the Sovereign Government; but the Consuls restrained him, alledging excuse upon excuse.

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Another, *Minutiananus* also, one of *Caius's* Tutors, withdrew *Valerius Asiaticus* from H thinking on those things: And there had happened as great a slaughter as had ever been heard of, had any of these had the liberty to desire the Empire, or oppose themselves against *Claudius*. For amongst others, the Fencers, who were of no small number, they of the Watch, and the Sayers, joyned themselves together with the Army. They therefore, that pretended to demand the Empire, gave over their Suit, partly in the Cities behalf, partly for their own private security.

About break of day *Chereas* and his Companions went forth to debate the matter with the Soldiers; and made signs to them, that he would speak with them, but they made a great noise to cut them off from proceeding any farther, for all of them were earnestly bent to have an Emperor and Sovereign Lord; and required with all expedition, that they might have one proclaimed and known. So the Senate understood, by the Soldiers disdaining its Authority, that it was impossible to re-establish the Republick; and on the other side, the Soldiers mis-regarding so worthy an Assembly, was unanswerable to *Chereas* and his Confederates against *Caius*. At length, *Chereas* being unable to conceal his Passion, and hearing that they asked for a Monarch, promised that he would give them one, if they would bring him a Token from *Eutychus*, who was the Wagoner to the Green Band, whom *Caius* had loved extremely; in so much as he employed his Soldiers in servile Labours, as to build him Stables for his Horses, besides several other reproaches, threatening them that he would bring them *Claudius's* head; and told them that it was a shame, after having taken the Empire from a Fool and a Mad man, to give it to a Block-head. Yet none

of these words could divert them from their purpose; but all of them drew their Swords, and with displayed Colours, marched towards *Claudius*, to unite themselves with those, who had already bound themselves by an Oath, to serve him faithfully. So that the Senate was abandoned, and destitute of all defence; and there was no difference betwixt private men and Consuls. All of them were astonished and confused, not knowing what to do, because they had thus provoked *Claudius's* displeasure against them. And now fell they to reviling one another, in testimony of the repentance they conceived for their proceedings. Whereupon *Sabinus*, one of

those who had murdered *Caius*, arose, and protested, that he would sooner cut his own throat, than consent to the establishment of *Claudius*, or behold with his eyes, the misery and thraldom of his Country: He likewise encouraged *Chereas*; telling him that he deserved very little by cutting off *Caius*, if he thought to live without the Liberty of his Country. To which he answered, that he made no account of his life; yet that he intended to found *Claudius's* mind, and with this resolution they concluded. Mean while some of the Senators thought on every side to break through the midst and thicket of the Soldiers, to go and do reverence and homage to *Claudius*: amongst whom was *Pompeius* one of the Consuls, whom the Soldiers accused to be one of the principal Actors to incite the Senate to recover their Liberty; and they drew their Swords against him; and if *Claudius* had not restrained them, they had surely dispatched him: But he made him sit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honourably; but some of them were wounded, even then when they pressed forth to salute *Claudius*: *Aponius* retired himself fore wounded, and the rest were in great danger to lose their lives. But King *Agrippa* drawing near unto *Claudius*, desired him to use as much lenity as was possible in him towards the Senators; for that if any mischief should betide them, he should have no other persons to command. To the which Counsel of his *Claudius* gave place, and assembled the Senate in the Palace, causing himself to be carried thorough the City in the company of his Soldiers, who marched before him, keeping back the common people. But amongst those that killed *Caius*, *Chereas* and *Sabinus* were come out into the streets, notwithstanding, they were forbidden by *Pollio*, whom not long before, *Claudius* had made Captain of his Guard. And as soon as *Claudius* came into the Palace, whither he accompanied his friends, he pronounced sentence against *Chereas*. For although his action was accounted both generous and noble, yet he was condemned for this, because he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in safety. He was therefore led to his death with *Lupus*, and divers other Romans. It is said of *Chereas*, that he endured this accident with a great courage, which he expressed, not only in that he changed not his countenance, but also by the reproaches which he gave *Lupus*, who wept. For when *Lupus* was putting off his Cloaths, and complained of the cold that he felt, he taunted him thus, alluding to his name, which was *Lupus*; That never any cold

The Soldiers with displayed Ensignes repair to *Claudius*.

Sabinus rather chuseth death than to allow of *Claudius*.

Pompeius the Consul, with others, resort to *Claudius*.

Claudius is persuaded by *Agrippa*, to use the Senators more mildly.

Those that murdered *Caius* are executed.

A did harm to a Wolf. Furthermore, when he came to the place of Execution, where a great number of people were gathered together to behold the spectacle, he asked the Soldier that was appointed to behead him, if he were a cunning head-man, and whether he had a new Sword; willing him to use that wherewith he murdered *Caius*. His death was happy, for he received but one stroke; whereas *Lupus* was faint-hearted and received divers, because he stretched not out his neck freely. Some few days after, at such time as the Romans solemnized their Expiations, and that every one honoured the memory of his dear Friend, they gave *Chereas* a part of that honour, and cast his portion into the fire; saying, That was to deface and purge their ingratitude whereof they were guilty towards him. Thus ended *Chereas* his Life. But for *Sabinus*, B whereof *Claudius* had not only absolved him, but also suffered him to exercise his Office, as he had done before; yet he thought that he should do amiss, and against Justice, if he faltered his Faith to his Associates and Confederates; for which cause he thortened his own days, thrusting his Sword through his own body, to the very hilts.

C H A P. IV.

Claudius the Emperor confirmeth *Agrippa* in his Kingdom, adding Judæa and Samaria therunto: He giveth the Kingdom of Chalcis to Herod, *Agrippa's* Brother; and maketh Edicts in favour of the Jews.

One of the first things that *Claudius* did after his establishment in the Empire, was to disband those Soldiers whom he suspected; and published an Edict, by which he confirmed the Kingdom to *Agrippa*, that *Caius* had given him, accompanying his bounty with many Praises; adding moreover unto his Government all that which his Grandfather had possessed; towit, *Judæa* and *Samaria*, which in that they were as one Lawful Inheritance, appertained unto him. He gave him also out of his own Dominions, *Abela*, and all the Country about *Libanus*, that in times past appertained to *Lysanias*. And he caused the Alliance that was past betwixt them, to be engraven and registred in an open place of the City of Rome. He took from *Antiochus* the Kingdom that he had, and gave him in exchange a portion of *Cilicia* and *Comagena*. He set *Alexander* *Lysimachus* *Alabarch* at liberty, who had been his old Friend, and sometimes Governour in *Arabia*, and once his Mother *Antonia's* Steward; who had been committed Prisoner through *Caius's* displeasure, and espoused *Bernice*, *Agrippa's* Daughter, to his Son *Marcus*; which after the death of *Marcus*, who died before he was married, was afterwards married with her Father *Agrippa's* allowance, to Herod his Brother, for whom *A. Agrippa* begg'd of *Claudius* the Kingdom of *Chalcis*. At that very time, the Jews that were in the City of *Alexandria*, mutined against the Greeks: For after *Caius's* death, E the Nation of the Jews which had been oppressed during his Reign, and injuriously dealt withal by the Alexandrines, recovered their former courage. For which cause *Claudius* gave Commission to the Governour of Egypt, to pacifie and appease that Up-roar. He sent also his Letters Patents into *Alexandria* and *Syria*, at the request of the two Kings, *Agrippa* and *Herod*, to this effect:

Tiberius *Claudius* *Cæsar* Augustus Germanicus, Father of the people, signifieth this that followeth: Understanding that the Jews Inhabitants in *Alexandria*, and for that cause called Alexandrines, have at all times enjoyed the self same Privileges of the City, which the ancient and first Alexandrines have had: Which Favours they have obtained by the Leave of those Princes that were our Predecessors, as it hath been plainly made known unto us, as well by Letters which have been written unto us, as by confirmed Decrees: And that since *Alexandria* hath been united to our Empire by *Cæsar* Augustus, their Privileges have continued in force during the several Successions of many of our Governours; which Rights of theirs have never been called in question, no not in that time when *Aquila* was Governour in *Alexandria*: Since in like sort *Cæsar* Augustus hath not letted them, but when the Governour of their Nation was dead, they might establish other Substitutes and Governours in his place; commanding that all of them should yield him obedience in observation of their Laws and Customs, without constraint or impulsion to do any thing contrary to their Religion. Yet notwithstanding, the Alexandrines have mutined against the Jews, being in the City of *Alexandria*, in the time of the Emperor *Caius*, by reason of the G folly and frenzy of *Caius*, who disgraced and oppressed the Nation of the Jews, because they would not violate their Religion, nor acknowledge the said *Caius* for a God. Our Will and Pleasure is, that no one of the Privileges of the Nation of the Jews be abolished by

Herod & Agrippa, step 5. *Agrippa* 4. *Claudius* giveth *Agrippa*, *Judæa*, *Samaria*, and *Lysanias's* Country.

Antiochus King of *Comagena*. *Alexander* *Lysimachus* *Alabarch*.

Herod, *A. Agrippa's* Brother created King of *Chalcis*. Sedition in *Alexandria* betwixt the Greeks and Jews.

Claudius's Edict in favour of the Jews in *Alexandria*.

reason of Caius's frenzy; but my mind is to maintain those which heretofore have been given them, to the end they may continue and live according to their ancient Laws and Customs: Commanding you and every one of you very carefully to provide, that after the publication of this our Ordinance, they be in no ways troubled. This was the Tenour of that Ordinance which was made in favour of the Jews in Alexandria.

But that which was generally made in favour of those, who were dispersed thorough the whole World, was to this effect: Tiberius Claudius Caesar Augustus Germanicus, High Priest, Father of the people, elected Consul the second time, signifieth that which ensueth. Our well-beloved Friends, the Kings, Agrippa and Herod, have required us, that we will permit all those Jews that live under the Roman Empire, to use the same Laws and Privileges which they have used heretofore, as we have granted to the Jews that dwell in Alexandria. Which Suit of theirs we have willingly granted; not only in favour of those that require the same, but also for that I think them worthy of such a favour; for whom I have been entreated, in regard of the fidelity and friendship they have always expressed towards the Romans. My pleasure therefore is, that no City, either Grecian or otherwise, shall deny any privilege, from whence they shall be excluded; for that since the Emperor Augustus, they have never been exempted from them. It standeth with reason therefore, that henceforth the Jews that live under our Empire, of what place soever they be, may observe their ancient Customs without any contradiction: Giving them to understand, that hereafter they use our Clemency so much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, that this present Ordinance be published by the Magistrates of Cities, Colonies and Countreys of Italy, and be sent unto Kings and Foreign Princes, by fit Ambassadors, within thirty days at the least to the end that they should be in such sort set up, that they may be seen and read by all those that pass by.

CHAP. V.

King Agrippa goeth to his Kingdom, and putteth his Chain, being a token of his Imprisonment, into the Sacred Treasury of the Temple of Jerusalem. He provideth for the Dignity of the High Priesthood: He is highly displeased at the Dorites insolence, who had caused Caesar's Statue to be erected in the Jews Synagogue.

BY these Edicts of *Claudius Caesar*, which he sent both to *Alexandria*, and other parts of the World, it plainly appeareth how well affected he was towards the Nation of the Jews. And presently after this, after he had dignified *Agrippa* with all kinds of Honour, he sent him back into his Kingdom, to govern the same; commanding all his Presidents and Lieutenants in his Provinces, thorough which he was to pass, to give him a friendly and honourable Convoy. But he, having wisely and happily dispatched his Affairs, returned in all haste. As soon as he came to *Jerusalem*, he offered his Sacrifices of Thanksgiving which he had vowed, without omitting any thing that was commanded by the Law. He caused also divers Nazarites to cut off their hair, and offered in Gift that Chain of Gold that *Caius* had given him; which was of the same weight the Iron Chain was of, wherewith his Royal hands were manacled, in memory of the Adversity he had past, and the Testimony of the exchange thereof into better Fortune; commanding that it should be hanged up in the Temple, and over the Chamber of the Treasury, to testify unto those that should behold it, that the highest Estates are subject to alterations; and that God can raise men again, from Obscurity, to happy Fortune. For this Chain that hanged in the Temple, being consecrated to God, manifestly expressed unto all men, that King *Agrippa* was upon a very small occasion, deprived of his former Dignity, and made Prisoner; and then a little while after that, he being delivered from his Bonds, was raised and exalted to a famous Kingdom; to signify thereby, that Humane Affairs are of that nature, that that which is the greatest, may be easily overthrown; and that which is declining, may recover again its ancient Honour and Dignity. When therefore *Agrippa* had duly and devoutly acknowledged God's mercies, he deposed the High Priest *Theophilus* the Son of *Ananias*; and bestowed that Honour on *Simon* Iurnamed *Canthara*, the Son of *Boethus*. This *Simon* had two Brothers, and *Boethus* was their Father, whose Daughter had been married to King *Herod*, as heretofore it hath been mentioned. *Simon* held the Priesthood with his Brethren and his Father, as the three Sons of *Simon*, High Priest, Son of *Onias* had done, during the Empire of the Macedonians, as we have declared in our former Books. After the King had given order for the Priesthood, he

Simon the Son of Boethus placed in the high priest's room. *Herod's* Resurrection, chap. 6.

Claudius sendeth *Agrippa* into his Kingdom.

Agrippa hanger up his Golden Chain over the Treasury Chamber in the Temple.

A he thought good to recompense the good affection that they of *Jerusalem* had born unto him; for which cause, he acquitted them of those Tributes that every Family paid, knowing that it became him to shew kindness unto them, who had been faithful and well affected towards him. He created *Silar*, who had been his Companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites, under the colour of constancy in case of Religion; who also had daily expressed the same in their actions and unbridled rauness, brought the Image of *Cesar* into the Temple of the Jews, and erected it in that place; which insolence of theirs highly offended *Agrippa*, who continued it as an Act that tended to the abolition of the Religion of their Countrey: For which cause, with all expedition he repaired to *Petronius*, who was Governor of *Syria*; and complained against those Dorites, who was no less displeased with the action, than he himself. For he supposed that such breach of Religion, was the means to further Impiety, and for that cause he wrote to those which had attempted this Innovation, somewhat sharply to this effect following.

CHAP. VI.

Petronius, Governour of *Syria's* Letter to the Dorites, concerning the Emperor's Statue, which they caused to be erected in the Jews Synagogue. King *Agrippa* bestoweth the High Priesthood on *Matthias*. *Marius* is made Governour of *Syria*.

PUBLIUS *Petronius*, Lieutenant to *Tiberius Claudius Caesar Augustus Germanicus*, to the Magistrates of the Countrey of *Doria*, health: Whereas *Cæsar* hath published an Edit, by which he permitteth the Jews to live according to their Laws and Customs, some one amongst you have been so presumptuous as to contradict the same in effect (although in words you protest that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, in so much as in the same you have set up *Cæsar's* Image; not only thereby opposing your selves against the Jews, but also against the Emperor himself; whose Image might have been better placed in his own Temple, than in a Foreign Temple: And you have placed it in their Synagogue, whereby right, every one ought to be master of his place, according to *Cæsar's* Judgment: For it should be very ridiculous in me to alledge mine own judgment after that of *Cæsar's*, who hath granted the Jews the liberty to live according to their own Laws and Customs, and hath commanded that they should converse in equal freedom among the Greeks. For these causes I command you, that they who have been so bold as to contemn *Augustus's* Decree (against whom their own Magistrates have been displeased; excusing themselves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain *Proculus Vitellius*, to yield a reason of that which they have done; exhorting the Magistrates, that if they will not be accounted Parties in this Contempt, they endeavour to discover those that are guilty to *Proculus*, and give order that no Sedition or Violence be offered thereupon. Which notwithstanding it seemeth that they effect, although we and the most honoured King *Agrippa*, whom I take for my good and special Friend, endeavour nothing more, than that the Nation of the Jews should not assemble, and take Arms, under colour of their defence. And to the end, that whatsoever *Augustus* hath ordained concerning this matter, may be the better known unto all men, I have added his Edit which he published in *Alexandria*: And although they are sufficiently known unto all men, yet hath the most honoured King *Agrippa* read them unto me, when I sat in my Tribunal Seat; concluding, according to right, that the Jews ought not to be excluded nor hindered from enjoying those benefits, which are granted unto them by *Cæsar*: I therefore charge all men, that henceforward they take heed lest they seek any occasion of Mutiny or Sedition, and that every one live according to his Religion. See here how *Petronius* proceeded in this matter, both to amend that which was past, and also to prevent that which was to come, that none should be so bold to attempt the like. After this, *Agrippa* took the Priesthood from *Simon Canthara*, and gave it again to *Jonathan* the Son of *Ananias*, whom he esteemed to be more worthy than the other. But *Jonathan* declared that he was not desirous of this Dignity, for in effect he refused it; saying, O King, I most willingly acknowledge the honour which it pleaseth you to bestow upon me; and know well that it is a Dignity, which of your own free will you bestow upon me; notwithstanding that, God judgeth me unworthy. It sufficeth me, that I have once been invested with the Sacred Habit: For at that time I have wore it with more holiness, than I can now receive it at this present; yet notwithstanding, if it please you to know one that is more worthy of this honour than my self, in

The year of the World, 4005. After Christ's Nativity, 43.

Agrippa releaseth the Tributes to those of *Jerusalem*. *Silar*. The Dorites place *Cæsar's* Statue in the Synagogue of the Jews, and thereby vehemently offend both *Agrippa* and *Petronius*.

Matthias, chap. 5. *P. Petronius* writeth to the Dorites to find them to him, who have broken *Cæsar's* Edit.

Jonathan the Son of *Ananias* is restored to the Priesthood, and refuseth it, and prayeth that his Brother *Matthias* may minister thereon. I will

nour of *Cæsar*, whereall the Nobility of the Countrey was present. On the second day of this Solemnity, he being apparelled in a Robe of Silver, made with admirable Workmanship; came into the Theatre in the morning: Where at the first reflex of the rising Sun beating upon his Robe, he shined so bright, that all those that beheld him were seized with reverence and fear. Whereupon, a company of base Syccophants (whose flatteries do usually poyson the hearts of Princes) cried out thus: *Be merciful unto us; hitherto we have feared thee as a man, but hence-forward we will confesse and acknowledge thee to be of a Nature more excellent than Mortal Frailty can attain unto.* *Agrippa* approved them not for using these words; neither rejected he their palpable and detestable Flattery, as he ought to have done. But not long after, he looking upwards, perceived an Owl over his head, perched upon a cord, and knew presently, that he was but a messenger of his misfortune; whereas formerly he had denounced unto him his felicity, and conceived thereupon a most hearty and inward grief: And suddenly he was seized with a terrible griping in his belly, which began with very great vehemency: For which cause, turning his eyes towards his friends, he spake unto them after this manner: *Behold him (said he) whom you esteem for a God, condemned to die, and destiny shall apparently convince you of those flattering and false speeches, which you have lately used in my behalf: For I, who by you have been adored as one immortal, am under the hands of death. But I must willingly entertain that which God pleaseth to send me: For I have not lived in obscurity, but in so great and wonderful felicity, that each one of you have beheld me happy.*

Whilst he spake thus, his griefs augmented in such sort, that he was brought almost to his last; for which cause, he was with all expedition conveyed into his Royal Palace, and the rumour was spread in every place, that very shortly he would be dead. For which cause the people, with their Wives and Children, put on Sack-cloth, according to the custom of the Countrey, to the end they might solicit God's Mercy on the King's behalf; and all the City was filled with tears and lamentations. The King that lay in an upper Chamber, and looking down into the Court, saw them lying thus on the earth, could not refrain from tears. And after he had, for the space of five days without ceasing, been tormented with griping in his belly, he gave up the Ghost, in the fifty fourth year of his Age, and the seventh year of his Reign: for he had reigned four years under the Empire of *Caius Cæsar* (having first of all governed *Philip's* Tetrarchy three years, to which was added the Segniory of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæsar*; during which time he governed over the above-named Countreys; and moreover, over *Judea*, *Samarita* and *Cæsarea*. His Revenue amounted to twelve hundred Myriades; besides which, he made many Loans. For in regard he was very liberal in giving, he spent far more than his Revenue; and spared not any thing to shew himself magnificent. Before the people knew of his death, *Herod* his Brother Prince of *Chalcis*, and *Chelcim* the King's Lieutenant and Friend, agreed between themselves to send *Aristo*, one of their trustiest Servants, to kill *Silas*, who was their enemy, as if they had been commanded by the King.

Thus died King *Agrippa*, leaving behind him a Son called *Agrippa*, seventeen years old; and three Daughters, one of which, that was called *Bernice*, was married to *Herod*, his Father's Brother, when she was sixteen years old: The two other were *Mariamme* and *Drußilla*; this *Mariamme* being of the age of ten years, was promised in marriage by her Father, to *Julius Archelaus*, *Chelcias*' Son; and *Drußilla*, which was six years old, was promised also to *Epiphanes*, Son to the King of *Comagena*.

After *Agrippa's* death, they of *Cæsarea* and *Sebastæ* forgot those benefits they had received from him; and used him no less despitfully, than as if he had been their utter enemy: For they reproachfully abused him after his death, and reviled him in such sort, that it is unseemly to report the same. Moreover, all the Soldiers, who were at that time many in number; went into the King's Lodging, and with one accord seized the Statues of the King's Daughters, and carried them to the Brothel-house; where, after they had placed them, they uttered all the indignities they could possibly; practising such shameful matters, as they may not be expressed. Besides this, resting themselves in the publick places, they banquetted in the open Street, wearing Chaplets of Flowers on their heads, and perfuming themselves with Odours, to sacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus they expressed their ingratitude, not only towards their King *Agrippa*, who had bestowed so many Liberalities on them; but also towards *Herod*, his Grand-father, who had builded their Cities, and to his extream charge, erected their Ports and Temples. At that time *Agrippa*, the deceased *Agrippa's* Son, was at *Rome*, and was brought up under the Emperour *Claudius*. When *Cæsar* understood how those of *Cæsarea* and *Sebastæ* had injuriously dealt with *Agrippa*,

Agrippa's
Agrippa's Son

Agrippa, he was highly displeased, and moved with their ingratitude: And his purpose was, to send the younger *Agrippa* with all expedition, to take Possession of the Kingdom of his Father, and therewithal to discharge him of his Oath; but divers of his Free-men and Friends, who were in great credit with him, dissuaded him from it; alleging that it would be a dangerous thing to commit the greatness of such a Kingdom to a young man, who scarcely had as yet attained to the age of eighteen years, and for whom it was impossible to support the care of so great a Kingdom, considering that if he were at man's estate, he should find himself over-burthened with the charge of a Kingdom. This advice of theirs was approved by *Cæsar*, and for this cause he sent *Cuspius Fadus* to govern *Judea*, and the whole Realm; honouring his dead Friend in this, in that he would not suffer *Marfus*, who had been his Enemy, to enter into his Kingdom. He gave especial Commission also, that *Fadus* should sharply punish those of *Cæsarea* and *Sebastæ*, for the injuries they offered to his deceased Friend, and the excess that was committed against his Daughters who were yet living; commanding him to transport the Companies of the *Cæsarians* and *Sebastens*, and the five Roman Legions into the Countrey of *Pontus* to serve in that place, and to take those Roman Soldiers that bare Arms in *Syria*, to serve there: Yet, notwithstanding this Command, they were not displaced; for they sent Ambassadors to *Claudius* to appease him, and by this means they obtained the favour to remain in *Judea*. After this, they gave beginning to those most grievous mischiefs and calamities that befell the Jews; for they fired the Seed of the War which was awakened under *Florus's* Government. And for that cause, after that *Vespasian* had obtained the Victory, as it shall be hereafter declared, he caused them to depart out of that Province, and made them seek their Habitation elsewhere.

THE

THE

TWENTIETH BOOK

Of the

ANTIQUITIES of the JEWS:

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Twentieth Book.

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2. Izates, King of Andiabena, and Queen Helena his Mother, embrace the Religion of the Jews: Their ſingular Piety; and the great Adions of this Prince, whom God proteſteth viſibly. Fadus, Governour of Judæa, puniſheth a man and his followers, who deceived the Jews.
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5. A great Quarrel between the Jews of Galilee, and the Samaritans, who bribe Cumanus, Governour of Judæa: Quadratus, Governour of Syria, ſends him to Rome with Ananias the High Prieſt, and ſeveral others, to clear themſelves before the Emperor; who put ſome of them to death. The Emperor condemns the Samaritans, and baniſheth Cumanus; maketh Fœlix Governour of Judæa; giveth Agrippa the Tetrarchy that Philip had, viz. Bathanea, Trachonit and Abila; and taketh Chalcis from him. The Marriage of Agrippa's Siſters. The death of the Emperor Claudius. Nero ſucceeds after him: He giveth the Leſſer Armenia to Ariſtobulus, Herod's Son, King of Chalcis; and to Agrippa, ſome part of Galilee, viz. Tiberiades, Tarichee and Juliad.
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8. Albinus ſucceeds Fœſtus in the Government of Judæa; and King Agrippa giveth him and taketh away often the High Prieſthood. Ananus the High Prieſt cauſeth Saint James to be put to death. Agrippa enlargeth the City of Cæſarea, and calleth it Neronias.

9. How Florus, Albinus's Succeſſor, offered many injuries to the Jews, which constrained them to take Arms againſt the Romans.

CHAP. I.

- The Emperor Claudius taketh the Government of Syria from Marſus, and giveth it to Longinus. Fadus, Governour of Judæa, puniſheth ſome ſeditious People, and Robbers who diſturbed the Province: He commands the Jews to carry back the High Prieſt's Veſtment, to the Fort Antonia; but the Emperor giveth them leave to keep them at young Agrippa's requeſt: He was King Agrippa the Great's Son, and was then at Rome.



After King Agrippa's deceaſe (as we have heretofore declared in our former Book) the Emperor Claudius ſent Caſſius Longinus to ſucceed Marſus in the Government of Syria, whom he deprived of that Honour in memory of Agrippa; who, during his life time, had oftentimes required by Letters, that he ſhould not ſuffer Marſus to govern the State of Syria. As ſoon as Caſſius Fadus came into Jewry, to take charge of that Country, which he was to govern under Cæſar; he found the Jews that dwelt on the other ſide of Jordan in an uproar, who had taken Arms

againſt the Philadelphians, about the limits of a certain Village, called *Mia*, which was ſtored with valiant men. Thoſe who inhabit beyond Jordan, had armed themſelves in this manner, without the conſent of their Governours; and had killed a great number of the Philadelphians: Which when Fadus underſtood, he was much diſpleaſed, for that they had not referred the cauſe to his hearing, and complained to him of the Philadelphians; but were ſo bold of their own Authority, and without fear, as to take up Arms. Having therefore apprehended ſome three ſcore of them, who had been Authors of the Sedition, he commanded them to Priſon, and executed one of them called *Annibæ*; and baniſhed the other two, whoſe names were *Amram* and *Eleazar*.

Not long after this, *Tholomeus* the Captain of the Thieves was alſo taken, and brought unto him, who commanded him to be executed, for having committed many Robberies in *Idumea* and *Arabia*; and by this means all the Country of *Judea* was cleared of all Thieves, by the care and providence of Fadus. After this, he ſent for the High Prieſts, and the Governours of *Jeruſalem*, commanding them, according to the Emperor's direction, to deliver up into the Caſtle of *Antonia* the Sacred Robe, which the High Prieſt only was accuſtomed to wear; to the end, that it might be at the Romans diſpoſal, as in times paſt it had been. They durſt not contradiſt his Command, yet notwithstanding, they required Fadus and Longinus (who at that time was come to *Jeruſalem* with a great power, for fear the Jews, by reaſon of this Injunction, ſhould raiſe a Rebellion) firſt, that it may be lawful for them to ſend their Ambaſſadours unto Cæſar, to beſeech him that the Sacred Robe might remain in their cuſtody. Secondly, that it might pleaſe them to expect the answer which Cæſar would return to their requeſt. Fadus gave them this answer, that he permitted them to ſend their Ambaſſadours to Rome, provided, that before-hand they delivered him their Children for Hoſtages; which when they had readily performed, the Ambaſſadours were ſent away. Now, when they came to Rome, the younger Agrippa (who was his Son that lately died) knowing the cauſe of their coming, and being ordinarily accuſtomed to attend upon Cæſar (according as we have heretofore declared) beſought Cæſar that he would grant the Jews their requeſt, concerning the Sacred Robe; and that it might pleaſe him to ſignifie no leſs unto Fadus. On this his Petition Claudius gave the Ambaſſadours Audience, and told them that he favoured their ſuit; deſiring them to be thankful to Agrippa, upon whoſe ſuit he reſpected them, and granted their Demands: And beſides this Answer, he delivered them a Letter to this effect.

Claudius Cæſar Germanicus, Conſerver of the people, Conſul created the fifth time, Emperor the fourth time, Father of the Country the tenth time; to the Magiſtrates of *Jeruſalem*, the Senate, People, and all the Nation of the Jews.

Being required by our well beloved Agrippa, whom I both love, and at this preſent do bring

up with me; I have heard your Ambassadors, who were admitted to my Presence by his means; and have received their thanks for the benefits I have bestowed on your Nation: I have also willingly inclined to that instant and express request you have made unto me, and it is my pleasure, that the Sacred Robe of the High Priest, and the Holy Aditer remain in your custody, in such manner, as our most dear and right honoured Friend Vitellius herebefore ordained: To which demand of yours, I vouchsafe my allowance; first in regard of mine own Victory, and that I desire that every one should serve God according to his own Religion. Moreover, in so doing, I shall gratify King Herod and young Aristobolus, whose affection towards me I am privy to, and whose good inclination towards you I can witness; for whom I have a particular kindness, by reason of their singular Virtue. I have also written to this effect to Culpus Fadius mine Agent: the names of those who have received my Letters, are Cornelius the Son of Ceron, Tryphon the Son of Theudeon, Dorotheus the Son of Nathanael, and John the Son of John. Given the eight and twentieth of June, in the year wherein Rufus and Pompeius Silvanus were Consuls. At the same time Herod, who was Agrippa's Brother that had lately deceased, to whose hands in times past the Government of Chalcis had been committed; required the Emperour Claudius to grant him the power over the Temple, and the Sacred Vestments, and the Authority of choosing the High Priest; all which he obtained: And from that time forward, until the end of the War of the Jews, this power remained in all his Successors. According to this Authority, Herod deposed Canthara from the Priesthood, and gave the Succession thereof to Joseph the Son of Canus.

C H A P. II.

Izates, King of Adiabena, and Queen Helena his Mother, embrace the Religion of the Jews: Their singular Piety; and the great Actions of this Prince, whom God protected wisely. Fadius, Governour of Judæa, punisheth a man and his followers, who deceived the Jews.

At that time Helena Queen of Adiabena, and her Son Izates conformed themselves to the Religion of the Jews, upon this occasion that ensueth: Monobazus King of Adiabena, who was also called Bagazar, having fallen deeply in love with his Sister Helena, married her, and got her with Child. Upon a time it happened, that sleeping with her, he laid his hand on her belly, whilst she lay asleep; and he thought that he heard a voice that commanded him to take away his hand from off her belly, lest he should crush the Fruit that was therein, which by God's Providence should have a happy beginning, and no less fortunate ending. Monobazus was much troubled at this voice, and as soon as he awoke, he told it to his Wife; and afterwards, when the Child was born, he called him Izates. Besides, he had another elder Son by the same Wife, who was called Monobazus, according to his own name. And he had also other Sons by his other Wives; yet notwithstanding, Izates was most manifestly his best beloved, and so cherished by him, as if he had been his only begotten Son; for which cause, his other Brothers envied him. The Father manifestly perceived all this, yet he pardoned them; knowing that they did it not for malice, but for the desire that every one of them had to be best esteemed by his Father. Notwithstanding, being afraid lest some mischief should betide Izates, by reason of the hatred his Brethren bare unto him, he gave him many great Gifts, and sent him to Abmerigus, who reigned at that time in a Fort called Spafinus; committing his Son's life into his hands. Abmerigus also, entertained him very kindly; and loved him so, that in process of time he gave him Samacha his Daughter to Wife; and for her Dowry, he gave him a Countrey of great Revenue.

Izates sent to Abmerigus, to marry his Daughter Samacha.

Ceron very fruitful in a Countrey, in which the Revenues of Adiabena are to be seen.

Monobazus being old, and seeing he had not long time to live, desired before his death, that his Son might come and visit him; he therefore sent for him, and received him very lovingly, giving him a Countrey which he called Ceron, which bringeth forth great abundance of Odoriferous Plants. In this place was the remainder of the Ark, in which Noah was saved, during the Deluge; which remnants are to be seen at this day, if any man have a desire to behold the same. Izates remained in that place, until his Father's decease. But on the very day of his death, Helena sent for all the Lords and Governours of the Kingdom, and Captains of all the Army, and upon their assembly, he spake unto them after this manner:

I suppose (said she) that you are not ignorant of my Husband's mind, who hath desired that

Izates

A Izates might be King in his stead, and hath esteemed him most worthy of such an honour: yet I expect your judgment in this point. For he that receiveth the Sovereignty, not from one man's hand, but from many, and hath the same confirmed unto him by their consent, is happy. She used this discourse unto them to try what their intent was, who were there assembled. They understanding her mind, prostrated themselves first of all upon the earth before the Queen, according to the custom of their Country, and afterwards answered her, that they approved the Kings election, and took pleasure to obey Izates, whom his Father deservedly, and to all their contents and the desire of the common people had preferred above the rest of his Brethren: alledging moreover, that they would put his Brethren and Kinsmen to death before his coming, to the end that he might enjoy the Kingdom with all security: for by their deaths all the fear that might grow by their hatred and envy might be extinguished. Hercunto the Queen answered; that she gave them thanks, for the favour they bare unto her and her Son Izates: notwithstanding she required them to suspend their judgments touching the death of his Brethren, until such time as Izates himself should give his consent therunto.

They seeing they might not obtain the liberty to put them to death, were of opinion that they should be kept prisoners until his coming, to the end that they might do him no harm in his absence; and that moreover, until his coming there might one be appointed to govern the State, whom he should esteem most trusty and faithful unto him. Whereunto Helena condescended, and made his elder Brother Monobazus King, and set the Diadem on his head, and gave him his Fathers Seal-ring, with that Robe which they call Sampera; exhorting him to govern the Kingdom until his Brothers arrival. Izates having certain notice of his Fathers death, retired thither speedily, and receiving his Brother Monobazus willing surrender, took upon him the Government of the Kingdom.

Whilst Izates was in the Fortrefs of Spafinus, a certain Merchant who was a Jew, called Ananias, having access to the Kings wives, taught them the manner how to serve God according to the Religion of the Jews: and Ananias by their means growing acquainted with Izates, taught him the like, and accompanied him into Adiabena; being drawn thereunto by his earnest intreaties, when Izates retired thither upon his Fathers sending for. It chanced also that Helena was in like manner instructed by another Jew, and retained the Rites and Religion of the Jews.

After that Izates came into his Kingdom, and knew that his Brethren and Kinsfolk were imprisoned, he was much grieved, Conceiving therefore with himself that it would be a great impiety in him to suffer them to be put to death, or kept in prison; and that on the other side, it were a dangerous matter for him, if being at liberty they should remember the evil they had endured: for this cause he sent some of them to Rome, for Hostages with their Children unto the Emperour Claudius, and the rest unto Artabanus King of Parthia. Afterwards when he was thoroughly assured that his Mother was wholly addicted to the Religion of the Jews, he endeavoured the more to shew himself zealous therein: and supposing that he could not be a perfect Jew, except he were circumcised, he prepared himself to be circumcised. Which when his Mother understood, she endeavoured to her utmost to hinder his resolution, assuring him that in so doing he should bring himself in great danger; for that in being King, he would draw himself into the dislike of his Subjects, if they should have notice that he was addicted to a new Religion, and to strange Ceremonies, and that they would not endure, that being a Jew, he should be their King: so the for a while by her dissuasion restrained him from his desire. But the King required of Ananias, who, according with Helena in the course of her dislike, threatened Izates, that if he would not obey his Mother, he would forsake him, and depart from him, for that he feared, lest if the matter should be publicly known, he should suffer some punishment, as being the only Author and Intruder of the King in undecent matters; that otherwise he might serve God, although he were not circumcised; since he had resolved to live according to the institution and Laws of the Jews, and that God would pardon him: for in this, true Religion consisteth more, than in circumcision of the body, though he were not actually circumcised, since the necessity and fear of his Subjects over-ruled him. By which words the King for that time was persuaded to proceed no further. But a little after (for he was not wholly altered in that affection which he had) another Jew called Eleazar, coming from Galilee, and accounted a Learned man in the Doctrine of our Religion, persuaded him to be circumcised. For coming one day unto him, to salute him, he found him reading of the Books of Moses; and said unto him; O King, contrary to your knowledge you offend the Law, and God likewise; for it saith you not, that you understand the same, but the

L. 2.

chiefest

The year of the World, 4000, after Christ's Nativity, 47. Izates was made King by his Mother Helena and the Nobility, and Monobazus governed the Kingdom till his coming.

Izates and his mother Helena learn the true service of God according to the manner of the Jews.

Izates sends his Brothers to Claudius Caesar and Artabanus. Izates is dissuaded by Helena his Mother and Ananias from circumcision.

Eleazar persuades Izates to be circumcised.

chiefest matter you are tied unto, is to do that which the Law commandeth; how long therefore will you remain uncircumcised? And if as yet you have not perused the Law as touching this point, read it now, to the end you may know what great impiety it is to omit it.

After the King had heard this, he would no longer defer his Circumcision: for which cause withdrawing himself into another chamber, he called a Surgeon unto him, who acted that which he required, and afterwards calling his Mother and Master Ananias unto him, he told them what had past: whereupon they grew strangely amazed, fearing the King should be in danger to lose his Kingdom, if this action of his should come to light; for that his Subjects would not endure, that such a man that followed a contrary Religion should be their King: They feared also, lest they themselves should be in danger, so far as the cause of all this matter would be imputed to them. But God by his Providence prevented lest any of those things which they feared should come to pass: for he delivered *Izates* himself and his Children likewise out of many dangers, yielding them his assistance in their doubtful and desperate conditions, declaring in effect that those that only put their trust in him, and depend upon his Providence, are never deprived of the fruit of their Piety. But of these things we will speak hereafter.

When *Helena* the Kings Mother perceived that the state of the Kingdom was in peace, and that by all mens opinion, both home-bred and strangers, her Son was reputed happy by the good will of God, she was seized with a desire to go and visit the City of *Jerusalem*, and adore God in the Temple, which was so much renowned through the whole world, and offer Sacrifice of Thanksgiving therein; for which cause the besought her Son that he would suffer her to perform her Vows; who willingly condescended to her desire, and furnished her royally with all things that were necessary for such a Voyage; giving her a great Sum of Money with her, and bringing her on her way many days journey: so that at length she arrived in *Jerusalem*, to the great advantage of the Inhabitants of that City. For at that time the City was oppressed with a grievous famine, so that many died for want of food; for which cause Queen *Helena* sent her servants, some into *Alexandria* to buy a great quantity of Corn, the rest into *Cyprus* to buy dried Figs, who returned with all expedition they might; whereupon *Helena* distributed the Vittuals amongst the poor, leaving a singular memory of her Liberality to the whole Nation. Her Son *Izates* also understanding of this Famine, sent a great sum of Money to the Governor of *Jerusalem*. But hereafter I will declare what other benefits the King and Queen have bestowed upon our Nation.

Now *Artabanus* King of *Parthia*, perceiving that the Princes of the Kingdom had conspired against him, resolved with himself to go unto *Izates*, for the security of his person, hoping by that means, if it were possible to recover his Kingdom. He therefore retired thither, and brought with him about one thousand men of his Kinsfolk and domestick servants. And by the way he met with *Izates*, whom he knew very well by his Royal Train, notwithstanding he was unknown unto him by countenance. Drawing therefore near unto him, he first of all humbled himself on his knees, according to the custom of the Country, and afterwards spake unto him after this manner:

Dread Kings, forsake me not who am thy servant, neither reject thou my prayers. For being distressed by means of my misfortunes, and of a King become a private man, I have need of thy succour. Consider therefore the inconsistency of fortune, and think with thyself, that by providing for me, thou shalt provide for thyself. For if thou makest no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

These words he pronounced with tears, and with looks fixed upon the ground. When *Izates* had heard *Artabanus*'s name, and saw his humble and submissive condition, he leapt immediately from his Horse, and laid unto him, King, be of good courage, and let not thy present and perplexed condition dishearten thee, as if thy misfortunes were irrecoverable. For this sorrow of thine shall be suddenly changed, and thou shalt find a better friend and ally, than thou hopest for at this time: For either I will relieve thee of thy Kingdom of *Parthia*, or I will lose mine own. This said, he called *Artabanus* to get on Horseback, and walked by him on foot, yielding him this honour, as to a greater King than himself. Which when *Artabanus* saw, he was discontented, and swore by his Honour and Fortune to come, that he would set foot on ground, if he would not get up on horseback and ride before him: whereunto he obeyed, and mounting upon his Horse again, he conducted him to his Palace; yielding him all the honor that was possible, both in his Banquets and in his Attendments, not regarding his present condition, but his former Dignity: considering with himself, that such casual misfortunes

A misfortunes and changes are incident to all men. Moreover he wrote unto the Parthians, perswading them to receive their King *Artabanus*, assuring them on his Faith and Oath, that he would obtain a free pardon for all that which was past, and to that intent he offered himself to be an Arbitrator between them. The Parthians gave him this answer, that they would not refuse to entertain him, but that they could not: for that one who was called *Cinnamus* was advanced in his place and Dignity, and that they feared lest a Sedition should happen amongst them. *Cinnamus* who was a noble and honourable minded man, knowing that their intent was such, wrote himself unto *Artabanus*, who had nourished and brought him up, exhorting him to return upon his Faith, and to receive again his own Kingdom. *Artabanus* upon this Motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and prostrating himself before his feet, called him King; and afterwards taking the Diadem from off his own head, he set it upon *Artabanus* head; who by this means was restored to his former estate by *Izates* mediation, after he had been driven out of his Kingdom by his chiefest Nobility. And he did not forget the favours which he had received at *Izates* hands, but did him all the honour that possibly he could imagine: for he permitted him to wear the straight *Tiara*, and to sleep upon a gilded Bed, which is a Privilege which belongeth only to the Kings of *Parthia*. He gave him also a plentiful and great Country which he had taken from the King of *Armenia*. This Country was called *Nisibis*, where in times past the Macedonians had builded the City of *Antioch*, by them called *Mysdania*.

Presently after *Izates* was thus honoured, *Artabanus* died, leaving his Kingdom to his Son *Vardanes*; who repaired to *Izates*, praying him to join with him in that War which he intended to make against the Romans; but he prevailed not with him. For *Izates* knowing the Romans force and good fortune, imagined that he undertook a matter beyond his power. Besides, he had sent five of his young Sons to *Jerusalem* to learn our tongue and discipline, and his Mother likewise to adore in the Temple, for which cause he the rather held back and disswaded *Vardanes* from going against the Romans, whose power and conquests he ordinarily reckoned up unto him, to the end he might discourage him, and by these assertions cause him to give over his purpose of intent of war against them. But the Parthian was displeased with his perswasion, and for that cause denounced a present War against *Izates*. But his enterprize had but a fruitless issue; for God cut off all his hopes. For the Parthians understanding what *Vardanes* intent was, and how he was resolved to make a War against the Romans killed him, and gave the Kingdom to his Brother *Gotarza*, whom not long after this, his Brother *Vologesus* killed by treason, restoring to his two Brothers by the Mothers side these Provinces, that is to say, the Kingdom of *Media* to *Pacorus* who was the eldest, and *Armenia* to *Tiridates* who was the younger.

When *Monobazus* King *Izates*'s Brother and the rest of his Kinsfolk saw how happily all things succeeded to *Izates*, and how in respect of his Piety towards God, he was honoured and revered by all men, they also resolved themselves to forsake their Religion, and to serve God after the manner of the Jews. But this intent of theirs was discovered. Whereupon the chiefest among them grew displeased; yet they did not manifest their delight, but kept it hidden in their hearts, expecting some fit occasion to revenge themselves as soon as they might. They wrote also to *Abias* King of *Arabia*, and promised him great sums of money, if he would take Arms against their King, promising him upon the first charge, they would forsake him, for that they desired to be revenged on him, for having forsaken their Religion. Having therefore confirmed their promise with an Oath, they incited him to make haste. The King of *Arabia* performed that which they required, and marched forth against *Izates* with great power. And when the first charge was ready to be given, and before they came to blows, all *Izates* Soldiers forsook him; and turning their backs to their enemies, fled in great disorder, as if they had been surprized with a Panick fear; yet was *Izates* no ways daunted; but having discovered that it was treason and conspiracy of his greatest Peers, he retired also into his Camp, where he enquired of the Cause that they pretended. After he knew that they had plotted with the Arabian, he caused the Conspirators to be put to death: and the next day after went out to fight, and killed a great number of his enemies, and constrained the rest to betake them to flight. He pursued their King also into a Fort called *Arsam*, which he battered and assaulted with such vigour and diligence, that he took the same with a great quantity of booty that was therein, and returned to *Adiabene* with great triumph: but he took not *Abias* alive, for he himself had prevented his captivity with his death. The Lords of *Adiabene* seeing themselves frustrated of their former hopes, in that

that by God's hand they were delivered into the hands of their King, could not contain their displeasure, but practised further mischief: for they wrote their Letters to Volagius King of Parthia, desiring him to kill Izates, and to bestow another King upon them who was a Parthian, for that they hated their King who had abolished their Religion, and had embraced a strange Law. The Parthian understanding hereof, prepared himself for War; and having no just colour or pretext to authorize it, he sent a messenger unto him to redemand those honours which his father had given him, which if he refused, he denounced War against him. Izates was not a little troubled in his mind, when he understood this message: For he thought that if he should restore the gifts, he should do himself great prejudice, for that it would be imagined that he did it for fear; knowing on the other side that if the Parthian should recover that which he redemanded, yet he would not be quiet, he therefore commended his cause to God, trusting that he would take care of him. And building upon this, that the greatest good he might have was to have God to help, he shut his wives and children in a strong Castle, and his corn in his strongest Tower: and afterwards burned all the hay and forrage: and having after this manner provided for all things, he expected the approach of his enemy. The Parthian came forward sooner than he was expected, with a great power of Horse and Foot. For he marched forward in all haste, and encamped near unto the river that separateth Adiabena from Media. Izates likewise encamped not far from thence, having with him about six thousand Horse. To whom the Parthian sent a messenger to give him to understand how great his power was, which extended from the River Euphrates as far as Bactria, shewing him what Kings he had under his subjection, threatening him to punish him very severely, in that he behaved himself so ungratefully towards his Benefactors; yea, that the God whom he adored, could not deliver him out of the Kings hands. Hercunto Izates answered, that he knew well that the Parthian far exceeded him in power, but that he was far better assured that God's power extended beyond all mens contradiction. And having returned them this answer, he betook himself to his prayers, and prostrating himself upon the earth, and casting ashes on his head, and fasting himself his wives and children, he called upon God and prayed after this manner: O Lord Almighty, if I have not vainly submitted my self to thy protection, but have intirely chosen thee for my only and true God, be thou my help and assistance, and not only deliver me from mine enemies, but also abate and controul their pride, who have not been afraid in their blasphemous language, to prophane thy holy and sacred Name, and utter blasphemous speeches against thy power. Thus prayed he with sighs and tears, and God heard him: For the very same night, Volagius received Letters by which he was certified that a great number of Dahans and Sacans, taking opportunity by his absence, were entred into the Kingdom of Parthia, and spoiled the whole Country. For which cause he returned back into his Country without any further trouble. And thus Izates by Gods Providence was delivered from the Parthian threats.

Izates calledth upon God, who sendeth the Dahans and Sacans into Parthia, upon whose arrival Volagius returneth.

Izates delivereth up the Kingdom to his Brother Monobazus and dieeth.

Helio & Rufinus cap. 5. Alia & Rufinus perfwadeth the people, that with a word he will cause Judaea to divide itself, & yield them passage: he with his followers are slain.

Not long after this, after he had lived fifty five years and reigned four and twenty, and left behind him four and twenty sons, he died, and appointed his Brother Monobazus to succeed him in the Kingdom, requiting hereby his faith and Loyalty, in that during the time of his absence, and after the death of his Father, he had faithfully ruled and governed the Kingdom to his life. His Mother Helena hearing news of his death, lamented very grievously that he being his Mother was deprived of a Son that so zealously honoured and feared God, yet notwithstanding she was comforted, when she understood that her eldest Son was to succeed him in the Kingdom, and hastened with all diligence to go and meet him. As soon as she arrived in Adiabena, she lived not long time after her Son Izates. Whereupon Monobazus took both her body and his Brothers bones, and sent them to Jerusalem, commanding that they should be buried in three Pyramids which Helena had builded, some three stades or furlongs from Jerusalem. But hereafter we will recite the acts and gifts of Monobazus during his reign.

But during Fadus Government in Judea, a certain Magician called Theudas perfwaded a great number of the people to take all their goods and substance, and to follow him to the River of Jordan; for he said he was a Prophet, and told them that the River should divide it self into two parts upon his commandment, and yield them free passage. By these words of his, he deceived divers of them. But Fadus sent some troops of Horse, who charged them on the sudden, and killed a great number of them, and took divers of them Prisoners alive; amongst whom was Theudas, whose head was stricken off, and was afterwards carried to Jerusalem. This is that which befel the Jews under Fadus's Government.

CHAP.

CHAP. III.

Tiberius Alexander succeeds Fadus in the Government of Judea; and Cumanus succeeds Alexander. Herod King of Chalcis's death, his Children: Claudius the Emperor giveth his Dominions to Agrippa.

After Fadus, succeeded Tiberius Alexander, the Son of that Alexander who had been Governour of Alexandria; a man of as great Riches as any one of his time and place, who surpassed likewise his Son Alexander in piety, who forsook the Religion of his Forefathers. At that time there happened a great Famine in Jewry, during which, Queen Helena sent huge summs of money into Egypt, and bought Corn, and distributed the same to those that were in want, according as I have said before. At the same time James and Simon, the Sons of Judas of Galilee, who had busied themselves to incite the people to resist the Government of the Romans, were put to death at such time as Cyrenius valued each man's Goods, as we have heretofore declared. These did Alexander command to be crucified. Herod, King of Chalcis, took away the Sovereign Priesthood from Joseph the Son of Camydus, and transferred it to Ananias the Son of Nedebaeus. After Tiberius Alexander, succeeded Cumanus. Then died Herod, who was Brother to King Agrippa the Great, in the eighth year of Claudius Cæsar. He left behind him three Sons; Aristobolus, whom he had by his first Wife, Bernicianus and Hircanus by Bernice, his Brother's Daughter. Claudius Cæsar gave this Kingdom to Agrippa the younger. During the time that Cumanus governed, there happened a Sedition in Judea, whereby divers Jews miscarried. The cause of all which accidents I will rip up from the Original.

Helio & Rufinus, cap. 5. Alia, chap. 8. Tiberius Alexander Governour of Judaea. James and Simon, the Sons of Judas of Galilee crucified.

The year of the World, 4010. after Christ's Nativity, 48.

CHAP. IV.

The horrid Insolence of a Roman Soldier, causeth the death of twenty thousand Jews: Another Soldier's Insolence.

At the time of the Feast of Pascha (during which time the Jews are accustomed to feed on unleavened bread) a great number of people assembled themselves from all parts, to the City of Jerusalem. Whereupon Cumanus fearing lest, by this occasion, there should arise some Commotion, he gave order that a Company of his Souldiers should be armed, and should keep their Guard in the Porches of the Temple, to the end, if any trouble should happen, they might repress it. Those Governours, who had been his Predecessors, had done the like in such manner of Assemblies. It came to pass, on the fourth day of the Feast, that a certain Soldier discovering those Privileges which were undecent to be seen, shewed them before the people; wherewith they that beheld the same were much displeased, and provoked, saying, that the dishonour was not done to them, but to God. And some of the boldest of them uttered certain speeches against Cumanus, saying, that the Soldier was set on by him; which when Cumanus understood, he was in like manner grievously offended, in regard of those injuries; yet exhorted those, whom he saw too forward, to keep the Peace, lest for fear lest a Sedition should arise during the time of the Feast: And seeing they would no ways obey him, but contrariwise, they ceased not to injure and revile him, he commanded that all the Forces he had should be in Arms, and retire themselves into the Fort of Antonia that was near unto the Temple, as we have heretofore declared. The people seeing the armed Soldiers, were afraid, and began to fly; and because the places thorough which they issued, were but narrow, they imagined that they were pursued by their enemies; so that they thrust on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thousand men; and after this, instead of a Feast, there was nothing but mourning; and without believing themselves of their Prayers and Sacrifices, all of them began to weep and lament. So great a mischief sprung from the insolence of one Soldier. This first lamentation was scarcely finished, before a second succeeded the same. For some of those who had a part in this Mutiny, being about a hundred stades from the City, robbed one Stephen, that was Cæsar's Servant, in the High way, and took from him all that which he had. Which when Cumanus understood, he presently sent some of his Souldiers to spoil those Villages, which were nearest to the place where the Fact was committed, and to bring the chiefest Inhabitants thereof in Bonds unto him. In this pillage

Helio & Rufinus, cap. 9. Alia, 10.

In the Feast of Pascha, a certain Soldier shewing his Privileges, moveth a Sedition among the people, whereby twenty thousand Jews lost their lives.

Stephen, Cæsar's Servant robbed in this Journey; for which cause, Cumanus spoiled the Villages near to the place where the Robbery was done.

A CCC.

The year of the World, 4011. after Christ's Nativity, 10.
 A certain Soldier found a Book of the Law of *Moses* in one of those Villages, which he took and brought, and before them all, tore it in pieces, with horrid Blasphemies, and vile speeches against the Law and whole Nation. The Jews understanding hereof, suddenly assembled themselves in great numbers, and ran to *Cæsarea*, where *Cumanus* kept for that present, requiring him that he would revenge, not their cause, but God's, whose Law was on that sort dishonoured; signifying unto him, that it was impossible for them to live, so long as their Law was thus contemned. *Cumanus* fearing lest a second mutiny and uproar should be raised among the people, by counsel of his Friends, cut off the Soldier's head, who had committed that Crime against the Law; and by this means appeased the Sedition that was ready to take head.

C H A P. V.

The year of the World, 4012. after Christ's Nativity, 11.
 A great Quarrel between the Jews of Galilee, and the Samaritans, who bribe *Cumanus* Governour of Judæa: *Quadratus*, Governour of Syria, sends him to Rome with *Ananias* the High Priest, and several others, to clear themselves before the Emperor; who put some of them to death. The Emperor condemns the Samaritans, and banisheth *Cumanus*; maketh *Felix* Governour of Judæa; giveth *Agrippa* the Tetrarchy that *Philip* had, viz. *Bathana*, *Trachonit* and *Abila*; and maketh *Chalcis* from him. The Marriage of *Agrippa's* Sisters. The death of the Emperor *Claudius*. *Nero* succeeds after him: He giveth the Lesser Armenia to *Aristobulus*, *Herod's* Son, King of *Chalcis*; and to *Agrippa*, some part of Galilee, viz. *Tiberiades*, *Tarichee* and *Juliad*.

The year of the World, 4013. after Christ's Nativity, 12.
 Here happened also a quarrel betwixt the Samaritans and the Jews, upon this occasion: They of *Galilee*, who resorted to the City of *Jerusalem* at the times of our solemn Feasts, were accustomed to pass thorough the Contrey of the Samaritans. And at that time it happened, that their way lay thorough a Burrough called *Nais*, situate in a great Champain Field: where a Quarrel arising betwixt divers Inhabitants of that place, and some Passengers, a great number of the Galileans were murdered. Which when the Magistrates of *Galilee* understood, they resorted to *Cumanus*, requiring him to execute Justice on those that had murdered their Country-men; but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by this Contempt of his, persecuted the common people of the Jews to betake them to their Weapons, and maintain their Liberty; telling them, that slavery is of it self very harsh; but that when it is accompanied with injuries, it is intolerable. But their Magistrates endeavoured to pacifie them, promising them to deal so effectually with *Cumanus*, that he should punish the Murderers; but they gave them no Audience, but fell to Arms, requiring *Eleazar* the Son of *Di-nus* to be their Leader. This *Eleazar* was a Thief, who for many years made his abode in the Mountains; they therefore spoiled and burnt certain Villages of the Samaritans. After that the report of all that which had passed, came to *Cumanus's* ears, he took some Troops out of *Schæfe*, with four Companies of Foot, and armed the Samaritans likewise, to go and fight against the Jews; whereof they killed many, and led more of them away Prisoners. When the chiefest Magistrates of *Jerusalem* saw into what a number of miseries they were fallen, they clothed themselves in Sack-cloth, and cast ashes on their heads, exhorting those that were mutinous, to consider, that if they did not lay down Arms, and return peaceably to their own homes, they would be the cause of their Country's utter ruine; that they should see the Temple burnt before their eyes, and themselves, their Wives and Children, made Slaves. By which words, in the end, they being persuaded, returned home, and betook them to their business. The Thieves also retired again into their strong Holds, and from that time, all Judæa was full of Robberies. The Governours of *Samarita* resorted to *Numidius Quadratus*, Governour of Syria, who dwelt at that time in *Tyre*; to accuse the Jews, for that they had fired their Villages, and plundered them; telling him, that their loss did not so much trouble them, as for that they saw the Romans were contemned by the Jews; who notwithstanding, ought to appear before them as their competent Judges; yet, nevertheless, that they assembled themselves, as if the Romans were not their Superiors. For which cause they addressed themselves to him, to the end, they might have redress of those wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews, who answered to the contrary,

The year of the World, 4014. after Christ's Nativity, 13.
 A trary, alledging that the Samaritans themselves had been the Authors of that mutiny and uproar; and that *Cumanus* being wholly corrupted by their money had smothered the matter, and done no justice on the Murderers. When *Quadratus* heard this, he reserved the judgment till another time, telling them that he would give sentence in the matter when he came into Judæa, and had examined the truth on both sides; so that they returned without doing any thing.
 Shortly after, *Quadratus* came into *Samarita*, where he heard that the Samaritans had been the Authors of the trouble, and on the other side knowing that some Jews likewise intended some insurrection, he caused them to be crucified, whom *Cumanus* had left in prison. From thence he transported himself to *Lydda*, which is a Burrough of the Samaritans the second time, and discovered by the report of a certain Samaritan, that one *Dorus* one of the chiefest among the Jews, and four other his Confederates induced the people to rebel against the Romans. *Quadratus* caused them to be executed. As for *Ananias*, who was the High Priest, and the Captain *Ananias*, he sent them bound to Rome, to render an account to the Emperor *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritans and Jews, that they should speedily repair to Rome; whether *Cumanus* and Captain *Celer* should conduct them, to the end they might be judged by *Cæsar* himself, upon the information taken on both sides. And fearing lest the common people of the Jews should break out into some Rebellion, he repaired to the City of *Jerusalem*, to give order that the Jews should attempt to raise no new stir; but when he came thither, he found all in peace, and busied in the celebration of the Feast, and offering Sacrifices to God, according to their accustomed Ceremonies. Being therefore assured that no man would rebel in that place, he left them to their solemnities, and repaired to *Antioch*.
 But the Jews that were sent to Rome with *Cumanus* and the principal Samaritans had a day assigned them by the Emperor to decide the differences that were between them. *Cumanus* and the Samaritans endeavoured all that they might by the mediation of *Cæsar's* friends and freemen, to have the upper hand of the Jews; and indeed the day had been theirs if young *Agrippa* had not been at Rome. For he seeing that the matter was handled to the disadvantage of the Jews, besought *Agrippina* the Emperors Wife, that she would prevail so with her Husband, that he would be pleased to take full knowledge of that which was done; and that afterwards he should execute due justice on those whom he found guilty of that sedition. *Claudius* favourably gave ear to this request: and hearing the whole matter, he found that the Samaritans were the first Authors of all those mischiefs, and caused them to be put to death who came before him to plead, and banished *Cumanus*: he gave order also that Captain *Celer* should be sent back to *Jerusalem*, and that there in light of all the people he should be dragged about the City, until he died. He sent *Claudius* *Felix*, *Pallas* Brother, to govern Judæa.

The year of the World, 4015. after Christ's Nativity, 14.
 In the twelfth year of his Reign, he gave *Agrippa*, *Philip's* Tetrarchy, with *Bathanea*; and besides that, added thereunto *Trachonitis* and *Abila*, which in time past appertained to *Lyfianis* Tetrarchy, taking from this the Province of *Chalcis*, which he had governed for the space of four years. After that *Agrippa* had obtained this gift at *Cæsar's* hands, he married his sister *Drusilla* to *Asiaticus* King of the *Emellenians*, who consented to be circumcised, because *Epiphanes*, King *Antiochus's* Son would not give ear unto the marriage, for that he refused to entertain the Religion of the Jews, although in times past he had promised his Father no less. He gave *Marianne* to *Archelaus*, *Chelcias's* Son, who by her Father's consent was formerly promised him, on whom he begat a Daughter called *Bernice*. A little after this, the Marriage of *Asiaticus* and *Drusilla* was broken off on this occasion following: When *Felix* governed Jewry, he saw *Drusilla* and fell in love with her, the surpassing all other women in Beauty. He therefore sent a certain Magician called *Simon*, who was born in *Cyprus*, and one of his greatest friends among the Jews, who persuaded her to forsake her first Husband, and to marry *Felix*, giving her to understand that she should be happy, if she refused not this match. She unadvised, and resolved to rid her self from the hatred which her Sister *Bernice* bare towards her (who hated her in regard of her beauty, and for this cause ceased not to injure her) condescended to forsake the Religion of the Jews, and to marry *Felix*, by whom she had a Son called *Agrippa*; whose death hereafter I will declare, and how in the Emperor *Titus's* time he died, and was burned in the fire of the Mountain *Vesuvius* with his Wife. *Bernice* remained a Widow, very long after *Herod's* death, who was both her Uncle and her Husband, and the report

that by God's hand they were delivered into the hands of their King, could not contain their displeasure, but practised further mischief: for they wrote their Letters to *Vologesius* King of *Parthia*, desiring him to kill *Izates*, and to bestow another King upon them who was a Parthian, for that they hated their King who had abolished their Religion, and had embraced a strange Law. The Parthian understanding hereof, prepared himself for War; and having no just colour or pretext to authorize it, he sent a messenger unto him to redeem and those honours which his father had given him, which if he refused, he denounced War against him. *Izates* was not a little troubled in his mind, when he understood this message: For he thought that if he should restore the gifts, he should do himself great prejudice, for that it would be imagined that he did it for fear; knowing on the other side that if the Parthian should recover that which he redemanded, yet he would not be quiet, he therefore commended his cause to God, trusting that he would take care of him. And building upon this, that the greatest good he might have was to have God to help, he shut his wives and children in a strong Castle, and his corn in his strongest Tower: and afterwards burned all the hay and forrage: and having after this manner provided for all things, he expected the approach of his enemy. The Parthian came forward sooner than he was expected, with a great power of Horse and Foot. For he marched forward in all haste, and encamped near unto the river that separateth *Adiabena* from *Media*. *Izates* likewise encamped not far from thence, having with him about six thousand Horse. To whom the Parthian sent a messenger to give him to understand how great his power was, which extended from the River *Euphrates* as far as *Babylonia*, shewing him what Kings he had under his subjection, threatening him to punish him very severely, in that he behaved himself so ungratefully towards his Benefactors; yea, that the God whom he adored, could not deliver him out of the Kings hands. Hereunto *Izates* answered, that he knew well that the Parthian far exceeded him in power, but that he was far better assured that God's power extended beyond all mens contradiction. And having returned them this answer, he betook himself to his prayers, and prostrating himself upon the earth, and casting ashes on his head, and fasting himself his wives and children, he called upon God and prayed after this manner: O Lord Almighty, if I have not vainly submitted my self to thy protection, but have intirely chosen thee for my only and true God, be thou my help and assistance, and not only deliver me from mine enemies, but also abate and controul their pride, who have not been afraid in their blasphemous language, to prophane thy holy and sacred Name, and utter blasphemous speeches against thy power. Thus prayed he with sighs and tears, and God heard him: For the very same night, *Vologesius* received Letters by which he was certified that a great number of Dahans and Sacans, taking opportunity by his absence, were entered into the Kingdom of *Parthia*, and spoiled the whole Country. For which cause he returned back into his Country without any further trouble. And thus *Izates* by Gods Providence was delivered from the Parthian threats.

Not long after this, after he had lived fifty five years and reigned four and twenty, and left behind him four and twenty sons, he died, and appointed his Brother *Monobazus* to succeed him in the Kingdom, requiting hereby his faith and Loyalty, in that during the time of his absence, and after the death of his Father, he had faithfully ruled and governed the Kingdom to his use. His Mother *Helena* hearing news of his death, lamented very grievously that the being his Mother was deprived of a Son that so zealously honoured and feared God, yet notwithstanding he was comforted, when the understood that her eldest Son was to succeed him in the Kingdom, and hastened with all diligence to go and meet him. As soon as she arrived in *Adiabena*, she lived not long time after her Son *Izates*. Whereupon *Monobazus* took both her body and his Brothers bones, and sent them to *Jerusalem*, commanding that they should be buried in three Pyramids which *Helena* had builded, some three stades or furlongs from *Jerusalem*. But hereafter we will recite the acts and gifts of *Monobazus* during his reign.

But during *Fadus* Government in *Judea*, a certain Magician called *Theudas* persuaded a great number of the people to take all their goods and substance, and to follow him to the River of *Jordan*; for he said he was a Prophet, and told them that the River should divide it self into two parts upon his commandment, and yield them free passage. By these words of his, he deceived divers of them. But *Fadus* sent some troops of Horse, who charged them on the sudden, and killed a great number of them, and took divers of them Prisoners alive; amongst whom was *Theudas*, whose head was stricken off, and was afterwards carried to *Jerusalem*. This is that which befel the Jews under *Fadus*'s Government.

CHAP.

CHAP. III.

Tiberius Alexander succeeds Fadus in the Government of Judea; and Cumanus succeeds Alexander. Herod King of Chalcis's death, his Children: Claudius the Emperour groweth his Dominions to Agrippa.

After *Fadus*, succeeded *Tiberius Alexander*, the Son of that *Alexander* who had been Governour of *Adiabena*; a man of as great Riches as any one of his time and place, who surpassed likewise his Son *Alexander* in piety, who forsook the Religion of his Forefathers. At that time there hapned a great Famine in *Jewry*, during which, Queen *Helena* sent huge summs of money into *Egypt*, and bought Corn, and distributed the same to those that were in want, according as I have said before. At the same time *James* and *Simon*, the Sons of *Judas* of *Galilee*, who had busied themselves to incite the people to resist the Government of the Romans, were put to death at such times as *Cyrenius* valued each man's Goods, as we have heretofore declared. These did *Alexander* command to be crucified. *Herod*, King of *Chalcis*, took away the Sovereign Priesthood from *Joseph* the Son of *Campasus*, and transferred it to *Ananias* the Son of *bedeus*. After *Tiberius Alexander*, succeeded *Cumanus*. Then died *Herod*, who was Brother to King *Agrippa* the Great, in the eighth year of *Claudius Cesar*. He left behind him three Sons; *Aristobolus*, whom he had by his first Wife, *Bernicianus* and *Hircanus* by *Bernice*, his Brother's Daughter. *Claudius Cesar* gave this Kingdom to *Agrippa* the younger. During the time that *Cumanus* governed, there happened a Sedition in *Judea*, whereby divers Jews miscarried. The cause of all which accidents I will rip up from the Original.

CHAP. IV.

The horrid Infolence of a Roman Soldier, causeth the death of twenty thousand Jews: Another Soldier's Infolence.

At the time of the Feast of *Pascha* (during which time the Jews are accustomed to feed on unleavened bread) a great number of people assembled themselves from all parts, to the City of *Jerusalem*. Whereupon *Cumanus*, fearing lest, by this occasion, there should arise some Commotion, he gave order that a Company of his Souldiers should be armed, and should keep their Guard in the Porches of the Temple, to the end, if any trouble should happen, they might repress it. Those Governours, who had been his Predecessors, had done the like in such manner of Assemblies. It came to pass, on the fourth day of the Feast, that a certain Soldier discovering those Privities which were undecent to be seen, shewed them before the people; wherewith they that beheld the same were much displeased, and provoked, saying, that the dishonour was not done to them, but to God. And some of the boldest of them uttered certain speeches against *Cumanus*, saying, that the Soldier was set on by him; as when *Cumanus* understood, he was in like manner grievously offended, in regard of those injuries; yet exhorted those, whom he saw too forward, to keep the Peace, for fear lest a Sedition should arise during the time of the Feast: And seeing they would no ways obey him, but contrariwise, they ceased not to injure and revile him, he commanded that all the Forces he had should be in Arms, and retire themselves into the Fort of *Antonia* that was near unto the Temple, as we have heretofore declared. The people seeing the armed Souldiers, were afraid, and began to fly; and because the places thorough which they issued, were but narrow, they imagined that they were pursued by their enemies; so that they thrust on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thousand men: and after this, instead of a Feast, there was nothing but mourning; and without be- thinking themselves of their Prayers and Sacrifices, all of them began to weep and lament. So great a mischief sprung from the insolence of one Soldier. This first lamentation was scarcely finished, before a second succeeded the same. For some of those who had a part in this Mutiny, being about a hundred stades from the City, robbed one *Stephen*, that was *Cesar's* Servant, in the High way, and took from him all that he carried. Which when *Cumanus* understood, he presently sent some of his Souldiers to spoil those Villages, which were nearest to the place where the Fact was committed, and to bring the chieftest Inhabitants thereof in Bonds unto him. In this pillage

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a certain Soldier found a Book of the Law of *Mofes* in one of those Villages, which he took and brought, and before them all, tore it in pieces, with horrid Blasphemies, and vile speeches against the Law and whole Nation. The Jews understanding hereof, suddenly assembled themselves in great numbers, and ran to *Cefarea*, where *Cumanns* kept for that present, requiring him that he would revenge, not their cause, but God's, whose Law was on that fort dishonoured; signifying unto him, that it was impossible for them to live, so long as their Law was thus contemned. *Cumanns* fearing left a second mutiny and uproar should be raised among the people, by counsel of his Friends, cut off the Soldier's head, who had committed that Crime against the Law; and by this means appeased the Sedition that was ready to take head.

CHAP. V.

A great Quarrel between the Jews of Galilee, and the Samaritans, who bribe Cumanus Governor of Judæa : Quadratus, Governor of Syria, sends him to Rome with Ananias the High Priest, and several others, to clear themselves before the Emperor, who put some of them to death. The Emperor condemns the Samaritans, and banisheth Cumanus ; maketh Felix Governor of Judæa ; giveth Agrippa the Tetrarchy that Philip had, viz. Bathanæa, Trachonit and Abila ; and taketh Chalcis from him. The Marriage of Agrippa's Sister. The death of the Emperor Claudius. Nero succeeds after him : He giveth the Lesser Armenia to Ariftobulus, Herod's Son, King of Chalcis ; and to Agrippa, some part of Galilee, viz. Tiberiades, Tarichee and Juliad.

There happened also a quarrel between the Samaritans and the Jews, upon this occasion: *They of Galilee*, who resorted to the City of *Jerusalem* at the times of our solemn Feasts, were accustomed to pass thorough the Contry of the Samaritans And at that time it happened, that their way lay thorough a Burrough called *Nabat*, situate in a great Champain Field: where a Quarrel arising between divers Inhabitants of that place, and some Passengers, a great number of the Galileans were murdered. Which when the Magistrates of *Galilee* understood, they resorted to *Chnannus*, requiring him to execute Justice on those that had murdered their Country-men; but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by this Contempt of his, perswaded the common people of the Jews to betake them to their Weapons, and maintain their Liberty; telling them, that slavery is of it felt very harsh; but that when it is accompanied with injuries, it is intolerable. But their Magistrates endeavoured to pacifie them, promising them to deal so effectually with *Chnannus*, that he should punish the Murderers; but they gave them no Audience, but fell to Arms, requiring *Elcazar* the Son of *Dinaius* to be their Leader.. This *Elcazar* was a Thief, who for many years made his abode in the Mountains; they therefore spoiled and burnt certain Villages of the Samaritans. After that the report of all that which had passed, came to *Chnannus*'s ears, he took some Troops out of *Sesabie*, with four Companies of Foot, and armed the Samaritans likewise, to go and fight against the Jews; whereof they killed many, and led more of them away Prisoners. When the chiefeft Magistrates of *Jerusalem* saw in to what a number of miseries they were fallen, they clothed themselves in Sack-cloth, and cast ashes on their heads, exhorting those that were mutinous, to consider, that if they did not lay down Arms, and return peaceably to their own homes, they would be the cause of their Country's utter ruine; that they should fee the Temple burnt before their eyes, and themselves, their Wives and Children, made Slaves. By which words, in the end, they being perswaded, returned home, and betook them to their business. The Thieves also retired again into their strong Holds, and from that time, all *Judea* was full of Robberies. The Governours of *Samarita* resorted to *Numidius Quadratus*, Governour of *Syria*, who dwelt at that time in *Tyre*; to accuse the Jews, for that they had fired their Villages, and plundered them; telling him, that their loss did not so much trouble them, as for that they saw the Romans were contemned by the Jews; who notwithstanding, ought to appear before them as their competent Judges; yet, nevertheless, that they assembled themselves, as if the Romans were not their Superiors. For which cause they addrested themselves to him, to the end, they might have redress of those wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews, who answered to the con-

A trary, alledging that the Samaritans themselves had been the Authors of that mutiny and uproar; and that *Cannan* being wholly corrupted by their money had smothered the matter, and done no justice on the Murderers. When *Quadratus* heard this, he reserved the judgment till another time, telling them that he would give sentence in the matter when he came into *Judea*, and had examined the truth on both sides; so that they returned without doing any thing.

Shortly after, *Quadratus* came into *Samaria*, where he heard that the Samaritans had been the Authors of the trouble, and on the other side knowing that some Jews likewise intended some insurrection, he caused them to be crucified, whom *Cumanus* had left in prison. From thence he transported himself to *Lydda*, which is a Burrough of no less beliefs than a City: in which place he sitting on his Tribunal Seat, heard the Samaritans the second time, and discovered by the report of a certain Samaritan, that one *Dortus* one of the chieftest among the Jews, and four other his Confederates induced the people to rebel against the Romans. *Quadratus* caused them to be executed. As for *Ananias*, who was the High Priest, and the Captain *Ananias*, he sent them bound to *Rome*, to render an account to the Emperor *Claudius* of that which they had done. Moreover, he commanded the chief Governors both of the Samaritans and Jews, that they should speedily repair to *Rome*; whither *Cumanus* and Captain *Celer* should conduct them, to the end they might be judged by *Cæsar* himself, upon the information taken on both sides. And fearing lest the common people of the Jews should break out into some Rebellion, he repaired to the City of *Jerusalem*, to give order that the Jews should attempt to raise no new stir; but when he came thither, he found all in peace, and busied in the celebration of the Feast, and offering Sacrifices to God, according to their accustomed Ceremonies. Being therefore assured that no man would rebel in that place, he left them to their solemnities, and repaired to *Antioch*.

But the Jews that were sent to *Rome* with *Cumanus* and the principal Samaritans had a day assigned them by the Emperor to decide the differences that were between them. *Cumanus* and the Samaritans endeavoured all that they might by the mediation of *Cæsar's* friends and freemen, to have the upper hand of the Jews; and indeed the day had been theirs if young *Agrippa* had not been at *Rome*. For he seeing that the matter was handled to the disadvantage of the Jews, besought *Agrippina* the Emperors Wife, that she would prevail so with her Husband, that he would be pleased to take full knowledge of that which was done; and that afterwards he should execute due justice on those whom he found guilty of that sedition. *Claudius* favourably gave ear to this request; and hearing the whole matter, he found that the Samaritans were the first Authors of all those mischiefs, and caused them to be put to death who came before him to plead, and banished *Cumanus*: he gave order also that Captain *Celer* should be sent back to *Jerusalem*, and that there in sight of all the people he should be dragged about the City, until he died. He sent *Claudius Felix*, *Pallas* Brother, to govern *Judea*.

In the twelfth year of his Reign, he gave *Agrippa*, *Philip's* Tetrarchy, with *Galilee* & besides that, added therunto *Trachonitis* and *Abila*, which in time past appertained to *Lysanias* Tetrarchy, taking from this the Province of *Chalcis*, which he had governed for the space of four years. After that *Agrippa* had obtained this gift at *Caesar's* hands, he married his sifter *Drusilla* to *Azizus* King of the Emelitanians, who contented to be circumcised, because *Epiphanes*, King *Antiochus* Son would not give ear unto the marriage, for that he refused to entertain the Religion of the Jews, although in times past he had promised his Father no less. He gave *Mariamne* to *Archelaus*, *Chalcis* Son, who by her Fathers consent was formerly promised him, on whom he begat a Daughter called *Bernice*. A little after this, the Marriage of *Azizus* and *Drusilla* was broken off on this occasion following: When *Felix* governed Jewry, he saw *Drusilla* and fell in love with her, the surpassing all other women in Beauty. He therefore sent a certain Magician called *Simon*, who was born in *Cyprus*, and one of his greatest friends among the Jews, who persuaded her to forsake her first Husband, and to marry *Felix*, giving her to understand that she should be happy, if she refused not this match. She unadvised, and relolved to rid her self from the hatred which her Sister *Bernice* bare towards her (who hated her in regard of her beauty, and for this cause ceased not to injure her) when descended to forsake the Religion of the Jews, and to marry *Felix*, by whom she had a Son called *Agrippa*, whose death hereafter I will declare, and how in the Emperour *Titus's* time he died, and was burned in the fire of the Mountain *Vesuvius* with his Wife. *Bernice* remained a Widow, very long after *Isterod's* death, who was both her Uncle and her Husband, and the report

The year of the world, 4019, after Christ's Nativity, 57.
Polemon King of Cilicia married Bernice.
Bernice, daughter of Herod the Great, was married to Polemon.
Polemon King of Cilicia married Bernice.
Bernice, daughter of Herod the Great, was married to Polemon.
Polemon King of Cilicia married Bernice.
Bernice, daughter of Herod the Great, was married to Polemon.

Agrippina, daughter of Claudius, was married to Nero.
Agrippina, daughter of Claudius, was married to Nero.

Nero Emperor.

The year of the world, 4019, after Christ's Nativity, 57.
Nero a tyrant.
Nero a tyrant.

was that he had the company of her Brother. At length she wrought so much, that Herod the Great King of Cilicia caused himself to be circumcised, to the end he might marry her, purposing by that means to make it known how fully he had been accused. Whereunto Polemon gave ear because he was rich. But this Marriage continued not any long time: For Bernice through her impudency, as it is reported, abandoned Polemon, who giving over that Marriage forsook also the Religion of the Jews. At the same time Mariamne having forsaken Archelaus her Husband, married Demetrius, one of the chiefest Jews that were in Alexandria, both in regard of his descent, as also of his riches; who at that time also exercised the office of Ambarcha, that is to say, the Governour of Arabia. She caused the Son the had by him to be called Agrippinus. But of all this I will speak more exactly hereafter.

The Emperor Claudius died after he had reigned thirteen years, eight moneths, and twenty days. Some say that he was poysoned by Agrippina his wife the daughter of Germanicus, Claudius's Brother. She was first married to Domitius Enobarbus, one of the greatest men of Rome; after whose death and long Widowhood, she was at length married to Claudius, into whose house she brought her Son called Domitius, by his own Fathers name. Claudius had put Messalina his wife to death, for the jealousie he had of her; although he had had children by her, namely Britannicus and Othavia: And for his daughter Antonia, who was the eldest of all his children and begotten on Petina one of his former Wives, she was married to Nero, whom Claudius named, and adopted for his Son. Agrippina, fearing lest Britannicus, growing to manhood, should succeed his Father in the Empire, and desirous to make her own Son Emperor, as is reported; the left nothing unattempted that might bring her Husband to his death; and presently sent Burrus, who was General of the Army, with some other Captains, and those of the greatest power among his free-men, to bring Nero into the field, and to proclaim him Emperor. He being thus established in the Empire, caused Britannicus to be secretly poysoned; and not long after this, he openly caused his Mother to be put to death, yielding her this recompence, not only for that she had born him in her womb, but also because by her means he had obtained the Empire. He likewise murdered Othavia his wife, the Emperor Claudius's daughter, and divers other Noble men, under colour of some Conspiracy intended against him. But I will not prosecute this matter, for that there are divers who have writ Nero's History; of whom some have no regard of the truth, but have spoken at their pleasure, for that he had been their Benefactor: others transported with hatred and despite against him, having not been ashamed to publish such impudent lies against his renown, that they deserve to be condemned. Neither do I wonder that they have invented so many lyes against Nero, considering that in those Histories which they wrote of the former Emperours, they have not studied to speak truth, although they had not any occasion to hate them, considering that they lived a long time after their death. For my own part I am resolved never to deviate from the truth, contenting my self to touch only by the way those things that concern my purpose; neither will I treat in particular but of what relateth to my Country, without dissembling our own faults any more than the afflictions that they brought upon us. I will therefore return to the discovery of our affairs. Azizus King of Emesene being dead the first year of the Emperor Nero's reign, his Brother obtained the Kingdom: Aristobolus the son of Herod King of Chalcis, had the Government of the lesser Armenia from Nero, who gave Agrippa a certain portion of Galilee, commanding those of Tiberias and Tarichea to live under him. Besides this, he gave him Julius situate beyond Jordan, with fourteen Burroughs near adjoining thereunto.

CHAPTER VI.

Felix, Governour of Judaea, caused Eleazar the High Priest to be murdered; and his Murderers commit other Murders, even in the Temple. Robbers and False Prophets are punished. A great debate betwixt the Jews, and the other Inhabitants of Caesarea. King Agrippa establisheth Ishmael High Priest. Violence committed by the High Priest.

But the affairs of Judaea grew daily worse and worse: For the Country was stored again with Thieves and inchanters, who deceived the common People. Felix apprehended many of them daily, and caused them to be executed. He took Eleazar also the Son of Dimeus, who was Captain of those Outlaws and Thieves that ranged

A in the Country. Felix had given him his word, that he should no ways be endangered; whereupon he came and submitted himself, and was presently fettered and sent to Rome. Whereas the Governour hated extremely Jonathan the High Priest, because he used to find fault with him for his misbehaviours, left he should be blamed for him, because it was through his means, that the Emperor had made him Governour; he resolved to make an end of him; there being nothing more unsufferable to the wicked, than to be rebuked. To compass his design, he bribed a man called Dorcas, who was born in Jerusalem, and was one of those in whom Jonathan reposed his greatest trust; to bring in certain Thieves to murder Jonathan; who willingly listened to his demands: and desirous to gratifie the Governour, by this means that ensued, brought that to effect which he had intended. There were certain Thieves that came up to Jerusalem, under colour of Devotion; who carrying their Swords close hidden under their Garments, accosted Jonathan, and killed him. Now, for that this Murder was let slip, and not punished; from that day forward, the Thieves resorted boldly to folema Feasts, having their weapons hidden under their garments, and thronging in among the people, killed some of those who were their Adversaries and others, to pleasure those who had hired them with ready money to rid them of those they disliked. And they did so, not only up and down the City, but in the Temple likewise; where they killed some who little suspected that any impiety should be committed in that place. For my own part, I think that God hath destroyed our City, in detestation of that Impiety: and for that he accounted the Temple impure, he hath sent us the Romans, who have set it on fire to purge the City, and make us slaves, with our Wives and Children; intending thereby to teach us Wisdom by our own miseries. Thus was the City filled with these Thefts and Murders. And as for the Enchanters and Deceivers, they persuaded the common people to follow them into the Desert, promising them to shew them signs and miracles done by the Power of God; whereunto divers gave ear, and at last suffered the penalty of their folly: For Felix recalling them back again, punished them.

At the same time there came a certain man from Egypt, to Jerusalem, who termed himself a Prophet; who incited the common people to follow him to the Mount called Olivet, situate not far off from Jerusalem, and only distant some five furlongs from thence; telling them, that from thence he would make them see the Walls of the City fall unto the ground, by which way he promised to give them entry: Which being reported to Felix, he caused the Soldiers to arm themselves; and departing out of Jerusalem with great store of Horse and Foot, he set upon them, and killed four hundred of them, and took two hundred alive; as for the Egyptian, he escaped out of the skirmish, and no man knew what became of him. The Thieves also, incited the people anew to make War against the Romans, telling them that they ought not to yield them obedience; and they burned and spoiled divers of those Burroughs, which opposed themselves against them. It chanced also, that the Jews that inhabited Caesarea, mutined against the Syrians that were in the same City, in that they strove to have an equal Authority in the Government of the State as well as they. The Jews pretended the Title of Superiority, because that Herod, who was a Jew, had builded the City of Caesarea; on the other side, the Syrians owned the Jews sayings to be true; but they replied also, that Caesarea was formerly called the Tower of Straton, and that the Syrians at that time there was not one Jew that inhabited the same. Which when the Governours of that Country heard, they laid hands on the Authors of this Sedition, as well of the one, as of the other party, and gave them the Bastinado; pacifying by this means, the trouble for a little space. For the Jews once more being puffed up with their Riches, and contemning the Syrians, injuriously reviled and provoked them: On the other side, the Syrians being weaker in substance, but as great in heart (by reason the greatest number of those that bare Arms with the Romans, were Caesareans and Sebastens) at some times brake out into opprobrious speeches against the Jews; and at length the quarrel grew to that heat, that they cast stones at one another, so that on both sides divers of them were both killed and hurt; yet the Jews had the upper hand. Felix perceiving that this debate might breed a War, came in between them, requiring the Jews to desist from further violence, and commanding his Soldiers to beat down those who would refuse to obey him; by which means a great number were killed, and divers taken Prisoners. Moreover, he gave his Soldiers liberty to spoil, and rob divers very rich houses. The other Jews, who, besides their Authority, were renowned for their moderation, fearing lest the like misery should befall them, besought Felix to found a retreat, and to call in his Soldiers, and to spare that which as yet remained, being sore grieved at that which had happened; to which Felix consented.

This punishment the thieves and Magicians, and other seducers of the people, Eleazar the son of Dimeus sent to Rome.

The year of the world, 4019, after Christ's Nativity, 57.
Felix conspired against Jonathan.

Herod's Rufinus, cap. 12.
A false Prophet dreweth the Jews to the Mount Olivet.

Herod's Rufinus, cap. 13.
A broil in Caesarea between the Jews and the Syrians.

scended. At the same time King Agrippa gave the Priesthood to *Ishmael*, the Son of *Phabens*. There arose also a dissention betwixt the High Priests, and the other Priests and Governours of *Jerusalem*; and each Faction walked forth, accompanied with a Troop of proud and mutinous persons, who decided their debates with bitter words, and flinging of stones, so that no man might pacifie them: For all things were so out of order, as if there had been no Magistrates in the City; and the impudency and audaciousness of the High Priests permitted so much, that they sent their Servants to the Barns, to seize the Tents that were due unto the Priests; whereby it came to pass, that some poor Priests died for want; so much did the violence of the Seditious at that time prevail above all right.

C H A P. VII.

Festus succeeds Felix in the Government of Judæa. The Inhabitants of Cæsarea obtain of Nero to have the Jews Freedom recalled. King Agrippa causeth an Apartment to be built, from whence all that was done about the Temple might be seen; the people of Jerusalem cause a high Wall to be built to hinder it, by the Emperours Authority.

After that *Portius Festus* had been sent by *Nero* to succeed *Felix* in the Government of *Judæa*, the chieftest of those Jews that inhabited *Cæsarea*, repaired to *Rome* to accuse *Felix*; and without all doubt he had been punished for the injuries he had committed against the Jews, if *Nero* had not pardoned him upon his Brother *Palas*'s submission and entreaty, who importuned him, and was at that time in great reputation with him. Furthermore, two of the chieftest amongst the Syrians wrought *Berilus*, who had sometimes been *Nero*'s Master, and at that time was Secretary of Estate in the Greek Tongue, by mighty Bribes, to beg of *Nero* the revocation of the Right and Title which the Jews enjoyed in the Government and Administration of the Commonweal. For which cause *Berilus* solicited the Emperour, and obtained a Letter from him, which was the cause of those mischiefes that afterwards happened in our Nation; for the Jews of *Cæsarea*, understanding what Commission the Syrians had gotten, were so much the more encouraged to make War.

Therefore, as soon as *Festus* was arrived in *Judæa*, he found the Country grievously afflicted with Robberies, and the whole Countrey was ruined with Fire and Sword. The Thieves likewise at that time increased mightily; they used short Swords, after the manner of a Persian Cymetre, and crooked like the Roman Faulchion; with which they killed divers: For, thrusting themselves into the press of the people that came in great multitudes on the Festival days, to celebrate God's service, they killed those very easily whom they pleased; and oftentimes repairing to their enemies Villages, they spoiled and burnt them. But *Festus* sent divers Forces, both of Horse and Foot, against certain Jews that were seduced by an Enchanter, who had promised them to free them from all their troubles, if they would follow him into the Desert; they killed both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a stately Building within the Palace at *Jerusalem*, near unto the Porch. This Palace in times past appertained to the Almshouses, and was situate in a high place, with a fine Prospect, from whence they might with pleasure behold the City of *Jerusalem*, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chieftest men of *Jerusalem*, seeing this Building, were very much displeased; for neither doth our Custom or Law permit that any one should look on that which is done in the Temple, and especially forbiddeth that any man should behold the Sacrifices and Oblations: They therefore builded a high Wall upon the Gallery, which was within the Temple on the West side, which did not only hinder the sight of the Royal Chamber, but also that of the Gallery without the Temple on the West side, where the Romans kept Guard near unto the Temple, on the Festival days. Herewith was King *Agrippa* highly displeased, and the Governour *Festus* far more than he, who commanded them to pull down the Wall: But they besought him that he would give them Licence to send their Ambassadors to *Nero*, to this intent; alleging that it was impossible for them to live, if any part of their Temple should be beaten down. Which being granted them, they sent ten of their chieftest Nobility, and with them *Ishmael* the High Priest, and *Chelcias*, the Treasurer of the Temple unto *Nero*; who no sooner heard their suit, but he pardoned them, not only for that they had done, but he commanded that

A that the building should remain as it was. All which he did in favour of his Wife *Poppæ*, who was entreated by the Jews, the being a devout Priestess, to sue for them. She therefore commanded the ten Ambassadors to return, and kept *Chelcias* and *Ishmael* for Pledges with her. The King understanding how all things had past, gave the High Priesthood to *Joseph*, surnamed *Cabi*, which was the Son of *Simon*, who in times past had been High Priest.

C H A P. VIII.

B Albinus succeeds Festus in the Government of Judæa; and King Agrippa giveth and taketh away often the High Priesthood. Ananias the High Priest causeth Saint James to be put to death. Agrippa enlargeth the City of Cæsarea, and calleth it Neronias. The Favours he granted to the Levites. The List of the High Priests since Aaron.

Cæsar being advertised of *Festus*'s death, sent *Albinus* to govern *Judæa*. But King *Agrippa* commanded *Joseph* to lead a private life, and advanced in his stead a certain man called *Ananias*, the Son of *Ananias*, who was reported to have been most happy; for he had five Sons, all which supplied the place of the High Priest, after him: self had long time before them enjoyed it; the like whereof hath never happened to any of our Priests. The younger *Ananias*, who, as we said, was advanced to this place, was a rash and head-strong man, that followed the Sect of the Sadducees, who (as we have already declared) were amongst all other the Jews, the most severe in executing Justice: Whereas therefore, *Ananias* was of this disposition, he thought that he had a fit occasion offered him to do what he pleased after *Festus*'s death, and whilst *Albinus* was as yet upon his way. He therefore ascended and sat down in the Tribunal, assisted by the Judges; and caused *James*, the Brother of *JESUS*, who was called *CHRIST*, to appear before him, with certain others, and accused them for transgressing the Law, and Blasphemy against God, and caused him to be stoned to death. They that were men of upright Conscience within the City, and diligent observers of the Law, were very much displeased with this Act; and sent secretly to the King, beseeching him to prohibit *Ananias*, that hereafter he should commit no such like offence: For that his first action was not allowable. Some of them also went to meet *Albinus*, being on his way to *Alexandria*, to inform him that it was unlawful for *Ananias* to assemble the Council without his Licence. *Albinus* perswaded by these words, wrote a cholerick Letter to *Ananias*, wherein he threatened to punish him. And for the same cause, King *Agrippa* dispossessed him of the Priesthood, after he had held the same for the space of three months; and in his stead he established *Jesur* the Son of *Dammæus*. After that *Albinus* was arrived in *Jerusalem*, he employed all his care and study to pacifie the Country, by executing divers of the Thieves.

But the High Priest *Ananias* daily increased in honour and credit, and purchased the good will of the Citizens, by his liberality and great gifts. But he had some mischievous Servants about him, who conversed with those that were most intemperate and audacious; who repaired from Barn to Barn, and took up many Tithes that belonged to the Priests, and beat those that refused to render them. The Priests used no less violence than their servants, having no man that might restrain them; whereby it came to pass, that the Priests, who were formerly maintained by the tenth, died at that time for want of Victuals. And the Thieves renewing their entrance into the City by night, during the Feast that was celebrated at that time, took the Secretary of Captain *Elesar* alive, who was *Ananias*'s Son, who was the High Priest: And having bound him, led him out of the City; sending *Ananias* word, that they would deliver his Secretary, if he would prevail so much with *Albinus*, as to deliver them their ten Companions then Prisoners, who were taken by him. To the performance whereof, *Ananias* perswaded *Albinus* by manifest reasons: And by obtaining his demand, increased and begat a number of miseries. For the Thieves used all the cunning means they could devise, in apprehending some one of *Ananias*'s house; and when they had taken any one of themselves, they would not deliver him, except before, they might have become of their own delivered. So that increasing both in courage and number, they became more and more insolent to assist the Country.

C At that time King *Agrippa* enlarged the City of *Cæsarea*, surnamed *Philippi*; and in honour of *Nero*, called it *Neronias*. He builded also to his great charge, a Theatre in favour of the Berytians: He distributed Oyl and Corn for every one of the people, and

adorned all the City with most antick and fine Portraitures upon the Porches. In short, he transported into that City almost all the Ornaments of the rest of the Kingdom: For which cause his Subjects began to hate him, seeing he deprived them of their rare Ornaments, to adorn one strange City. *Jesus* the Son of *Gamaliel* succeeded in the Priesthood, which the King had given him, and taken away from *Jesus* the Son of *Danaius*; who reigned his place against his will. Whereupon, there arose a discord between them; for having assembled their resolute followers, they came from bitter words, to blows and stones. But amongst all the rest, *Ananias* was the richest in wealth, and by his bounty reconciled the more unto him. *Copharnis* also, and *Saul*, gathered each of them a Band of Rascals, and desperate men. These two were of the Blood-Royal; and by reason of their affinity and alliance with *Agrippa*, they were well beloved: For which cause they were insolent and violent, oppressing always the weaker sort. From this time forward the estate of our City grew desperate, encreasing daily more and more in wickedness.

When *Albinus* understood that *Gessius Florus* came to succeed him, desiring that they of *Jerusalem* should acknowledge some of his good deeds, he called before him all those Prisoners that were notoriously guilty of Murder, and caused them to be executed. As for those that were imprisoned upon any small or slight cause, upon payment of their Fines, he delivered them; and in so doing, the Prison was cleaned of Malefactors; and from that time, the Countrey remained full of Thieves and Robbers.

The Levites, who were ordained to sing Hymns to God, solicited the King to assemble the Council, and thereby to permit them to wear the Linnen Robe, which the Priests were accustomed to use; telling him that such an Ordinance would dignifie his Estate very much, in that he would be always famous in memory of this new Establishment. This Suit of theirs was easily granted; for the King, after he had consulted with those who were his Affiliants, suffered the Levites that sung the Hymns, to lay aside their ordinary Robe, and to apparel themselves in Linnen, as best liked them: He permitted also, that another part of the Levites, who intended the service of the Temple, should learn to sing the Hymns and Psalms, as they had required: All which he did; contrary to the Ordinances of the Countrey; which being broken, there was nothing else to be expected but Punishment.

At that time the building of the Temple was finished. And the people perceiving that more than eighteen thousand Work-men should be idle, and deprived of Wages, whereupon they were accustomed to live by the building of the Temple: on the other side, being loath to reserve their money through the fear they had of the Romans; to provide for those Workmen (in the entertainment of whom they resolved to employ their Treasure, for if any one of them wrought but one hour of the day, he was suddenly paid his wages) they requested the King, that it would please him to repair the Eastern Gate, on the outward part of the Temple, situate in a Descent, the Walls whereof were in height four hundred Cubits; made of square Stones of white Marble, from the top to the bottom; and every stone twenty foot long, and six foot thick.

This Work was first builded by King *Solomon*, who was the first that builded our Temple. But *Agrippa*, to whom *Claudius Caesar* had given the Commission of building of the Temple; thinking with himself, that it was very easy to break it down; but very hard to build it up; and that to re-edifie the Porch, it would cost much time and expence, he denied their request; permitting them nevertheless, to pave their City with broad Stone. He took the Priesthood from *Jesus* the Son of *Gamaliel*, and gave it to *Matthias*, the Son of *Theophilus*; in whose time, the Wars betwixt the Romans and the Jews began.

But I think it not amiss, but very answerable to the course of this present History, to speak of the High Priests, and to shew how they had their beginning, and to whom this honour may be lawfully communicated, and how many they were in number until the end of the War. The first of them was *Aaron*, *Moses*'s Brother, after whose death, his Children succeeded him; and from that time forward, the honour hath continued with their Successors. For it is a Law observed by our Ancestors, that no man should be admitted to the Priesthood, except he be of *Aaron*'s Posterity: for albeit he were a King, if so be that he were of another Line, it was impossible for him to obtain the Priesthood. All the Priests after *Aaron*, who (as we have said) was the first, until *Phanias*, whom the Seditious created Priest in the time of the War, have been in number eighty three, whereof thirteen have executed the Office, from the time that *Moses* erected God's Tabernacle in the Desert, until such time as arriving in *Judas*, King *Solomon* builded a Temple to God. For in the beginning, the High Priesthood continued with

A with the Possessors for term of life; but afterwards, although the Priests were yet alive, yet were there other Successors put in their rooms. These thirteen were of *Aaron*'s Posterity, and obtained this degree in succession, the one after the other. Their first Government was Aristocracy, which is the Government of the Nobility; afterwards a Monarchy; and at last a Royal Government. The number of years wherein these thirteen flourished, were six hundred and twelve years, from the day that our Fathers departed out of *Egypt*, under the conduct of *Moses*, until the building of the Temple in *Jerusalem* by King *Solomon*.

After these thirteen High Priests, there were eighteen others; who after *Solomon*'s time succeeded one after another, until the time that *Nabuchodonosor King of Babylon*, having encamped before the City, took it, and burned the Temple, and transported our Nation into *Babylon*, and led away the High Priest *Josedech* Prisoner. The time of the Priesthood and continuance of these eighteen, was four hundred sixty years, six months and ten days; so long as the Jews have had the Royal Government. After the surprisal of *Jerusalem* by the Babylonians, until such time as *Cyrus*, King of *Persia*, dismissed the Jews, and gave them leave to return from *Babylon*, into their own Countrey, with permission to re-edifie their Temple, there are seventy two years; and at that time the Captives being returned, *Jesus*, the Son of *Josedech*, took upon him the High Priesthood; who, with those of his Posterity, to the number of fifteen, have governed in a Democracy, or Popular Government, until the time of *Antiochus*, surnamed *Eupator*, for the space of four hundred and fourteen years. This *Antiochus* was the first, who, with his General *Tybas*, displaced *Onias*, surnamed *Menclaus*, of his Priesthood, commanding him to be killed at *Berith*; and after he had driven his Son out of the Succession, he established *Jacim* High Priest; who notwithstanding, was of *Aaron*'s Race, but not of his Family. For this cause *Onias*, the Son of *Onias*, and Nephew to the deceased *Onias*, retired himself into *Egypt*: Where growing familiar with *Ptolemy*, *Philometor* and *Cleopatra* his Wife, he persuaded them to build a Temple in the Confines of *Heliopolis*, not unlike to that of *Jerusalem*, and to create a High Priest in the same; of which Temple in *Egypt*, we have made very oftentimes mention. After that *Jacim* had held the Priesthood for the space of three years, he died without

C Successor; so the City remained seven years without a High Priest. Again, the *Ass-moneans* recovered the Government of their Nation, and after they had made War against the Macedonians, they established *Jonathan* High Priest, who exercised the Office seven years; but afterwards he was killed in an Ambush, and Treason conspired against him by *Tryphon*, as we have declared elsewhere. After him, *Simon* his Brother undertook the Priesthood, who was, not long after, killed treacherously by his Son-in-Law at a Banquet. After him succeeded his Son *Hircannus*; who enjoying this Dignity for the space of thirty one years, died when he was very old, leaving behind him *Judas*, surnamed *Aristobolus*; who dying, left his Brother *Alexander* his Heir, both of the Kingdom and High Priesthood. After that *Aristobolus* had obtained the

E Royal Government, he enjoyed both Dignities one whole year. For this *Judas* surnamed *Aristobolus*, was the first that set the Diadem on his head, causing himself to be called a King; the which *Alexander* did continue; for he also joynted the Kingdom with the High Priesthood, and reigned twenty seven years: And feeling himself draw near to his death, he left in *Alexandras* his Wife's hands, to dispose of the Priesthood as she pleased: She therefore bestowed it on *Hircannus*; and as for the Kingdom, she kept it in her own hands nine years, and afterwards died. Her Son *Hircannus* was High Priest for so long time: For after *Alexandra*'s death, his Brother *Aristobolus* made War against him; and having overcome him, he took the Kingdom from him; and not only seized on the Crown, but the Priesthood. After he had reigned three

F years, and as many months, *Pompey* repaired to *Jerusalem*, and took it perforce; and laying hold of *Aristobolus*, sent him bound unto *Rome* with his Children. After which, he restored the Priesthood once more to *Hircannus*; committing the Government of the Nation unto his hands, forbidding him in the mean space to wear the Diadem. Besides the first nine years, *Hircannus* governed twenty and four: But *Barzaphanes* and *Pacorus*, Princes of the Parthians, passed *Euphrates*, and made war against *Hircannus*, and took him alive Prisoner, and made *Antigonus*, *Aristobolus*'s Son, King. But after he had governed three years and three months, *Sofus* and *Herod* took him alive perforce, and *Antonius* sent him to *Antioch*, where he was beheaded. After that *Herod* was created King by the Romans, there was never any High Priest created of the Posterity of the *Ass-moneans* (for he gave the High Priesthood to certain men of obscure and base extraction, who were of the Order of Priests) *Aristobolus* only excepted. This *Aristobolus* was *Hircannus*'s Nephew, who was a Prisoner among the Parthians;

and having given him the Priesthood, he married *Mariamne* his Sister, to the intent to continue himself in the good liking of the people, in remembrance of *Hircanus*: But afterwards fearing, lest all of them should turn to *Aristobolus*'s side, he caused him to be killed, by finding out a means to cause him to be stifled, at such time as he bathed himself in a Fish-pond near to *Jericho*, as we have declared before this. After him, he bestowed the Priesthood no more on any of the Line of the *Asmoneans*. *Archelaus* his Son, followed his Father's steps in respect of the Priesthood; and from that time forward, the Romans have enjoyed the Sovereignty over *Jewry*. All they then, that have exercised the Priesthood from *Herod*'s time, until the day that *Titus* took the City and the Temple, have been in all, twenty and eight: All the continuance of their Government was one hundred and seven years. Some of these governed during *Herod*'s life, and in the days of *Archelaus* his Son: But after these two were dead, the Government was Aristocratical, or of the Nobility, wherein the Priests had the Government over the whole Nation. Thus much have we thought fit to speak at this time concerning the High Priests.

C H A P. IX.

How Florus, Albinus's Successor, offered many injuries to the Jews, which constrained them to take Arms against the Romans.

Gessius Florus being sent by *Nero*, to succeed *Albinus*, filled all *Judea* with many mischiefs and miseries. He was a Clazomenian born, and was married to a certain Woman called *Cleopatra*, no less mischievous than himself; who, being beloved by *Poppa*, *Nero*'s Wife, obtained this Dignity for him. He behaved himself so insolently and violently in all his Government, that through the great injustice he committed, the Jews praised *Albinus*, as if he had been their Benefactor. For he concealed his mischief, taking care lest it should be discovered: But *Gessius Florus* behaved himself so, as if he had been sent to make open shew and sale of his Villanies, published his injustice in the ears of our Nation, without omitting any injustice in executing and inflicting punishment on the innocent. For he was pitiless and covetous, and made no difference between Noble and Ignoble, and was not ashamed to be partaker with Thieves; of whom there were divers, who made it their profession to steal, without any fear, in that they were assured of their safety, because he was partaker with them. And, in a word, there was no moderation in him; so that the poor Jews being unable to endure such insolence, were constrained to abandon their own houses, and to fly their Country, and remain in some more commodious place of security; yea, though it were among strangers. What need I speak any more? he that constrained us to draw our Swords against the Romans, was *Florus*; we made this account, that it was better for us to die all at once, than to perish by little and little.

In short, the War began the second year of *Florus*'s Government in that Province, which was the twelfth year of *Nero*'s Empire. but they that desire to know exactly all that which we have been constrained both to do and suffer, may peruse my Books of the Wars of the Jews. For which cause, in this place I will end this ancient History.

This ancient History containeth all that which hath been reported to be done since the first Creation of man, until the twelfth year of *Nero*'s Empire, omitting nothing that hath befallen the Jews, as well in *Egypt*, as in *Syria* and *Palestine*: All that likewise, which we have been enforced to suffer under the Assyrians and Babylonians; as also our Estate under the Persians and Macedonians, and finally under the Romans. N All this, as I suppose, I have compiled and gathered together with careful diligence; and I have enforced my self to recite the number of those, who have been High Priests for the space of two thousand years. I have also collected the Succession of Kings, their Actions and Government, with the power of their Monarchies, according as it is amply described in Holy Scriptures, as also I have promised in the beginning of my History. Moreover, I dare boldly say, that whatsoever I set down, is so true, that there is no man, either Jew, or of what Nation soever, yea, although he should have employed the uttermost of his power, could more exactly communicate the same unto the Greeks, than I have done. For in their Confessions and Opinions who are of our Nation, I have such knowledge in that which concerneth our Doctrine, as I surpass them all: And as for the Grecian Disciplines, I have studied and learned the Tongue, although I cannot boast of the familiar and fit Pronunciation of

A of the same, for that I have lived in the Country. For amongst us we make but slender reckoning of those, who are exercised in divers Tongues; for that this Study is accounted Profane by us, and common, not only to free persons but also unto slaves; and they only are esteemed to have profited in Wisdom, who fully know the Contents of the Law, and who can expound the Holy Scriptures. For this cause, although divers have busied themselves in this exercise of writing Histories, yet there are scarcely two or three of them that have written successfully, and have received the Fruits of their Labours. And it may be that it will not be thought amiss, if I freely speak somewhat of my Progeny and Life; considering that there are men at this day living, who can approve or reprove me in that I set down. And in this place I will make an end of my Antient History, which I have reduced into twenty Books, containing sixty thousand Verses. And if God grant me life, I will shortly treat of our Wars, and the events of the same that have happened hitherto, which is the thirteenth year of *Domitianus* *Cesar*'s Empire, and the fifty sixth year of my Age. Moreover, I am resolved to discover in four Books, the divers Opinions of the Sects of the Jews, as touching God and his Essence, and our Laws; according to which certain things are permitted us, and others are forbidden.

The End of the Antiquities of the Jews.

A a a 3

THE
Lamentable & Tragical
HISTORY
OF THE
WARS
AND
UTTER RUINE
OF THE
JEWS.

Comprised in Seven BOOKS

BY

FLAVIUS JOSEPHUS, The SON of MATTHIAS.

Formerly Translated into English, By *Tho. Lodge*, D. M. P.
And now Revised, the Translation refined, according to the late French Copy of it,
Published by Monsieur *Arnauld*, D' *Andilly*.

LONDON,

Printed for *Abel Roper*, *Nathanael Ranew*, *Jonathan Robinson*,
and *Obadiah Tomlins*. 1675.



THE PREFACE,

In which the Author taxeth divers Historiographers of untruth; and declareth his intent, and specifieth the principal points of this History.

The War of the Jews against the Romans, was of all other the greatest that ever was attempted in our Age, or heard of in any other, either between City and City, or Nation against Nation: Yet there have been some persons, who (rather building their discourse on the vain and false reports of others, than their own knowledge) have written the History of it by hearsay; and filled their discourse not only with Vanity, but also with Contradiction. Others there are, who, though Witnesses or Actors in the same; nevertheless, have according to their own fancy, related many falsehoods, either out of flattery to the Romans, or hatred against the Jews: Whose Writings are full of nothing but Accusations of the one, and Praises of the other, without observation of Historical Verity. For this cause, I Joseph the Son of Matthias, by Birth an Hebrew, a Citizen and Priest of Jerusalem; who, in the beginning of those Wars, bore Arms against the Romans, and afterwards (being thereunto forced by necessity) was present at all those things, which were attempted and prosecuted in those Wars; have thought good to write in the Greek Tongue (in favour of all those who acknowledge the Sovereignty of the Roman Empire) all that which heretofore in my own Language I have written, to inform other Nations. When these great Wars began, the Romans were at Civil Wars among themselves: And the younger and more turbulent sort of Jews, trusting to their Riches and Courage, excited so great troubles in the East, to make use of this opportunity, that whole Nations were in apprehension to be brought into subjection to them, because they had confederated with those of their Nation, that inhabited the parts beyond Euphrates, to revolt all together. Moreover, at that time the Gauls, who bordered upon the Romans, suffered them not to live in peace: And the Germans also began to take Arms. In a word, after the death of Nero, Seditions reigned every where: so that by reason of the opportunity of these times, many went about to make themselves Kings: And the soldiers, lead with the hope of gain, desired nothing more than trouble and alteration. Now, because these matters were important, the trouble I had to see the truth disguised, made me take care to inform exactly the Parthians, Babylonians, and the farthest distant Arabians, and those of our Nation, inhabiting beyond Euphrates, together with the Adiabenes, of the true cause of this War, of all that passed in it, and how it was ended, lest those who were not present in it, should be ignorant thereof, and deceived by flattering and fabulous Historians. Yet some of these there be, who fore-

The Preface.

who (besides their false informations) stick not to write Histories, not only void of all truth, but also no ways answerable to the Subject which they undertake. For whereas they labour to extol the Romans, and abase the Jews; I cannot understand how they can be held great, who triumph in the Conquest of men so obscure and abject. Nay, whilst they thus extol the Romans valour in conquering the Jews, they consider not the continuance of the War, nor the multitude of the Roman Forces, nor the honour of their Captains; whose Glory is much impaired, if they lessen that of the resistance, by which the valour of the Jews render'd the execution of the Enterprize so difficult. For my own part, I am not resolv'd to contradict those, who shall enhance the Glory and Noble Actions of the Romans, nor to extol and cry up the Deserts of my own Nation; but my resolution is, in all truth and sincerity to set down each Occurrent, without respect or partiality towards either part. In performance whereof, I will order my discourse according to the matter I treat of, and as my grief and sorrow shall invite me to lament the miseries of my Country. For the Civil Dissensions, that distinguish'd the same, was the cause that brought it to confusion: And those Tyrants that reigned amongst us, were such, who forcibly drew the Romans, with Sword and Fire, to effect the Desolation of our Holy Temple. The truth whereof Titus Caesar himself can justify, who destroyed the same; who, during all those Wars, still pitied the people, for that they (as he well perceived) were kept in awe by the Seditious: And oftentimes, of his own accord, he deferred the taking of the City, and purposely protracted the Siege, to the intent, that in the mean time the Authors of the Seditions, might have leisure to repent and submit themselves. Now, if any man think that I write this, as one that exclaimeth against the Tyrants, and their Depredations; or that in bewailing the miseries of my lost Country, I accuse their Villanies too passionately, and thereby transgress the limits of a History; let it be imputed to my grief, and so pardoned. For amongst all the Cities that ever were conquered by the Romans, our City only attained to the top of felicity; but now, alas, 'tis brought into extreme misery, Captivity and Desolation. Nay, if all the Misfortunes and Calamities which the World from the beginning hath seen, be compared with the infelicity and fall of the Jews, they are slight and inconsiderable.

And to encrease our sorrow, 'tis not to Foreigners, but to our own Country-men, that we are to attribute the cause of our miseries. Wherefore, if any man too severe and Stoical, reprehend this my Lamentation, let him consider only the deeds I recount in the History which I write, and pass over the Lamentations and sorrows of me, who am the Historiographer. I confess I have often blamed, and perhaps with reason, the most eloquent Grecians; that (although these our most miserable and memorable Wars hapned in their days, in respect whereof, all other former troubles are obscure and of no reckoning) they have restrained their Tongues and Pens, to the end they might carp at those with greater liberty, who undertake the publishing thereof; whom, though in Learning and Eloquence, they exceed, yet they have the advantage of having managed Publick Affairs. These Censurers of others, write the Histories of the Assyrians and Medes, as if the ancient Writers had ill reported the same; though indeed they come as far behind those ancient Authors, in their manner of writing, as they do in the design they had in writing. For such as, in times past, published any worthy History, endeavour'd to write that which they themselves had seen; and they were Eye-witnesses of those Affairs they committed to writing; they more effectually performed all that they promised, because they accounted it an act of dishonesty, to report and publish Lyes in stead of History. And truly, in my opinion, that man is worthy commendation, who striveth by his studious endeavours, to Register, not only the Occurrences of times past, but also those memorable events that have happened in his own days: And be only and truly, is to be accounted industrious, not that altereth and pruneth at his pleasure another man's Works, but he that of himself compileth an History whereof no man hath before written. For my own part (being a stranger) I have spared no labour and expence, to declare the truth of those events in the ears of the Greeks and Romans. For, as touching their own learned men, their mouths are always open where their own interest, publick or private, is concerned; but if they come to a History, wherein they should both tell truth, and with great labour enquire of those things that are past; here the travel is too tedious, the bit is in their teeth, so that they leave the matter to their performance, who are uncapable and unapt both in stile and study to register the Actions of Princes and great Captains; whereby it appears, that the Grecians make as little account of the truth of History, as we often and seek it.

Now,

The Preface.

Now to discover unto you the Original of the Jews, what their Estate hath been in times past, and after what manner they departed out of Egypt; to shew what Countreys they conquered, and what Colonies they planted; were in my judgment, both impertinent, and to little purpose; considering that divers of mine own Nation have before my time written an exact History of the Actions of our Ancestors: yea, many Greeks also have translated these men's Writings into their own Tongue, without much deviating from the truth. I will therefore begin my History in that time where these Writers, and our own Prophets have ended theirs, and set down at large all those Wars that happened in my time. As for those things that precede my particular knowledge, I will only touch them briefly, and in a word or two. First, I will relate how Antiochus, surnamed Epiphanes, took the City of Jerusalem, and possessed the same for the space of three years and six months; and how he was driven out of that Countrey at last, by the Asmoneans. After this I will set down the Dissensions that happened amongst Antiochus's Successors for the Kingdom; and how of the Wars by this means they drew Pompey and the Romans into their Affairs. How Herod, likewise, the Son of Antipater, being assisted by Sosius, put an end to the Rule of the Asmonean Princes: And how, in Augustus Caesar's time, after the death of Herod, and during the Government of Quintilius Varus, a Sedition was raised among the people: And how in the twelfth year of Nero's Reign, the War began. What likewise happened in Cestius's time; and what Warlike Exploits the Jews performed in their first Attempts and Revolts; how they strengthened the Cities and Forts about them; and how Nero (hearing of the great Overthrow, which his Army received under Cestius their General, and fearing lest he should lose all) made Titus Vespasian General of his Army; who being attended by his eldest Son, came into Judæa, accompanied with as great a number of Romans as he could possibly gather; how a great number of his Allies were defeated in Galilee; what Cities they took in that Province, either by Assault, or by Composition. Besides all these things, I will express what Order and Discipline the Romans observe in their Wars, and how they are accustomed to exercise their Soldiers. I will describe also the place and nature of the Countrey of Galilee and Judæa, together with the Mountains, Lakes and Fountains thereof, with all the Properties of the same; not forgetting those miseries which the Captive Cities suffered; and how they were surprized. All which (together with all those evils and miseries which during those troubles beset my self) I will discourse with all truth and diligence, the rather because I publish them to many who are no ways ignorant of them.

After this, I will set down how (upon the declining and downfall of the Jews) Nero died; and how at such time as Vespasian had undertaken the Expedition to Jerusalem, he was recalled from it, to receive the Imperial Dignity; and how when he returned into Egypt to establish that Province, the Jews began to mutiny among themselves; how many Tyrants arose among them, who hatched much civil discord and debate in their Government. Moreover, how Titus departing out of Egypt, came the second time into Judæa, and ranged over the Countrey; and how and where he levied and encamped his Armies. How, and how often, the City was vexed by Seditions, especially at such time as he himself was present. What Onsets he gave, and how many Mounts he raised, in besieging the City with a triple Wall: The strength and Provision of the City: The Scituation and Plat-form of the Temple, and the Altars therein: The Rites and Ceremonies used on Festival days: The seven Purifications, and the Offices of the Priests: The Garments also, of the High Priest, and the Holy Sanctuary of the Temple. All which I will recount without any dissimulation, or swerving from the truth of History. After this, I will relate what cruelty the Tyrants used towards their own Country-men, what Humanity the Romans shewed to Strangers, and how often Titus (who desired to save both the City and Temple) exhorted the Seditious to mutual Amity. Furthermore, I will report how the people of the Jews (after the many and grievous Calamities which they suffered in the Siege, by War, Sedition, and Hunger) were at length reduced into servitude after the taking of that great and potent City. Neither will I omit the slaughter of such as deserted their Nation, neither the punishment inflicted on those that were Captive: I will set down how the Temple was burnt against Caesar's Will, and what an infinite Mass of Sacred Treasure was consumed by the Fire, and what signs and wonders happened before the same: The Captivity also of the Tyrants themselves, and the City.

The Preface.

The Romans triumph over the Jews. The cause why he wrote this History.

and the number of those that were led away into Captivity, and what miseries they endured: How the Romans continuing their Wars, utterly ruined the Fortresses of their Captives: Finally, how Titus travelling thorough the whole Countrey, established a Form of Government; and afterward returning into Italy, triumphed with much honour. All these things I have comprehended in seven Books, endeavouring as much as in me lieth, to avoid all occasion of reproof, from those men who know these Affairs, and were Actors in the War. Which I have done for their sakes, who love truth. And according to that Order and Form I promised, I will begin my History.

THE

Book I.

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A

THE FIRST BOOK

Of the

WARS of the JEWS.

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the First Book.

1. *The Destruction of Jerusalem by Antiochus King of Syria. The overthrow of the Syrians by Matthias Maccabeus and his Sons.*
2. *The Succession of Princes, from Jonathan, to Aristobulus.*
3. *Of Aristobulus, Antigonus, Judas, Essæus, Alexander, Theodore, and Demetrius.*
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17. *Of the disagreement between Herod and his Sons, Alexander and Aristobulus.*
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20. *How Antipater's malicious practices against Herod were discovered and punished.*
21. *Of the Golden Eagle, and of Antipater's and Herod's death.*

F

CHAP. I.

The Destruction of Jerusalem by Antiochus King of Syria. The Overthrow of the Syrians by Matthias Maccabeus and his Sons.



At such time as Antiochus, surnamed Epiphanes, made War against Ptolemy the Sixth King of Egypt, for the whole Dominion of Syria, those of the chiefest Authority and Nobility among the Jews, were divided into two Parties: And that of Onias the High Priest being become the strongest, expelled the Sons of Tobias out of the City; who fleeing to Antiochus for refuge, besought him in all humility, that he would lead his Forces into Judæa; offering themselves to be his Guides in the Expedition.

B b b

Antiochus

The year of the World, 3800. before Christ's Nativity, 162.

These of the World, 3800. before Christ's Nativity 162. Ant. 112. c. 7. Antiochus being stirred up by Tobias's Son, invaded Judea, and surprised Jerusalem. Ant. 113. c. 4. The High Priest Onias fled into Ptolemy.

Antiochus (who had long desired such an occasion) easily consented to their request; and levying a great Army, he entered their Country, took Jerusalem, and flew most part of them who favoured Ptolemy. He gave his Soldiers liberty to sack the City, spoiled the Temple of the great Riches which were in it; and for the space of three years and six months forbade the Sacrifices, which before time were accustomed to be offered every day to God in that place. Whereupon Onias the High Priest fled to Ptolemy; of whom having obtained the grant of a piece of Land, within the Liberties and Precincts of Heliopolis; he built a Town and Temple there, resembling the City and Sanctuary of Jerusalem; of which we shall speak in due place.

But Antiochus not satisfied with the unexpected surprize of the City, nor with the pillage and slaughter of the Citizens, was so far transported by his passions, and incensed with the remembrance of those royls which he had sustained during this War, that he compelled the Jews to renounce their Religion, to forbear the Circumcision of their Children, and to immolate Swine upon the Altar. The abhorrence, which the chieftest and honestest amongst them, could not refrain to declare against these Abominations, cost them their lives. For Bacchides, who was Governour of all the Garisons of Judea, by the appointment of Antiochus, being naturally very cruel, omitted no occasion to execute his wicked Orders; inasmuch that he particularly tormented such as were of Noble Birth and Quality; and every day represented to them the fresh face and memory of the defolation of their City. But, at length, a Tyranny so insupportable animated those that suffered it, to attempt the means of freeing themselves from it; and of executing revenge upon the Authors. Matthias (or Matthalbas Maccabus) the Son of Ammonius, one of the Priests, who dwelt in a Village called Modin, accompanied with his five Sons and his own household, armed with Swords, slew Bacchides; and fearing the power and multitude of the enemy's Garisons, presently retired himself into the Mountains. Thither resorted divers of the people unto him; by which conflux, growing more confident and courageous, he descended from the Mountains; and overcoming the Captains of Antiochus, drove them out of the Borders of Judea. By many instances of such happy success, he became so renown'd, that he was by common consent of the people (whom he had delivered from the subjection of strangers) made their Ruler: And when he died, he left his eldest Son who was called Judas, to succeed him in the Government. This brave Son of so brave a Father, could not doubt of the endeavours which Antiochus would use, to revenge the losses he had received; and therefore he gathered together an Army of his own Country-men, and was the first among the Jews that made a League with the Romans. Antiochus failed not (as he had foreseen) to enter into Judea with a powerful Army; and this great Captain repell'd him with a great Overthrow. And whilst the remembrance of this Victory was yet fresh in men's minds, he assaulted the Garrison of Jerusalem, which as yet was entire; in which Conflict he forced them to forsake the high Town, which is called Holy, and betake themselves to the lower part: And having recovered the Temple, he purified it, and compassed it with a Wall, and made new Vessels for the Service of God, and placed them there; (because those that had been formerly consecrated there, were prophaned:) He built likewise another Altar, and began to renew the accustomed Sacrifice, and observe the Rites of Religion.

Scarcely was the City brought to its former Estate, but Antiochus died; leaving behind him Antiochus Eupator, his Son and Heir; not only of his Kingdom, but also of his hatred against the Jews: Who having gathered together fifty thousand Foot, and almost five thousand Horse, and fourcore Elephants, entered by the Mountains, into Judea, and took a Town called Bethsara; near which Judas met him, in a place called Bethsacary, where the passage was something strait: And before they joyned Battel, Eleazar, Judas's Brother, seeing one Elephant higher than the rest, bearing a great Tower on his Back, and adorned with Golden Furniture, thought Antiochus had been there; and ran from his Company, breaking the Ranks of the Enemies, till he came to the Elephant: but he could not reach him whom he deemed to be the King, he was so highly mounted; all he could do, was to wound the Elephant in the belly with his Sword, till the Beast fell upon him, and pressed him to death; which act of his had no other success but this, that by attempting so great a matter, he gave testimony that he preferred Glory before his life. For he that rid on this Elephant, was but a private person; and although Antiochus had been there, Judas had achieved nothing more in this valiant attempt; but yet he adventured his life, in hope to perform some great exploit. This act of his was a preface unto his Brother Judas's, of the event of that days Battel; for the Jews fought stoutly, and a long time; but yet Antiochus's Army (being both more in number, and more fortunate) obtained the Victory; and Judas

Antiochus died, and leaveth the Kingdom to his Son Antiochus; who gathered a huge power, and invaded Jerusalem.

Ant. 112. c. 14, 15. Eleazar died being slain by an Elephant.

Eleazar preferred honour before life.

A Judas after the loss of many of his company, fled to the Gophonites, with those of his side who escaped. Antiochus advanced afterwards to Jerusalem, from whence after some stay he departed for want of Provisions, leaving a sufficient Garrison there; as for the rest of his Army, he led them for their Winter-quarters into Syria. But notwithstanding the King's departure, Judas rested not; but encouraged by many of his Nation, who daily came to him, and gathering also together those who escaped out of the former Battel, he fought with the Forces of Antiochus at a village named Adasa, where after many proofs of his valour in assaulting and slaughtering a great number of his enemies, he himself at length was slain; and within a few days after, his Brother John also was betrayed, and slain by their treacheries who favoured B Antiochus.

The year of the World, 3800. before Christ's Nativity 162. Antiochus departed from Jerusalem, leaving a sufficient Garrison there. Ant. 112. c. 18. Judas fighteth with Antiochus Captain, and is slain. Ant. 113. c. 1.

C H A P. II.

The Succession of Princes, from Jonathan to Aristobulus.

AFTER Judas succeeded his Brother Jonathan in the dignity of Prince of the Jews. He carefully studied the peace and security of his people, and fortified himself by the friendship of the Romans, and was reconciled to Antiochus his Son; yet did not all these things procure his safety. For Tryphon (who was tutor to the young Antiochus) lying wait for him, and seeking to spoil him of his friends, took Jonathan at such a time as he came with a small company to Antiochus who was at Ptolemais, and binding him, led an Army against Judea: from whence being repulld by Simon Jonathan's Brother, in displeasure and revenge thereof, he slew Jonathan. But Simon valiantly betirring himself in the Conduct of the affairs of the Commonwealth, took Zura, Joppa and Jamnia (which were bordering Towns); and overcoming the Garrison of Accaron, he destroyed the City, and assisted Antiochus against Tryphon, who besieged Dura, before that expedition which he made against the Medes. Yet would not the greedy mind of the King be satisfied, notwithstanding Simon had thus faithfully served and assisted him to the ruine and death of Tryphon; but in a short time after, he sent Cendebeus (the General of the Army) to harass and spoil Judea, and to take Simon Prisoner. But Simon though very aged, acted both youthfully and valiantly, and sent his Sons before with the most resolute men he had against Antiochus, and himself with the residue of his Army, assaulted another quarter of the enemies Camp; and having laid many ambushes in the mountains, he obtained a great victory. After which he was made High Priest, and delivered the Jews from the subjection of the Macedonians, under which they had been two hundred and seventy years. Finally, by the treachery of Ptolemy his Son-in-law, he was murdered at a Banquet; who imprisoning his Wife and two Sons, sent certain men to kill his third Son John, otherwise called Hircanus. But the young man understanding the design, fled to Jerusalem, accompanied with a great multitude; for he greatly hoped that the people would remember his Father's prowess, especially because Ptolemy's iniquity was hated of all men. Ptolemy also halted to enter the City at another gate: but he was speedily repulld by the people, who had already received Hircanus. For which cause he presently retired himself into a Castle named Dagon, situate beyond Jericho.

After that Hircanus had obtained the office of High Priest, which was left him by his Father, and had offered Sacrifices to God, he led forth his forces with all speed to besiege Ptolemy, hoping to deliver his mother and brethren that were detained Prisoners there by him. His tenderness of nature was the only obstacle that hinder'd him from forcing the Castle. For when Ptolemy perceived himself to be in danger, he brought Hircanus's Mother and Brethren upon the walls, and beat them where he might behold them in their torments, threatening to cast them down from the wall, except Hircanus would presently depart. How great soever the indignation of Hircanus was, it was forced to give place to the affection he had for persons so dear to him, and to his compassion of seeing them suffer. But his Mother being no way dismayed with the stripes which he endured, nor with the death wherewith he was threatened, lifted up her hands to her Son, beseeching him that he would not in regard of her miseries be moved to spare so impious a person; for she should esteem her death happy, if so be Ptolemy might receive just punishment for the villany which he had impiously committed against their house. Hircanus seeing the resolute mind of his Mother and hearing her entreaty, was moved to assault the Castle; but straightway

The year of the World, 3800. before Christ's Nativity 167. Jonathan was slain.

Ant. 113. c. 19. The year of the World, 3812. before Christ's Nativity 159. Simon encountered with Cendebeus, and overcame him.

Ant. 113. c. 24. Simon by the treachery of Ptolemy's Son-in-law was taken and slain. Jonathan's wife called Hircanus, the Son of Simon.

The year of the World, 3811. before Christ's Nativity 160. Hircanus obtained the Priesthood of the Jews, which his Father had. Hircanus's Mother was cruelly abused by Ptolemy's Mother.

seeing her beaten and torn, he relented with compassion, and his mind agitated with different Sentiments, was full of confusion and trouble. By which means the Siege continued long, and the Jubilee year was come, which falleth out every seventh year. *Pholomey* was no sooner delivered from the Siege by this occasion, but he put *Hircanus's* Mother and his Brethren to death, and afterwards fled to *Zeno*, the Tyrant of *Philadelpia*, who was also surnamed *Cotylos*.

In the mean while, *Antiochus*, to be revenged for the Victory which *Simon* had got over his Generals, entred with an Army into *Judea*, and besieged *Hircanus* in *Jerusalem*; who opening the Sepulchre of *David* (who had been one of the richest of all the Kings of *Judea*) took more than three thousand Talents from thence; of which he gave three hundred to *Antiochus*, and so obliged him to depart the Country. This *Hircanus* was the first Prince that entertained Foreign Soldiers. But so soon as *Antiochus* had bent his Power and Forces against the Medes, he took that opportunity to revenge himself, and presently assaulted the Towers of *Syria*; assuring himself he should find them (as indeed they were) void of Soldiers to defend them. He made himself Master of *Aledaba*, *Samea*, *Sichem* and *Garizim*, and subdued the *Cuthæans*, who inhabit the places adjoining to the Temple, that was built in imitation of that which is at *Jerusalem*. Moreover he took many Cities of *Idumæa*, and amongst the rest, *Dotona* and *Murisfa*; and coming into *Samarita* (which *Herod* afterwards rebuilt, and called *Sebaste*) he besieged it on every side, and left his two Sons, *Aristobulus* and *Antigonus*, to continue the Siege: They omitted nothing to the purpose; and there came such a Famine in the City, that the Inhabitants were constrained to eat very unaccustomed Meats. In this extremity, they desired aid of *Antiochus*, surnamed *Spondius*, who speedily came to relieve them; but he was overcome by *Aristobulus* and *Antigonus*, and was pursued by them to *Scythopolis*, whither he retired himself. But they, returning again to *Samarita*, straitened the City; and at last, taking it by force, destroyed the same, and led away their Inhabitants Captives. Whilst thus Fortune favoured them, they ceased not to pursue their good success, but led their Army beyond *Scythopolis*; and shared between them all the Land of Mount *Carmel*.

C H A P. III.

of *Aristobulus*, *Antigonus*, *Judas*, *Essæus*, *Alexander*, *Theodorus* and *Demetrius*.

His Felicity and good hap of *Hircanus* and his Sons, was accompanied with the envy of many of his Country-men; and their discontent was the cause of an open Rebellion: For divers of the Jews rising up in Arms against them, were so much over-ruled by their ambitious passion, that they could not contain themselves from the prosecution of an open and bloody War; wherein, notwithstanding, they were put to the worst. From that day forward, *Hircanus* passed the remainder of his life in all tranquillity and happiness; and after he had governed the Commonwealth for the space of thirty and three years, he departed this life, leaving behind him five valiant Sons. He was a man of more than ordinary felicity, being possessed of three excellent endowments together; for he was the Prince of his Country, High Priest, and a Prophet, to whom God spake, and gave him the knowledge of future accidents. He foresaw, and foretold, that his two eldest Sons should not continue long in the Government, (whose ends are worth rehearsal, being very different from their Father's felicity;) for the eldest Son *Aristobulus*, after his Father's death, changed the Principality into a Kingdom; and was the first that put a Crown on his head; four hundred twenty one years, and three months, after the deliverance of the people from the Captivity of *Babylon*. As for *Antigonus* (who was his second Brother, and whom in appearance he seemed to love most entirely) he made him partaker of his Dignity, and committed the rest of them to Prison: He imprisoned his Mother also, for that she had contended with him for the Government of which *Hircanus* had made her Regent. And he was so given over to all kind of cruelty, that he not only kept her Prisoner in Bonds, but also put her to death by Famine: To which Impiety he added that of killing his own Brother *Antigonus*, whom he had entirely loved, and made Partner with him in the Kingdom. For by reason of certain scandalous slanders, which his envious and malignant Courtiers contrived and invented against him, he commanded him to be put to death. Upon their first information, *Aristobulus* (wayed by Brotherly affection) gave them no credit; conceiving those Accusations to proceed from envy, rather than any good ground. But when *Antigonus* returned from the War, at that Festival time, wherein, according

A according to the custom of our Country, we celebrate the Feast of Tabernacles; it happened that *Aristobulus* fell sick; *Antigonus* therefore, about the end of those Festival days, attended with a great Equipage and Train of armed men, ascended up into the Temple, to offer Sacrifice, and to pray God for the health of the King his Brother. Hereupon, certain cursed and wicked detractors repaired to the King, and told him, that this great Guard of Soldiers which accompanied *Antigonus*, and his magnificent Pomp, shew'd that he was not contented with the honour he had done him, in associating him in the Royalty, but was minded to possess it wholly to himself; in which resolution they said he was come accompanied with so many Soldiers, that it could not be doubted, but that it was to murder him. *Aristobulus*, though unwillingly, yet at last being won to believe them, desirous to hide his suspicion, commanded his Guard to hide themselves in a certain place under ground; (himself then lodging in a certain Castle, which in times past was called *Bari*, and afterwards *Antonia*, by *Herod*, in honour of *Antonia*;) with this Commission, that if *Antigonus* came unarmed, they should let him pass; if otherwise, they should kill him. He sent certain Messengers also, to *Antigonus*, requiring him to repair unto him disarmed: But the wicked Queen prevented this good intent of his by a subtil stratagem contrived by those, that with her conspired against him; for the persuaded those that were to carry this message, to discover nothing of what the King had commanded them; but to tell *Antigonus*, that his Brother having intelligence that he had brought very goodly Armour, with other fair Furniture for War, from *Galilee*, desired him to come to him, arm'd as he was, that he might have the pleasure to see him in his Warlike Ornaments. Which when *Antigonus* understood (who, by reason of his Brother's affection, suspected no mischief) he armed himself, and resorted to him, intending to content him with his appearance. But no sooner arrived he in the strait, which is called the Tower of *Straton*, but the Guard of *Aristobulus* set upon him, and slaughtered him; yielding by this means a demonstrative testimony, that Detraction is able to destroy all good nature and friendship; and that there is no union of affection so great, as it can always resist the attempts of envy, to ruin it.

In this Occurrence there happened a thing which cannot be too much admired: *Opse Judas*, who was of the Sect of the *Essæans*, had so certain a knowledge of the Future, that his Predictions were never found false. This man beholding *Antigonus* pass thorough the Temple, cried out to his familiars, who attended him in no small number (as ordinarily, divers of his Disciples did:) *Ab, how happy were it for me at this present, if I were dead, since truth is dead before me, and one of my Predictions is found faulty!* For behold *Antigonus* yet liveth, who should this day have died in the Tower of *Straton*, which is distant from this place six hundred furlongs, and 'tis now the fourth hour of the day; now therefore is the time, wherein my Divination shall be falsified. Having spoken to this effect, the old man sat down, being altogether disconsolate and pensive; within a while after, it was told him that *Antigonus* was slain in a place under ground, called the Tower of *Straton*, being of the same name with that at *Cesarea*, which is situate upon the Sea-coast; which conformity of names, was the cause that *Judas* staggered in his Divination.

The sorrow which incontinently seized *Aristobulus*, for committing this heinous Murder, augmented his sickness in such sort, that his Soul was continually troubled with the thought of his sin; and his body, through extrem heat of passion, became dried up; and the grief that he felt was so vehement, that his Entrails became excruciated, so that he voided blood in great abundance. And it so fell out, by God's Providence, that one of his Servants, who was deputed to that Office, bearing out that blood which came from him, milled his way, and came to that place where *Antigonus* had been slain, where still there appeared some signs and stains of the blood of *Antigonus*; on which he poured out the blood of the Murderer, *Aristobulus*: Which, when they perceived who stood hard by, imagining that the Servant had purposely spilled the blood in that place, as it were in Sacrifice to the Ghost of that Prince; they cried out so loud, that *Aristobulus* hearing their cry, demanded the cause thereof; and the more that each man feared to discover the same to him, the more instantly he desired to understand the truth; so that at length, after he had used threats, he was certified of what had passed. Whereupon, his eyes were suddenly filled with tears; and in vehement agony of mind, he cried out, and said; *How could I hope, but that the great eye of the Divine Majesty should see my wicked act, and the sudden vengeance of my Brother's blood pursue and overtake me? How long, O thou miserable Body, wilt thou detain my Soul from being sacrificed to the vengeance of my Mother and Brother's death? Why do I thus lingeringly languish, in offering a part of my blood unto them? Let them take it all at once; and*

let not the Divine Vengeance laugh any longer to see the effusion of mine Entrails. H
This said he died, after he had only reigned one year.

His Wife after his death delivered his Brother *Alexander* from Prison, and established him King, who was both the eldest, and seemed to be the most moderate among the rest of his Brethren. But growing by this means both proud and potent, he put one of his Brethren to death, for aspiring after the Kingdom; but spared the other alive, for that he contented himself with a private and contemplative life. He made War also against *Ptolomey*, that was called *Lathyrus*, who had surprized the City of *Ajath*, and put a great number of his enemies to the Sword; nevertheless, *Ptolomey's* side obtained the Victory: But retiring himself into the Country of *Egypt*, by reason that his Mother *Cleopatra* pursued him with open War; *Alexander* forcibly entered the City of *Gadara*, and the Fort of *Amath* (one of the greatest of all those that were beyond *Jordan*) in which place *Theodore*, *Zeno's* Son, had hoarded up his chiefest and most precious moveables, which he took, but enjoyed not long; for *Theodore*, suddenly setting upon him, recovered all that which was his; and furthermore, laid hands on the King's Carriage; in seizing which, he slaughtered many Jews, to the number of ten thousand. But *Alexander*, after he had recovered this loss, invaded the Frontire Towns upon the Sea-coast, and won *Rapha*, *Gaza* and *Anthedon*, which afterwards by King *Herod* was called *Agrippias*. But after he had conquered these places, the common sort of the Jews raised a mutiny against him, during a certain solemn and holy Feast; (as Mutinies and Seditions are commonly raised at Banquets) and it is thought that he could not have prevailed against those Rebels, had he not been assisted by the Pisidians and Cilicians, whom he hired to help him; for the Syrians he refused to hire, by reason of their natural hatred they bare against the Jews. Having therefore slain eight thousand of the Rebels, he warred upon Arabia; and overcoming the Galaadites and Moabites (and imposing upon them a Tribute) he returned to besiege *Amath*. But *Theodore's*, daunted with his prosperous success, and finding the Cattle without any to defend it, razed it to the ground. After this, he assaulted *Obo-*

Alexander is overthrown by *Theodore*.

The Solution of the Jews against *Alexander* upon a Festival day.

Alexander assaults the Cattle of *Amath*, and razeth it.

Demetrius conceiveth the Jews. *Ant. lib. 13. cap. 20.* The War between *Demetrius* and *Alexander*, wherein *Demetrius* is Conqueror.

The Jews revolt from *Demetrius*.

Alexander's insatiable wrath, who crucified eight hundred Captives.

But *Alexander* elcaped to *Jerusalem*, where the people who had conceived a hatred against him, being encouraged by his great loss and slaughter of men, began again to rebel; but then also he overcame them: and in six years space, in sundry Battels, slew above fifty thousand Jews: Notwithstanding, he never rejoiced in his Victory, because the strength of his Country was consumed thereby. For which cause, giving over his Wars, he began to seek the people's favour by sweet and mild courses; but they so much hated his inconstant and variable manners, that when he demanded of them what he should do to win their favours, they answered, that he should die, and that scarcely they could pardon him if so be he were dead, who had done them so much mischief. The Jews sent to *Demetrius*, furnished *Euerus*, for help; who, in hope of great rewards, came and joyned his Forces with the Jews about *Sichem*, being three thousand Horse, and forty thousand Foot: *Alexander* met them both with a thousand Horse, and six thousand Foot, that were strangers, besides ten thousand Jews that remain'd faithful to him. Before the fight began, the two Kings sent Messengers to one another's Army, perswading one another's men to forsake their Colours and Captains: For *Demetrius* hoped that *Alexander's* hired men would have forsaken his service, and come unto him; and *Alexander* hoped that the Jews that followed *Demetrius*, would have left *Demetrius*, and come to him. But when both parts perceived that the Jews continued obstinate in their purpose, and the Greeks kept their fidelity, the two Armies encountered; in which Encounter, *Demetrius* had the upper hand. (although *Alexander's* Hirelings evidently shewed their strength and courage.) But the end of this Victory was such, as neither party expected; for they who sent for *Demetrius*, after his Victory, forsook him; and Fortune changing her Colours, six thousand Jews fled to *Alexander*, into the Mountains, whither for safety he had betaken himself. This revolt much displeased and discouraged *Demetrius*; so that he now thought, that *Alexander* uniting his Forces, was able to give him Battel; and he feared that all the Jews would at that present follow *Alexander*; for which cause, he returned home. Yet the rest of the Jews, having thus lost the help of *Demetrius* would not desert from their Rebellion; but they so long warred with *Alexander*, till at last (the most of them being slain) he drove the rest into the City of *Bemazel*; and when he had surprized and captured the City, he led them Captive to *Jerusalem*. But immoderate anger turned his cruelty into impiety; for having crucified eight hundred Captives in the middle of the City,

A City, he killed their Wives, and the Children he massacred before their Mother's Faces; and this pitiful spectacle he beheld with pleasure, as he was drinking, and making merry with his Concubines. Whereat the people were so terrified, that the night after, eight thousand of the contrary part fled out of the Country of *Judea*, and stayed in Banishment, during the life of *Alexander*. Thus, after he had by such actions fought the tranquility of his Kingdom, which he obtained not, but with long time and great difficulty, he ceased to make War against his Country.

C H A P. IV.

B of the War of *Alexander*, King of the Jews, with *Antiochus* and *Aretas*; and of *Artabulus* and *Hircanus*.

AFTER this, *Antiochus* (who likewise was called *Dyonisius*, Brother to *Demetrius*, *Alexander* who fearing him because he had overcome the Arabians, drew a deep Trench along that ground which lieth between *Antipatris*, and the Sea-coast of *Joppa*; and before the Trench he built a very high Wall, and raised Towers of wood to hinder his enemies passage. But all this could not keep out *Antiochus*; who burning the Towers, and filling up the Trenches, entered and passed over them with his Forces. But not tarrying at that time to revenge himself of him who had thus forbidden him passage, he presently marched forward against the Arabians. *Aretas*, King of *Arabia*, retiring himself into certain places of his Country which were fittest for defence, and returning suddenly to Battel with his Horse (who were in number ten thousand) rushed suddenly upon *Antiochus's* Soldiers, and found them unprovided; so that a hot Skirmish began betwixt them; in which the Soldiers of *Antiochus*, whilst he lived, shewed themselves valiant (though they were on every side massacred by the Arabians) but so soon as he was slain (who was always ready to assist those that were in danger) all of them fled; and the greatest part of them were slain in the Battel, and in flight: As for those that escaped, they fled to the Town of *Cana*, where all (except very few) died for hunger. After this, the people of *Damascus* being incited with the hatred they bare to *Ptolomey* the Son of *Menneus*, sent for *Aretas*, and established him King over *Celestria*; who warred against *Judea*, and overcoming *Alexander* in Battel, retired upon *Compositum*. *Alexander* having taken *Pella*, retired once more to the Town of *Gerasa*, in that he was desirous to get *Theodore's* Riches; and took the place, notwithstanding that it was fortified with three Walls, and that upon every Wall there was planted a Garrison. He took *Gaulan* and *Seleucia*, and that Town which is called the Valley of *Antiochus*. Moreover, having taken *Gamala*, which was a very strong Castle, and imprisoned the Governour thereof, who was called *Demetrius*, because he was a wicked person; he returned into *Judea* after he had spent three years in War; where, for his prosperous success, he was joyfully received of his Nation. But no sooner caused he from War, but he fell sick of a Quartane Ague; and he thought that he should drive away his sickness, if he employed himself in some business; for which cause, labouring under his disease, he applied himself to War, and toiling above his strength, amidst those tumults, he yielded up the Ghost in the thirty seventh year of his Reign; leaving the Kingdom to *Alexandra* his Wife, fully accounting that the Jews would in all things obey her, because that she, always milking and seeking to hinder his cruelty and iniquity, had won the hearts of the people: Neither was he deceived; for the being admired for her piety amongst them, they easily submitted to her; the rather for that she was well acquainted with the Customs of her Country, and even from her Childhood detested them who violated our holy Laws. She had by *Alexander* two Sons, the eldest was called *Hircanus*, whom by reason of his years, she made High Priest; and because of his dull nature, she thought that though he were in Princely Authority, yet he would molest no man: As for the youngest *So Aristobulus*, because he was of a hot spirit, she was willing that he should lead a private life.

Now there was a certain Sect among the Jews, which were called Pharisees, who joyned themselves with the Queen: These people were thought to be of the godliest sort, and to be more skilful than others, in interpreting the Scriptures; and *Alexandra* favoured them the more, because she was much given to Religion. These having by little and little insinuated themselves into her favour, dominion'd at their pleasure, displacing, disposing, imprisoning, and restoring to liberty whom they pleased, for no other purpose, but that they might enjoy the Profits and Commodities of the

The year of the World, 3862. before Christ's Nativity. *Alexander's* election War.

Search *Antiochus* drew his Brother's

The King of *Arabia* pursues *Antiochus's* Soldiers

The King of *Arabia* pursues *Antiochus's* Soldiers to flight, and kills a great number of them.

Alexander's sickness, and death.

Alexandra's Wife, through the opinion of Virtue, obtained the Kingdom.

Hircanus is set apart with the Queen, and made High Priest, and afterwards King.

The Pharisees, being in favour with the Queen, are made High Priests, and enjoy all honours.

The year of the World, 3865, before Christ's Nativity 100.
Alexandra willingly obeyed the Pharisees. The Pharisees by their envy and Accusations, are the death of many good men.
Aristobolus excommunicated with his Mother.

Aristobolus proclaimed himself King.
Alexandra imprisoned Aristobolus's Wife and Children.

The year of the World, 3865, before Christ's Nativity 100.
Alexandra died, and Hircanus succeeded her in the Kingdom.
Ant. lib. 14. cap. 2, 3, 4.

Antipater persuaded Hircanus to fly to Aretas, King of Arabia, and to receive his assistance to recover his Kingdom.
Antipater with Hircanus fled from Jerusalem, brought to Ant. lib. 14. cap. 2, 3, 4.

the Kingdom; leaving to *Alexandra*, nothing but the Expences and care of the Government. This Queen was always desirous of high attempts, and daily studied to increase her wealth: She levied two Armies, and hired many strangers, whereby she not only strengthened her own Country, but also made her self feared by other Nations. She ruled others, but her self was ruled by the Pharisees, who at last killed *Dionogenes*, a gallant man, and highly in favour with King *Alexander*; affirming, that through his counsel, the King commanded those eight hundred before-mentioned to be crucified: And further, they perwaded the Queen *Alexandra*, that he should put to death all others, through whose counsel *Alexander* her Husband had been incited against those eight hundred. The Queen being blinded with Superstition, thought it unlawful to deny any thing which they requested; so that they put to death whom they pleased, till such time as the chieftest of those, who were in this danger, in humble way came to *Aristobolus*, who perwaded his Mother to spare some, and to banish others, who she thought had deserved punishment; which Exiles dispersed themselves through the whole Country. Now *Alexandra* sent an Army to *Damascus*, and because *Ptolemy* daily vexed the City, she took it without doing any thing worthy of memory. She also solicited *Tigranes*, King of *Armenia*, with Gifts and Promises (who with an Army had besieged *Ptolemais*, wherein *Cleopatra* was) but he, for fear of troubles in his own Country, in that *Lucullus* had entred into *Armenia*, withdrew himself from thence.

Shortly after *Alexandra* falling sick, her youngest Son *Aristobolus*, with his Servants (which were many in number, all trusty, and in the heat of their youth) got all the Castles; and hiring Soldiers with the money he found in those Castles, he proclaimed himself King. But *Alexandra* (pitying the complaints of *Hircanus*) imprisoned the Wife and Children of *Aristobolus*, in a Castle near the North part of the Temple, which in old time was called *Babes* (as we said before) afterwards *Antonia*, from *Antonius*, as in like manner *Sebastus* and *Agrippias*, other Cities were named of *Augustus* and *Agrippa*. But *Alexandra* died before she could revenge *Hircanus* of the wrongs which *Aristobolus* had done him. This Queen reigned nine years, and left *Hircanus* in possession of all, whom during her life time she had advanced to the Kingdom. But *Aristobolus* being both stronger in power, and greater in authority, encountered with his Brother about *Jericho*; where many of *Hircanus*'s Soldiers forsaking their King, fled to *Aristobolus*; so that he, and the remnant that followed him, were forced to fly into the Castle called *Antonia*, where he found Hostages to redeem them, for (as we have already said) *Aristobolus* his Wife and Children were imprisoned in that place: And left any worse mis-hap should betide him, he concluded a Peace, upon condition that *Aristobolus* should be King, and that he, as Brother to the King, should enjoy some other Dignities. Upon these conditions they were made friends in the Temple, where in the presence of all the people, they friendly embraced each other; which when they had done, they changed houses, and *Aristobolus* went to the King's Palace, and *Hircanus* to *Aristobolus*'s house.

C H A P. V.

Of the War between Hircanus and the Arabians, and of the taking of Jerusalem.

Now a sudden fear invaded all the enemies of *Aristobolus*, when they saw him (contrary to all expectation) made King; and especially *Antipater*, above all others, whom *Aristobolus* had long hated. This *Antipater* was an Idumean born; and for Nobility and Riches, the chief, and best reputed of his Nation. This man perwaded *Hircanus* to fly to *Aretas* King of *Arabia*, and crave his help to set him in his Kingdom: He exhorted *Aretas* likewise to receive *Hircanus*, and to help him to recover his Kingdom; speaking much against the manners of *Aristobolus*, and praising *Hircanus*: adding, that he being King of so famous a Nation, ought to assist those who were unjustly oppressed; and that *Hircanus* had manifest injury offered him, being forced to forsake his Kingdom, which by the right of Succession, was due unto him. After he had thus made his way, he took in the night time *Hircanus*, and fled with him out of the City; and making all haste possible, they arrived late at a Town called *Petra* (a Town where the King's of *Arabia* are accustomed to keep their Court) there he delivered *Hircanus* into the King's hands, and by many gifts and entreaties, obtained of him that he would assist him to recover his Kingdom. And to the effecting of the same, *Aretas* gave him an Army of fifty thousand Horse and Foot; which power, *Aristobolus* not

able

A able to resist, was overcome at the first onset, and forced to fly to Jerusalem. *Aretas* besieged him there, and he had been surely taken, if *Scaurus*, a Captain of the Romans, taking opportunity at those troubles, had not raised the Siege: For *Pompey* the Great (who warred against *Tigranes*) sent him out of *Armenia*, into *Syria*: And he coming to *Damascus*, found it newly taken by *Metellus* and *Lollius*; wherefore, understanding how matters stood in *Judea*, he halted thither in hope of a booty. As soon as he entered into the Confines of the Country, both the Brethren sent their Ambassadors to him, desiring him to take their parts: But *Aristobolus* having sent him four hundred Talents, these made him neglect Justice; for *Scaurus* upon receipt of that Summ, sent messengers to the Arabians and *Hircanus*, threatening the displeasure of the Romans and the Romans, that they would presently raise their Siege: Whereupon *Aretas* being much terrified, returned out of *Judea*, to *Philadelpia*, and *Scaurus* to *Damascus*. Yet it sufficed not *Aristobolus*, that he had escaped from being taken; but gathering all his Forces together, he pursued his enemies; and joyning Battle with them about *Papparon*, he slew six thousand of them; in which number was *Cephalon*, *Antipater*'s Brother. But *Hircanus* and *Antipater* being destitute of the Arabians help, thought fit to seek for succour from the Romans, who had hinder'd them from receiving that of the Arabians. For which cause, as soon as *Pompey* had enter'd *Syria*, and was come to *Damascus*, they in humble manner addressed him with many gifts, and made the same remonstrances to him, that they had made before to *Aretas*; earnestly requesting him, that he would consider the violence offered by *Aristobolus*, and restore *Hircanus* to the Kingdom, to whom both by birthright, and for his virtue, it was due.

Aristobolus, who became confident in that he had gained *Scaurus* by Presents, failed not to repair to *Pompey* also, and he went with the Equipage and Pomp of a King; but not abiding to debate himself, and thinking it disparagement longer to pay him respects in more object manner than befecomed a King, he returned to *Diopolis*: Whereat *Pompey* being angry, at the request of *Hircanus* and his followers, he went against *Aristobolus*, accompanied both with the Roman Army, and the Syrians, their Auxiliaries. When they had passed *Pella* and *Diopolis*, and came to *Corca* (where the Confines of *Judea* begin) as they passed thorough the middle of the Country, they understood that *Aristobolus* was fled to *Alexandrium* (a Castle strongly built, and situate upon a very high hill.) *Pompey* arriving there, sent messengers to him, commanding him to descend: Which imperious manner of so proceeding, appearing insupportable to *Aristobolus*, he determined rather to hazard himself, than obey. But when he saw that the people began to fear, and that his friends advised him to consider the power of the Romans, whose strength he has no ways able to resist; he followed their counsel, and came to *Pompey*; where having alleged many reasons to shew that he had just Title to the Crown, he returned again into the Castle. And afterwards, being urged by his Brother to come and plead his Title, he came, and returned thither again, without contradiction from *Pompey*: As he fluctuated thus betwixt hope and fear, and doubted how the matter would go with him, he resolv'd to go to *Pompey*, and tell him that he would do all that he should desire of him; but as he was in the midst of his way, fearing lest he should seem to derogate any thing from the Majesty of a King, he returned back again. *Pompey* would him to write to the Governours of his Towns and Castles, to surrender (because he had commanded them not to do it, except they received Letters written by his own hand:) In this he fulfilled *Pompey*'s mind; yet being angry and discontented, he departed to *Jerusalem*, and now fully determined to fight with *Pompey*: But *Pompey* not thinking it best to give him time to prepare himself, followed him with all speed; and so much the more willingly, because that near *Jericho*, he had news of *Antipater*'s death. This is the fruitfullest place of *Judea*, where there are great store of Palms and Balm. This Balm is a Shrub, whose Stem being cut with sharp stones, droppeth Balm out of the wounds thereof, which men gather as it droppeth from them. After he had rested there that night, in the morning he halted to *Jerusalem*. At his sudden arrival, *Aristobolus* being dismayed in humble manner came to him, and by promising him money, and to yield himself and the City into his hands, he appeased his anger. But he performed no part of his promise; for his Associates would not suffer *Gabinus* (who was sent for the money) to enter into the City: For which cause *Pompey* being moved to displeasure, retain'd *Aristobolus* in Prison; and coming near the City, he took a view at what place it might be easiest entered; for he did not lightly perceive how he could batter the Walls, they were so strong. Moreover, there was a deep Ditch before the Wall; and hard by he beheld the Temple so fortified, that though the City were taken, it might be a second refuge for the enemy. Whilst thus he long deliberated what to do, there arose a Sedition within

The year of the World, 3873, before Christ's Nativity 92.
Scorus Captain of the Romans.
The year of the World, 3890, before Christ's Nativity 75.
Scorus received four hundred Talents from Aristobolus, and commandeth the Arabians and Hircanus to depart out of the Country.
Antipater and Hircanus seek for Pompey's help.
Ant. lib. 14. cap. 6, 7.

Pompey furnished with the Syrians and Roman Army, set forth against Aristobolus.
Pompey commanded Aristobolus to descend, Aristobolus refused to Pompey.

Aristobolus intends to fight with Pompey.
Pompey besieged Jericho.
Aristobolus humbly presented himself to Pompey.
Ant. lib. 14. cap. 7, 8.

Pompey viewed the City which way it might be easiest entered.
The year of the World, 3890, before Christ's Nativity 75.

Aristobolus intended to fight with Pompey.
Pompey besieged Jericho.
Aristobolus humbly presented himself to Pompey.
Ant. lib. 14. cap. 7, 8.

within the City; wherein *Aristobulus's* Confederates thought it best to fight, and deliver the King out of Prison: But those that favoured *Hircanus*, would that the Gates should be opened to *Pompey*. At last, *Aristobulus's* Friends not prevailing, fled into the Temple; and to the end that they might fight it out to the last, they cut down the Bridge which leads out of the City into the Temple. When the rest had received the Romans into the City, and delivered to them the King's Palace, *Pompey* sent a Captain called *Piso*, with Soldiers to seize the same; who leaving a Garrison in the Town (seeing he could persuade none of them that were in the Temple to peace) prepared all things necessary to batter it. All which time *Hircanus* and his friends shewed themselves ready to help them to their power, and to do whatsoever they were commanded. *Pompey* at the North side filled the Ditch and Valley with earth, which his Soldiers carried; though by reason of the great depth, and for that the Jews made resistance, it was a hard thing to be done; and it had been left undone, had not *Pompey* (observing the seventh day, wherein the Jews Religion obliged them to abstain from all labour) caused it to be filled up those days; forbidding the Soldiers to fight at that time, to the intent he might fill the Ditch more conveniently (for it was lawful for the Jews only to do what was necessary to sustain and defend their lives upon the Sabbath.) At last, when the Ditch was filled, and the Towers were built upon the Rampire, he battered the Walls with those Engines that he brought from Tyre; but they were beaten back by those who refitted from the top of the Walls, who rolled stones at them: Against the violent power whereof, the Towers that were built in that Quarter, being of a great and goodly building, resisted extremely well. But the Romans found hard work in this place, and *Pompey* admired the valour of the Jews; that being amongst the thickest of their enemies Darts, they omitted no Ceremony of their Religion; but (as though they had had firm Peace) they every day observed their Ceremonies, offered Sacrifices, and most diligently performed the Divine Service; yea, though every day they were killed at the Altar, they ceased not from the Lawful Rites of their Religion. At last, in the third Month of the Siege, during which, scarcely one Tower was beaten down, they brake into the Temple; and the first that attempted to climb over the Wall, was *Cornelius Fauslus*, *Sylla's* Son; and after him two Centurions, *Furius* and *Fabius*, with their Regiments; who compassing the Temple about (while some fought to hide themselves, and others resisted) they slew them all. There were many Priests also among the rest; who, although they saw the enemies with naked Swords rubbing upon them, yet being nothing at all dismayed thereat, continued still their Sacrifices, and were slain even whilst they offered and incensed in the Temple; preferring the duty they owe'd to their Religion, even before their own safety. Many also were slain by their own Country-men that favoured the adverse party, and many cast themselves down headlong upon the Rocks; others in their fury, having desperately fired all things upon the Walls, burnt themselves for company. So that twelve thousand Jews were slain, but very few Romans, though many hurt: And amongst all that Massacre, there was nothing so grievous to the Jews, as that the Holy Sanctuary (which never any one saw before that time) was revealed to strangers. For *Pompey*, with his followers, came into the Temple, where it is lawful for none but the High Priest to come, and saw the Candlesticks, Lamps, Table, Censers, and all the Golden Vessels, and whatsoever was within the Temple. Moreover, he beheld the great quantity of Odoriferous Drugs, which were kept in store in that place, and two thousand Talents of Holy Money; yet did he not take away these things, nor any thing else belonging to the Temple. But the day after it was taken, he commanded the Sacrifices to purge and make clean the Temple, and to offer the usual Sacrifice. He likewise confirmed *Hircanus* High Priest (who had in all things shewed himself very forward, and especially at the time of the Siege; and also hindred a multitude of people, from joining themselves with *Aristobulus*) and thus, like a good Captain, he got the good will of the people more by love, than by fear.

Amongst others that were Captives, there was *Aristobulus's* Father-in-law, who was also his Uncle: as for those that had been the chief cause of these Wars, *Pompey* caused them to be beheaded. He rewarded *Fauslus* likewise, and those who had fought valiantly with him, with very rich Gifts, and imposed a Tribute upon *Jerusalem*, and took from that Nation the Cities which they had gotten in *Celestria*, and appointed them to be governed by him who then was President for the Romans; making them keep within the bounds of their own Country. And in favour of *Demetrius* of *Gadara* (a freed-man of his) he re-edified *Gadara*, which the Jews had destroyed: He delivered the Mediterranean Cities from their Government (for they had not as yet destroyed them, because they were suddenly prevented) namely, *Hippion*, *Scythopolis*, *Pella*, *Samaria*, *Marissa*, *Asotus*, *Jamnia*, and *Arthusa*. The Towns also upon the Seacoasts, *Gaza*, *Joppa* and *Dora*, which was called *Straton's* Tower, and afterward by *Herod* built sumptuously, and called *Cesarea*. All these Cities he restored to the Inhabitants, and joynd them to *Syria*. Of which, and of *Judea*, and of all places from the Borders of *Egypt* to *Emphrates*, he made *Scaurus* Governour, leaving him two Legions of Soldiers. Which done, he took his journey to *Rome* by *Cilicia*, leading *Aristobulus* and his Family Captives, with his two Daughters, and two Sons; the eldest whereof, called *Alexander*, escaped in the way; the younger, whose name was *Antigonus*, was with his Father and Sisters carried to *Rome*.

Pompey caused the chiefest conspirators to be beheaded. *Pompey* delivered many goodly Cities from the jurisdiction of the Jews.

Pella, *Samaria*, *Marissa*, *Asotus*, *Jamnia*, and *Arthusa*. The Towns also upon the Seacoasts, *Gaza*, *Joppa* and *Dora*, which was called *Straton's* Tower, and afterward by *Herod* built sumptuously, and called *Cesarea*. All these Cities he restored to the Inhabitants, and joynd them to *Syria*. Of which, and of *Judea*, and of all places from the Borders of *Egypt* to *Emphrates*, he made *Scaurus* Governour, leaving him two Legions of Soldiers. Which done, he took his journey to *Rome* by *Cilicia*, leading *Aristobulus* and his Family Captives, with his two Daughters, and two Sons; the eldest whereof, called *Alexander*, escaped in the way; the younger, whose name was *Antigonus*, was with his Father and Sisters carried to *Rome*.

B

C H A P. VI.

of the War of Alexander with Hircanus, and also of Aristobulus.

Scaurus advanced with his Army into *Arabia*; but being by the difficulty of the place hindered, that he could not come to *Petra*, he waited all the Country adjoining to *Pella*; although, whilst he stayed to do this, he endured much evil; for there arose a great Famine in his Army, notwithstanding that *Hircanus*, by *Antipater's* means, sent them Victuals. *Scaurus* also sent the same *Antipater*, as his familiar Friend, to *Aretas*, to persuade him that by disturbing some money, he should work his Peace. To which motion *Aretas* condescended, and gave him three hundred Talents, and so *Scaurus* with his Army departed out of *Arabia*.

In the mean time *Alexander* the Son of *Aristobulus* (who, in the way to *Rome*, escaped from *Pompey*) gathered together a great Army, and straitly beset *Hircanus*; waiting all *Judea*; and hoped quickly to take *Jerusalem*, because the Wall which was destroyed by *Pompey*, had not been built up again. But *Gabinus*, a great Captain, who was sent into *Syria* to succeed *Scaurus*; march'd with an Army against him. Whereupon, fearing the worst, he assembled all the Forces he could, to make resistance; so that he had ten thousand Foot, and a thousand and five hundred Horse: He fortified also the commodious places of the Country; to wit, *Alucandrium*, *Hircania* and *Maacheron*, which are near the Mountains of *Arabia*. *Gabinus* sent *Marcus Antonius* before him with part of the Army, and followed after with the rest; and certain chosen men out of *Antipater's* Company, and other Companies of the Jews, whereof *Malichus* and *Pitholaus* were made chief, joynd themselves with *Marcus Antonius*; and presently after them followed *Gabinus* with all his Company, to meet *Alexander*.

Alexander perceiving himself unable to encounter all those united Forces, fled; but drawing near *Jerusalem*, he was constrained to hazard the fight; where losing to the number of six thousand (whereof three thousand were taken alive, and other three thousand slain) he escaped with the rest: *Gabinus* pursued him, and as soon as he came to the Castle called *Alexandrium*, understanding that many Jews had taken their Colours, he, by promising them Pardon, sought to unite them to his Party again; but when he perceived that they hammered on no object resolution, he slew the most of them; and for the rest, he drove them into the Castle. In this Battle *Marcus Antonius* did many things worthy of renown; and although he had always shewed himself valiant, yet there especially his courage appeared. *Gabinus* leaving those to besiege the Castle, went to the Cities of the Province, and strengthened those that were not yet assaulted, and re-edified those that were destroyed; and by his Commandment *Scythopolis*, *Samaria*, *Antbedon*, *Apollonia*, *Jamnia*, *Raphia*, *Marissa*, *Dora*, *Gadara* and *Asotus*, and many more began to be inhabited, so that their Inhabitants joyfully returned and dwelt therein. Which when he had done, he returned to *Alexandrium*, and began a more close Siege; whereat *Alexander* being terrified and made desperate, sent Ambassadors to him, beseeching him to pardon him; promising to render unto him the Castles of *Maacheron* and *Hircania*, which were in his power, besides *Alexandrium*: All which, *Gabinus*, by counsel of *Alexander's* Mother, destroyed, lest they might be occasion of new Wars: For the apprehension which this Prince had for her Husband, and for her other Children, Prisoners at *Rome*, made her omit nothing to endeavour to gain the affection of *Gabinus*. After this, *Gabinus* carried *Hircanus* to *Jerusalem*; and committing the Temple to his charge, he committed to *O*thers of the Nobility the care of the Commonwealth, and divided the whole Nation of the Jews into five parts and Governments, whereof one was established at *Jerusalem*, another

Ant. lib. 14. cap. 9. The Arabian is reconciled to *Scaurus*. *Ant. lib. 14. cap. 10.*

Alexander's Son, gathers a great power against *Hircanus*. The year of the World, 3904. before Christ's Nativity, 58. *Alexander* gathers ten thousand Foot, and fifteen hundred Horse. *Antipater* with his Forces goeth out to meet *Alexander*. *Alexander* fighteth with his Enemies, and sleeth six thousand men. *Marcus Antonius* a Captain.

What Cities the Jews received to inhabit. *Ant. lib. 14. cap. 11.* *Alexander's* Mother sheweth to pacifie *Gabinus* with rewards. The change of the Government of the Jews. *Ant. lib. 14. cap. 11.*

another at *Doris*, the third at *Amathus*, the fourth at *Jericho*, and the fifth at *Sephoris*, a City of *Galilee*: And the Jews delivered from the Government of one man only, willingly suffered themselves to be ruled by an Aristocratical Government. But shortly after, *Aristobolus* escaping from *Rome*, raised new troubles; and gathering a great Army, partly of those that desired a change, and partly of such as loved him before, took *Alexandrium*, and began to compass it again with a Wall: But hearing that *Gabinus* had sent *Sisenna*, *Antonius* and *Servilius* against him with an Army, he went to *Macheron*; and dismissing those that were not fit for War, he took with him only eight thousand armed men, amongst whom was *Pitholus*, Governour of them that were revolted, who with one thousand men, fled out of *Jerusalem*: But the Romans pursued them; and joining Battel with them, *Aristobolus* with his men fought valiantly, till being by force overcome, the Romans slew five thousand of them, and almost two thousand men fled into a Mountain; and the other thousand, breaking the Ranks of the Romans with *Aristobolus*, retreated to *Macheron*; where the King hiding himself the first night amongst the Ruines, hoped that having respite, he might gather another Army, and forsake the Castle: But having for two days sustained the Forces of the Romans with extraordinary courage, at last he was taken; and with his Son *Antigonus*, who had been imprisoned with him at *Rome*, he was carried to *Gabinus*, and from thence to *Rome*, where the Senate put him in Prison; but his Sons they sent into *Judea*, because *Gabinus* writ that he had so promised *Aristobolus's* Wife, upon condition the Castles might be yielded.

Whilst *Gabinus* prepared to war against the Parthians, *Ptolemy* hindred him, being returned from *Euphrates*, into *Egypt*: *Antipater* and *Hircanus* assisted him with all things belonging to the War; as Money, Weapons, Corn, and Men; and *Antipater* persuaded the Jews who kept the ways that lead to *Pelusium*, to suffer *Gabinus* to pass. Now, in the other part of *Syria*, at the departure of *Gabinus* there began a Commotion; and *Alexander*, *Aristobolus's* Son, once more incited the Jews to Rebellion; and having gathered a mighty power, purposed to destroy all the Romans that were in that Countrey: Which *Gabinus* fearing (who was returned out of *Egypt* at the beginning of these tumults) he sent *Antipater* before, who persuaded some of the Rebels to be quiet; yet thirty thousand remained with *Alexander*: For which cause, he was very forward to fight, and went out to Battel; near *Itabyrium* they fought; the Romans prevailed, and ten thousand were slain, and the rest were put to flight; and *Gabinus* returned to *Jerusalem* by the counsel of *Antipater*; where having established all things, he marched thence, and overcame the Nabathians in Battel; he likewise permitted *Mithridates* and *Orantes*, two Parthian Noblemen, who were fled to him from the Parthians, secretly to depart, saying, that they had escaped from the Soldiers.

In the mean time *Cassius*, who was appointed to be his Successor, had *Syria* delivered him; and towards the maintenance of the Parthian Wars, he took all the Gold that was in the Temple of *Jerusalem*, besides the two thousand Talents which *Pompey* had forborn to touch: But passing over *Euphrates*, he was both himself and his whole Army utterly overthrown; of which matter it behoveth us not to speak in this place.

After the death of *Cassius*, the Parthians endeavoured to enter *Syria*; but *Cassius* who succeeded him in the Government, repelled them; and having gotten the upper hand, he speedily passed into *Judea*; and taking *Tarichea*, carried away about three thousand men Captive; and put *Pitholus* to death, for gathering a company of seditious people to *Aristobolus* his part. He that counselled his death was *Antipater*, who was married to a Noble Woman of *Arabia* called *Cypria*, by whom he had four Sons, *Phaelus*, *Herod*, afterwards King, *Joseph* and *Pheroras*; and one daughter called *Salome*. His wife Conduct and Liberality got him the Friendship of many Princes, and especially that of the King of *Arabia*, to whose fidelity he committed his Sons, when he undertook the War against *Aristobolus*. But *Cassius* made a Truce with *Alexander*, and in the mean time went to *Euphrates*, to hinder the passage of the Parthians; as we shall shew in another place.

Antipater's Wife a Noble woman of *Arabia*.

Alexander, *Aristobolus's* Son, once more incited the Jews to Rebellion.

The Jews overcome by the Romans. *Gabinus* overcometh the Nabathians in Battel. *Ant. lib. 14. cap. 13.* *Narcus* *Cassius* taken away the rest of the Gold of the Temple.

The year of the world, 3904. Before Christ's Nativity, 45. *Aristobolus* escaping from *Rome*, raised new troubles. *Aristobolus* fighteth with the Romans.

The Romans obtain the Victory, and carry away *Aristobolus* and his Sons to *Rome*.

of the death of *Aristobolus*, and the War undertaken by *Antipater* and *Mithridates*.

After that *Cesar* had forced the Senate and *Pompey* to flee beyond the Ionian Sea, and by that means made himself sole master of *Rome*, he set *Aristobolus* at liberty, and with two Legions of men sent him in halt into *Syria*, hoping through his means speedily to reduce both it, and also all places adjoining to *Judea*: But both the hope of *Cesar*, and the forwardness of *Aristobolus* were frustrated by ill Fortune; for *Aristobolus* was poisoned by *Pompey's* favourites, and even in his own Countrey his body lay unburied, which notwithstanding was preserved from putrefaction with honey, till such time as *Antonius* sent it to the Jews, commanding them to bury it in the Sepulchre of the Kings. His Son *Alexander* also was beheaded at *Antioch* by *Scipio*, being first according to the tenour of *Pompey's* Letters accused before the Tribunal-seat, of such things as he had committed against the Romans. *Ptolemy* Prince of *Chalcis* which is upon Mount *Libanus*, sent his Son *Philippus* to *Afcalon*, to the widow of *Aristobolus*, to counsel her to send her Son *Antigonus* and her daughters to him. *Philippus* falling in love with the youngest named *Alexandra* took her to wife. But sometime after he was put to death by his Father, who himself married this *Alexandra*; and for that affinity sake, was more careful of her Brethren. After the death of *Pompey*, *Antipater* sought all means to get into *Cesar's* favour; and when *Mithridates* of *Pergamena* was hindred by the Garrison at *Pelusium* to pass further with an Army into *Egypt*, and was by that means stayed at *Afcalon*, *Antipater* not only persuaded the Arabians to assist him, but he himself seconded him with almost three thousand armed Jews. Moreover, he incited the Potentates of *Syria*, and *Ptolemy* who inhabited *Libanus*, and *Jamblicus*, and his Son *Ptolemy* to assist him; for whole lakes the Cities of that Countrey did willingly undertake the War. And now *Mithridates* strengthened by *Antipater's* means came to *Pelusium*; and because they would not suffer him to pass, he besieged the City. In which siege *Antipater* shewed his valour; for making a breach on that side of the wall where his Quarter was, he first of all with his company brake into the City, and so *Pelusium* was taken. After which the Inhabitants of the Province bearing the name of *Onias* resolved not to suffer him to pass any further: But *Antipater* handled the matter so discreetly with them, that they did not only suffer him to pass, but also supplied victuals for his Army. Whereupon the City of *Memphis* would not fight, but yielded of their own accord to *Mithridates*: so that passing thorough *Delta*, he fought with the other Egyptians, in a place called The Camp of the Jews; and being with all his company in danger, he was rescued by *Antipater*, who marching along the River side, set upon and discomfited the left wing of the Enemies battel, and rushing upon them that pressed upon *Mithridates*, he slew many, and pursued the rest that fled, till he got their Camp, and all this with the loss of fourscore men. But *Mithridates* lost eight hundred men; and being thus against all hope preserved from being cut in pieces, he was without all envy a true witness before *Cesar* of all that *Antipater* had done and deserved. Whereupon *Cesar* rewarded his courage with praise and promises, and so made him forward to hazard himself for him. In a word, he proved and shewed himself a stout Warriour, and the many wounds he had in every part of his body, were badges and testimonies of his valour and virtue. Afterward when the estate of *Egypt* was quiet, *Cesar* returned into *Syria*, where he made him a Citizen of *Rome*, and granted him the immunities thereof; adding to many other proofs of his esteem and affection, that he render'd him worthy of envy; and for his sake confirmed *Hircanus* in the High-Priesthood.

CHAP. VIII.

How *Antipater* was accused before *Cesar*. Of the Priesthood of *Hircanus*, and how *Herod* made war.

At the same time *Antigonus* the Son of *Aristobolus* repairing to *Cesar*, was against his will a cause of *Antipater's* greater felicity: for coming to complain of his Father's death (who was, as it was thought, poisoned by *Pompey's* partisans) with as great hatred as sorrow he accused *Hircanus* and *Antipater* of having been the cause

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that

Antigonus *Aristobolus's* Son cometh to *Cesar* to accuse *Pompey's* friends for his Father's death.

The year of the world, 3917. Before Christ's Nativity, 32. *Ant. lib. 14. cap. 14.*

Cesar delivereth *Aristobolus* from his bonds. *Aristobolus* and his Son flee by *Pompey's* friends.

Ant. lib. 14. cap. 15. *Ptolemy* Son maritich *Antigonus* younger Daughter, and for that cause is slain by his Father. *Ant. lib. 14. cap. 16.*

Mithridates goeth to *Pelusium*, and thereby discomfitteth *Antigonus's* help.

Mithridates victory against the Egyptians.

Antipater performeth many noble exploits, and exposeth himself to all dangers for *Cesar's* sake. *Cesar* maketh *Antipater* a free Citizen of *Rome*.

that he and his brethren had been so unjustly driven out of their native soil, and H that their Country had suffer'd so great calamities only to satisfy their Passion: al- ledging that they had sent aid into Egypt to Caesar's forces, not for good will, but for fear, and that hereby they might blot out the memory of the good will they had born to Pompey. At these words Antipater (drawing aside his vesture) shewed the number of his wounds, saying, it was not needful to use words to prove what affec- tion he had born to Caesar; for his very body shew'd it, although he himself held his peace: adding, that he admired the impudent boldness of Antigonum, who being Son to an enemy of the Romans, and a fugitive from Rome, and as inclinable as his Father to Rebellion, dar'd to accuse before the Roman Emperour others that had been always faithful to him; and that in stead of accounting himself happy in having his life preserv'd, hop'd to obtain such favours and assistance as he had no need of, and which he desir'd not but to make use of the same to raise seditions against those to whom he should be beholding for them.

Which when Caesar heard, he said that Hircannus was most worthy to be High Priest, and bad Antipater name what Charge he would have: who leaving that to the pleasure of the giver, he was made Governour of all Judea. And moreover he obtain'd leave to re-edifie the razed walls of his Country; and Caesar commanded that this Decree should be engraven in Tables of Brass and in the Capitol, that it might be a memorial in time to come of Antipater's justice and vertue. Antipater having attend- ed Caesar out of Syria, first of all repaired the ruined walls of his Country, which Pom- pey had razed: and going throughout all the Country, he threatned the obstinate, and perswaded the seditious to obedience, admonishing them, that if they obeyed Hircannus, they might live in wealth and peace, and enjoy happiness; but if they suffer'd themselves to be led away with the vain hopes of those, who for their private commodity sought alteration, then they should find him in stead of a Govern- our, a severe Master, and Hircannus instead of a King, a Tyrant; and the Romans and Caesar, instead of friends, deadly enemies: for that they would not suffer his power to be overthrown, whom they themselves had established King. Antipater in speaking thus consider'd himself and the need of providing for the safety of the State, because he well knew the sloth and stupidity of Hircannus. He made Phaselus L his eldest Son Governour of the Army, and of Jerusalem, and of the whole Province; and sent Herod his youngest Son to govern Galilee (although he was very young) who being by nature valiant and ambitious, fought out occasion to shew his brave mind. He took Ezechias Captain of a troop of Thieves, who, as he under- stood, were wont to prey upon the confines of Syria with a great multitude, and put him to death with many other Thieves: which thing was so grateful to the Sy- rians, that in all Towns and Villages they made songs of Herod, as though he had restored them to peace and to their Possessions. This action also made his merit known to Sextus Caesar, who was Caesar the Emperour's Kinsman and Governour of Syria. Phaselus also striving to exceed the vertue and gallantry of his Brother, us'd M all his endeavours to win to himself the good will of the Inhabitants of Jerusalem: so that during the time he governed the City, he did nothing insolently or by force. For which cause the people honour'd Antipater no less than if he had been their King, yet was his fidelity and affection never the less towards Hircannus. But it is impossible that any man that liveth in prosperity, should not be envied. For Hircannus, al- though before-time he were mov'd something at the glory of the Father and the young men, and especially with the prosperous success of Herod; yet in particular he was stirr'd up by many envious persons (who use to haunt the Courts of Princes) who were griev'd that Antipater and his Sons ruled without offence. These men told Hircannus that he only enjoyed the bare name of a King, and that Antipater and his Sons ruled N all; and that he would so long permit and wink at them, till at the last, they would make themselves Kings; for they now did no more pretend themselves to be Mini- sters, but leaving that Title, they acted as Lords and Sovereigns, without any re- gard or reverence towards him; as appeared in Herod who had put to death a great multitude of Jews against the Law, whereas neither by word of mouth, nor by writ- ing, the King had given him any such authority: and that Herod, if he were not a King but a private person, was to be brought into judgment, there to answer the matter, and shew the King a reason, and satisfy the laws of his Country; which permit no man to be put to death, before by Law he be convicted. By these per- swasions Hircannus grew angry: so that not concealing his wrath, he caus'd Herod O to be sent for to answer the matter: who both for that his Father advertised him thereto, and because he trusted to the equity of his cause, first leaving a Garrison

in Galilee, he repaired to the King, accompanied with a sufficient Guard, not fo great as to give jealousy to Hircannus, nor so small as to expose him to the attempts of his Adversaries. Sextus Caesar, who lov'd the young man much, and feared lest any evil should betide him amongst his enemies, sent to Hircannus, warning him to abjolve Herod from the crimes of which he was accus'd. Which Hircannus, who al- so lov'd Herod, made no difficulty to do. But Herod, supposing he had done it un- willingly, went to Damascus to Sextus, purposing not to appear, if hereafter he were sent for. Hereupon Hircannus was once again incited against Herod by his enemies, who certifi'd him that he was gone away in a rage, with design to enterprize some- thing against him: which Hircannus believing, knew not what to do, seeing his enemy more potent than himself.

Shortly after Sextus Caesar proclaimed him General of the Army, both in Syria and Samaria; so that now he was greatly to be feared by Hircannus, not only for that he was highly in favour with the Commonalty, but also for the forces which he com- manded. Hereupon Hircannus fell into extreme fear, verily perswading himself that Herod with his whole Army would presently come against him. Neither was his suspicion vain: for Herod angry at the pretended crime whereof he was accus'd, came with a great Army to Jerusalem, intending to depose Hircannus; which he had effected, had not his Father and Brother gone forth to meet him, and pacified him, entreating him that he would account that terror (wherein he had put his enemies) and his own indignation a sufficient revenge, and that he would spare the King, by whose favour he came to be so potent; adding moreover, that he ought not to take it ill that he was called to answer his accusations, since he was acquitted of them, and consequently ought to shew himself grateful to the King who had sav'd his life. Moreover, that Prudence oblig'd him to consider the fortune of war, together with the cause thereof; that the justice of Hircannus side might do more for him than a whole Army; and that he ought not to hope for victory, being to fight against his own King, who had always been gracious unto him, and never had thought of doing him hurt, but only being as it were urg'd thereunto by some of his Council, who through meer envy, and to satisfy their own passions, had fram'd a shadow of an accusation against him. Herod was satisfied herewith, and suppos'd it to be sufficient D in order to his great designs, to have shew'd his forces and his power unto his Nation.

At this time began Civil war among the Romans near Apamia, in which Cecilius Bassus, for the love he bare to Sextus Pompey, slew Sextus Caesar at unawares, and made himself Governour of his Army; and other Captains of Caesar's to revenge his death, made after Bassus with all their forces; unto whom Antipater by his two Sons sent aid, both for the sake of Caesar that was slain and of him that was yet alive (for he was an entire friend and well-willer unto them both) and these wars continuing long, Marcus came out of Italy to succeed Sextus.

in Galilee, he repaired to the King, accompanied with a sufficient Guard, not fo great as to give jealousy to Hircannus, nor so small as to expose him to the attempts of his Adversaries. Sextus Caesar, who lov'd the young man much, and feared lest any evil should betide him amongst his enemies, sent to Hircannus, warning him to abjolve Herod from the crimes of which he was accus'd. Which Hircannus, who al- so lov'd Herod, made no difficulty to do. But Herod, supposing he had done it un- willingly, went to Damascus to Sextus, purposing not to appear, if hereafter he were sent for. Hereupon Hircannus was once again incited against Herod by his enemies, who certifi'd him that he was gone away in a rage, with design to enterprize some- thing against him: which Hircannus believing, knew not what to do, seeing his enemy more potent than himself.

Shortly after Sextus Caesar proclaimed him General of the Army, both in Syria and Samaria; so that now he was greatly to be feared by Hircannus, not only for that he was highly in favour with the Commonalty, but also for the forces which he com- manded. Hereupon Hircannus fell into extreme fear, verily perswading himself that Herod with his whole Army would presently come against him. Neither was his suspicion vain: for Herod angry at the pretended crime whereof he was accus'd, came with a great Army to Jerusalem, intending to depose Hircannus; which he had effected, had not his Father and Brother gone forth to meet him, and pacified him, entreating him that he would account that terror (wherein he had put his enemies) and his own indignation a sufficient revenge, and that he would spare the King, by whose favour he came to be so potent; adding moreover, that he ought not to take it ill that he was called to answer his accusations, since he was acquitted of them, and consequently ought to shew himself grateful to the King who had sav'd his life. Moreover, that Prudence oblig'd him to consider the fortune of war, together with the cause thereof; that the justice of Hircannus side might do more for him than a whole Army; and that he ought not to hope for victory, being to fight against his own King, who had always been gracious unto him, and never had thought of doing him hurt, but only being as it were urg'd thereunto by some of his Council, who through meer envy, and to satisfy their own passions, had fram'd a shadow of an accusation against him. Herod was satisfied herewith, and suppos'd it to be sufficient D in order to his great designs, to have shew'd his forces and his power unto his Nation.

At this time began Civil war among the Romans near Apamia, in which Cecilius Bassus, for the love he bare to Sextus Pompey, slew Sextus Caesar at unawares, and made himself Governour of his Army; and other Captains of Caesar's to revenge his death, made after Bassus with all their forces; unto whom Antipater by his two Sons sent aid, both for the sake of Caesar that was slain and of him that was yet alive (for he was an entire friend and well-willer unto them both) and these wars continuing long, Marcus came out of Italy to succeed Sextus.

C H A P. IX.

Caesar's death. Cassius comes into Syria; Herod ingratiate with him. Malichus posson Antipater, who had sav'd his life. For which Herod causes him to be slain.

AT this time arose great and bloody Civil Wars amongst the Romans, after Ce- sar was slain by the treason of Cassius and Brutus, having ruled the Empire F three years and seven months. By reason of which murder their troubles daily in- creased, and the Nobility being at variance amongst themselves, every one follow- ed that course, that they thought most expedient for themselves. Whereupon Cassi- us presently march'd into Syria, to take possession of the Government of the Army, which was about Apamia; where he made Marcus and Bassus friends, took the con- duct of the Legions which they commanded, and rais'd the siege from Apamia, and leading the Army in his own person, he forced every City to be tributa- ry, and exacted without measure. He commanded the Jews to contribute seven hundred Talents: Antipater fearing his displeasure, appointed his Sons and o- thers of his friends presently to gather the money; and especially amongst the G rest, he gave this charge to one Malichus a friend of his. But Herod first of all got Cassius's favour, having brought him an hundred Talents which he had collect- ed out of Galilee, which was his part or Province. As for the rest, he accus'd them of

C c c 2 negligence,

negligence, and was angry at the other Cities: so that having pillaged *Gophna* and *Ammanites*, and other two small Cities, he march'd onwards with intent to kill *Malichus*, for that he had been so careless and negligent in gathering the tribute-money. But *Antipater* (presently disbursing unto *Cassius* an hundred Talents) saved both him and all the rest of the Cities. Yet *Malichus* after *Cassius* was departed, did no more remember how beneficial *Antipater* had been unto him, but oftentimes treacherously laid wait to murder him because he hindered and withstood his villanous pretensions; notwithstanding that himself had often confessed that *Antipater* had saved his life. *Antipater*, fearing both his power and subtilty, passed over the River *Jordan* to gather an Army, that he might prevent those treacheries. But *Malichus* being discovered, saw nothing left for him to do but to dissemble; and accordingly by many oaths and excuses he won *Phaselus* chief of the Garrison in *Jerusalem*, and *Herod* who was master of the Army, that they should be a means to reconcile him unto *Antipater*. Whereupon *Antipater* intreating *Marcus* (who was General of the Army in *Syria*, and had determined to kill him) he was saved. The reason that *Marcus* would have put him to death, was, because *Malichus* was of a turbulent and seditious spirit.

The young *Cesar*, surnamed afterwards *Augustus*, and *Antonius* warring against *Cassius* and *Brutus*: *Brutus* and *Cassius* gathered an Army in *Syria*; and in consideration of the great capacity of *Herod*, they made him Procurator of all *Syria*, giving him a band of horse and foot. Moreover *Cassius* promised him, that if the war had an happy end, he would make him King of *Judea*. But it so came to pass, that the merit of *Herod*, which rais'd this hope so high, was the cause of *Antipater* his Fathers death. For *Malichus* being hereby put in fear, hired one of the Kings officers for a certain sum of money to poison *Antipater*; by which means he died, being thus unjustly rewarded for his good will toward wretched *Malichus*. He was a worthy man and fit to govern, and recovered the Kingdom being lost for *Hircanus*: *Malichus* (perceiving the people incensed against him, because they suspected that he had poisoned *Antipater*) pacified and moderated their displeasure by denying the fact; yet for his better security, he gathered about him a Guard of armed men: for he thought that *Herod* would not let the matter slip to him, but would presently come with an Army to revenge his fathers death. But by the counsel of his brother *Phaselus* (who sent him word not openly to encounter *Malichus*, lest a sedition might arise among the people, he patiently permitted it so to be, and suffered *Malichus* to justify himself, and celebrated a solemn funeral for his Father: which done, he went to *Samarita*, and appealed the sedition wherewith that City was disquieted. After this he returned to *Jerusalem*, intending to celebrate the Festival, and having sent certain of his armed men before him, he appointed the rest to accompany him. But *Malichus*, who feared this approach of his, solicited *Hircanus* to give order, that no strangers should intermingle themselves among the people, to disturb their devotion. But *Herod* contemning this prohibition entered the City by night: whereupon *Malichus* once more came to him, and wept for *Antipater*. *Herod*, although he could very hardly bridle his displeasure, yet dissembled the same: and sent letters to *Cassius*, wherein he complained of his fathers death. *Cassius* already hated *Malichus* sufficiently, and so he writ again to *Herod*, willing him to revenge his fathers death; which that he might the better effect, he secretly commanded the Captains of his Regiment to assist him. Now for that after the surprisal of *Laodicea*, all the best of the City came to *Herod*, bringing presents and crowns, he appointed this for a fit time of his intended revenge: which *Malichus* suspecting as he was near *Tyre*, he purposed secretly to get away his son, who was there a pledge, and to flee into *Judea*. But despair of his own safety urged him to greater matters; for he hoped to incite the Jews to take Arms against the Romans, whilst *Cassius* was now busie in the War against *Antonius*; so that he thought he might easily depose *Hircanus*, and make himself King. But God prevented these vain hopes: For *Herod*, suspecting he had some great design, invited him and *Hircanus* to supper, in order to which he made a shew as though he had sent one of his servants to cause a banquet to be prepared, but indeed he sent him to the Roman Captains to tell them to lie in wait for *Malichus*: who remembering what charge *Cassius* gave them, came forth of the City to the shore next adjoining to the Town, all armed with swords; where compassing *Malichus* round about, they killed him with many wounds. *Hircanus* hereat astonished, fell in a swoon, and being scarcely come to himself, he demanded who killed *Malichus*; one of the Captains answered, that *Cassius* gave the commandment: whereupon he answered, truly *Cassius* hath preserved me and my Country, in killing him who was a Traitor to just both: but whether herein

Herod intended to revenge his fathers death.

Malichus journeyed with *Hircanus*: *Cassius* charged *Herod* by letters to revenge his fathers death.

The decree of fire laugheth at humane hope. *Herod's* Treasons kill *Malichus*.

he spake as he thought, or that for fear he approved the fact, it is uncertain. Thus was *Herod* revenged upon *Malichus*.

CHAP. X.

How *Herod* was accused, and set free

After *Cassius* was departed from *Syria*, there arose another sedition in *Jerusalem*: For *Felix* came with an Army against *Phaselus*, to be revenged upon *Herod* for killing *Malichus*. It chanced that *Herod* was at that time at *Damascus* with *Fabius* a Roman Captain, and would have come to assist *Phaselus*, but by the way he fell sick, so that he could not succour him: but it so fell out, that *Phaselus* without any help, did of himself overcome *Felix*, and afterwards reproached *Hircanus* as ungrateful, in that he had both favoured *Felix*, and suffered *Malichus*'s brother to seize upon divers place (as already he had done, and especially one of greatest strength called *Masfada*): Yet all these did not protect him from *Herod*, who was no sooner recovered of his sickness, but presently he retook them all, and at *Hircanus*'s request permitted him to depart. He also chased *Marion*, whom *Cassius* had made Prince of the *Tyrians* out of *Galilee*, who had got three Castles in that Country. As for the *Tyrians* that he took, he spared their lives, and sent some away with rewards; whereby he got the good will of the City, and the hatred of the Tyrant. Which *Marion* had gotten into his hands all *Syria*; and for the hatred he bore to *Herod*, took with him *Antigonius*, *Aristobolus*'s Son, and marched against him: and by *Fabius*'s means, whom *Antigonius* had gained to himself by money: he also got *Ptolemy* to assist him in this expedition; which *Ptolemy* was father-in-law to *Antigonius*, and furnished him with all necessaries. *Herod* likewise, having prepar'd himself against them, gave them battle in the entrance into *Judea*, and got the victory: and having put *Antigonius* to flight, he returned to *Jerusalem*, where he was honoured by all men for his courage in that victory; so that even they that before despised him, now by reason of his affinity newly contracted with *Hircanus*, sought his friendship and familiarity. This *Herod* long before this time had a wife which was a noble woman of his own Country, named *Doris*, and had by her a Son named *Antipater*: but he then married *Marianna*, daughter of *Alexander* (who was *Aristobolus* his son) and of *Alexandra* *Hircanus* his daughter, by reason whereof he came to be in favour with the King. But when *Cassius* was slain near *Philippi*, *Cesar* departed into *Italy*, and *Antonius* into *Asia*; at which time the chief of the Jews came and accused *Phaselus* and *Herod*, alleging that they by force got unto themselves the rule of the Country, and left *Hircanus* only the bare name of King. But *Herod*, being then present, so wrought himself into *Antonius*'s favour by a great sum of money, that he permitted not his enemies to speak one word more; who thereupon returned home. Afterward an hundred men of the most honourable amongst the Jews, repaired to *Daphne* near *Antioch* to *Antonius* (now doting on the love of *Cleopatra*) and offered an accusation against the two brethren, having chosen some of the greatest Quality and Eloquence to speak for them, *Messala* undertook their defence being assisted by *Hircanus*. *Antonius* having heard both parties demanded of *Hircanus*, whom he thought the fittest to govern the Common-wealth? who answered, *Herod* and his brethren. Whereat *Antonius* was exceeding glad (for he had been most courteously entertained by *Antipater*, when he came with *Gabinus* into *Judea*;) and thereupon he made them Tetrarchs, committing to them the rule of all *Judea*: which, when the Jews Ambassadors misliked, he put fifteen of them in prison, and was near resolving to put them to death; the rest he sent away after he had treated them very ill: Whereupon there arose greater tumults in *Jerusalem*, and the Jews sent another Embassy of a thousand men to *Tyre*, where *Antonius* resided with an intent to come against *Jerusalem*. *Antonius* displeased with their murmurs and complaints, commanded the Magistrates of *Tyre* to kill all they could catch of the Jews, and to maintain their Authority, whom he himself had constituted Tetrarchs. But *Herod* and *Hircanus* went to these Deputies, who walk'd on the Sea-shore, admonishing them earnestly to be contented, left by their indiscreet proceeding, they should become not only the cause of their own deaths, but also of War against their own Country; but because they would not be reclaimed by these admonitions, *Antonius* sent out certain armed men, who killed many of them, and wounded the rest. *Hircanus* felt this disaster caused the dead to be buried, and the wounded to be cured, notwithstanding

C c c 3

The year of the World, 3922. before Christ's Nativity.

An. lib. 14. cap. 20. Felix cometh with an Army against Phaselus.

Phaselus overcometh Felix, and reproacheth Hircanus with ingratitude.

Antonius Aristobolus's Son put to flight by Herod.

Doris, Herod's first wife, of good birth, by whom he had Antipater.

The chiefest Jews repair to Cesar to accuse Phaselus and Herod. An. lib. 14. cap. 11.

Antonius misliketh the two brothers Tetrarchs. The Jews at once more complain against the two brothers. Antonius committeth in Tyre.

all this, they that escaped would not contain themselves in Peace, but so troubled the H City, that *Antonius* in displeasure, slew those that he had in hold.

C H A P. XI.

Of the War of the Parthians against the Jews. Of the flight of Herod, and his being made King of Judaea.

TWO years after this, and when *Barzapharnes*, a great Noble man of the Parthians, governed *Syria* with *Pacorus* the King's Son, *Lysanias* who had succeeded his Father *Ptolemæus*, Son of *Minæus*, promised them a thousand Talents, and five hundred Women, to put *Antigonus* in possession of the Kingdom of *Judæa*, and depose *Hircanus*. Being induced by these promises, *Pacorus* march'd along the Sea-coast, and *Barzapharnes* pass through the midst of the Countrey. But amongst the rest of the places bordering on the Sea, the Tyrians would not receive *Pacorus* (notwithstanding the Citizens of *Ptolemæus* and *Sidon* had given him entertainment) wherefore he gave part of his Horse unto one who was the King's Butler, called *Pacorus* (as himself was) commanding him to pass into *Judæa*, and learn what their enemies meant to do, and to help *Antigonus* where need required. As they waited the Countrey about *Carmel*, many Jews came of their own accord, and joyned with *Antigonus*, shewing themselves very prompt to fight; for which cause he sent them before to take a place called *Drymor*; where having fought with his enemies, and put them to flight, he pursued them with all speed as far as *Jerusalem*: And his number being augmented, he came to the King's Palace. But *Hircanus* and *Phasaelus* met them with a strong Company, and fought with them in the Market-place, where the enemies were forced to fly, and part of them were by Herod shut up in the Temple; and he appointed to keep them sixty men, which he placed in the houses next adjoining. But the people bearing a grudge to the two Brethren, set the houses on fire: Whereat Herod being angry (for that his men were consumed with fire) set upon the people, and killed a great many of them, and every hour laid wait for another, so that every day some were murdered. Now the Feast of *Pentecost* drawing nigh, all places about the Temple, and the whole City, was filled with people of the Countrey, whereof the most part was armed; and *Phasaelus* kept the Walls, and Herod with a small Company, kept the King's Palace; and assaulting their enemies upon the siddaio, as they were in the Suburbs, they killed a great many of them, and put all the rest to flight; part of them he coup'd up in the City, others he shut in the Temple, and the rest between that and the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and treat a Peace betwixt them. *Phasaelus* moved by these prayers received the Parthian into the City, and entertained him into his house, accompanied with five hundred Horse, who came under a pretence to make Peace; but in effect he resorted thither to help *Antigonus*; for craftily conspiring against *Phasaelus*, he persuaded him to repair to *Barzapharnes* as an Ambassadour to treat a Peace, notwithstanding that Herod altogether disswaded him, willing him to kill the Traitor, and not to trust his subtilty; adding that the Parthians were naturally unfaithful.

Pacorus departing out of the City, took *Hircanus* with him that he might be the less suspected; and leaving some Horse with Herod, named *Elenberi*, he followed *Phasaelus* with the rest. When they came near *Galilee*, they found the Inhabitants at variance, and up in Arms, and met with *Barzapharnes* (who craftily, with pretence of courtly and friendship, hid his Treachery) who after he had bestowed Presents upon them, and that they were retired, laid an Ambush for them; whereof they had intelligence as they came to a place near the Sea-coast named *Eddipon*. Here they were informed of the thousand Talents that were promised, and how that *Antigonus* had given the Parthians more than five hundred women of those that were amongst them; and that oftentimes they had been laid wait for, and had been lately taken, but that delay was made till such time as Herod was surprized in *Jerusalem*, lest he hearing what was become of them, might provide for himself. Now they perceived that these were not only words, for they beheld some Guards not far off: Yet would not *Phasaelus* forsake *Hircanus*, notwithstanding that *Osilius* (to whom *Saramalla*, the richest among the Syrians had declared all the Treason) exhorted him to fly; but he chose rather to go to *Barzapharnes*, and to upbraid him to his face, that he had treacherously laid wait for him, and for money had suffered himself to be corrupted; whereas he himself would have given more for his life and liberty, than *Antigonus* had done for the Kingdom.

A dom. At these words the Parthian with Oaths and Protections craftily freed himself from suspicion, and repaired to *Pacorus*. But presently the Parthians, who stayed behind, and had charge so to do, laid hands on *Phasaelus* and *Hircanus*, who openly exclaimed against their falshood and perjury.

In the mean time *Pacorus* was sent out to surprize Herod, and by some stratagem to soul him out of the City: He wrought by all the means he could, according as he was instructed; but Herod who was always wont to mistrust the perfidious practices of the Parthian, and believed that the Letters which *Phasaelus* had writ to him to discover the Treason, were fallen into the enemies hands, would not go forth, though *Pacorus* incited him to ride out and meet them that brought the Letters, for he had already learnt the taking of *Phasaelus*; and *Mariamne* a very wise woman, *Hircanus*'s Daughter, with many entreaties perswaded Herod not to go forth, but to beware how he trusted himself to the mercy of that Barbarous people, whose ill designs he could not be ignorant of. Whilst *Pacorus* was consulting with his Complices, how he might privily effect his Treasons (seeing it was not possible openly to circumvent a man of so great Wisdom) Herod in the night time, whilst his enemies neither knew nor suspected his intent, took his nearest kindred, and fled into *Idumæa*; which being once known, the Parthians followed him. For which cause, he made his Mother, his Brethren and *Mariamne*, whom he had espoused, and her Mother and youngest Brother to keep on their journey, and he with his Servants warily assaulted the Parthians; and having in divers assaults killed a great number of them, he halted towards the Castle of *Massada*; and in his retreat sustained more harm by the Jews, than by the Parthians; who, as they had been always troublesome, so now within three score furlongs from the Town, they set upon him: The Battel was long, but Herod obtained the Victory, killed a great many of them; and in remembrance of the action, built on that place a most lately Palace, and a strong Castle, which from his own name he called *Herodian*. In this retreat many joyned with him: But when he came to *Thersa*, a Town of *Idumæa*, his Brother *Joseph* met him, and perswaded him to lessen the number of his followers, because *Massada* could not receive such a multitude (for the number amounted to above nine thousand.) Herod, according to his counsel, dismissed those that were unfit for his turn, and sent them into *Idumæa*, giving them necessaries for their journey. As for those that were chosen men, and fit for his purpose, he retained them with him, and so he was received into the Castle; where leaving eight hundred Soldiers to defend the women, and Provision sufficient for those that were within, he himself went to *Petra*, a City of *Arabia*.

In the mean time the Parthians at *Jerusalem* began to sack the houses of them that were fled, and the King's Palace; they only obtained from *Hircanus*'s money, which amounted to more than three hundred Talents. As for other men's Goods, they found not so much as they expected; for Herod long before, suspecting the infidelity of the Parthians, had sent all his Riches and Jewels into *Idumæa*, as his followers also had done. When the Parthians had taken the spoil, they were so impious, that they left no place of the whole Countrey free from Pillage: They destroyed the City of *Marfa*, and bound *Phasaelus* and *Hircanus*, and delivered them in Chains to *Antigonus*, who presently cut off *Hircanus*'s ears to the end, that if by some alteration, he chanced hereafter to get loose, he might be no more High Priest for by our Law, none may offer Sacrifice, that wants any member of his body. But *Phasaelus* his fortitude prevented the cruelty of *Antigonus*; for having neither Weapon, nor his hands at liberty, he beat out his own brains against a stone, and died; demonstrating himself by that act, to be the true Brother of Herod and not a Poltroon like *Hircanus*: Yet some report that *Antigonus* sent a Chirurgion under pretence to cure the wound, who filled the same with venenous Medicines, and so killed him. It is reported likewise, that understanding before his death by means of a certain woman, that Herod was escaped, he spake these words; *Now I shall die without regret, since I leave behind me one that will take vengeance of my enemies*; and so he died. Although the Parthians had not yet received the five hundred women promised them (which was the chief thing they looked for) yet they established *Antigonus* in *Jerusalem*, and led *Hircanus* Prisoner into *Parthia*. But Herod with all speed hastened into *Arabia*, as if his Brother had been yet alive, to the intent to borrow money of the King of *Arabia*, with which alone he hoped that the cruelty of those barbarous Parthians might be mitigated towards *Phasaelus*: For his opinion was, that although the Arabian had now forgot his Father's Friendship, and were hard-hearted; yet at least he would lend him money, seeing it was to redeem his Brother, whose Son he meant to leave as a Pledge for it. For Herod took with him a Son of his Brother's into *Arabia*, that was seven years old; and purposed to give 300 Talents

Talents for his Ransom, and had made the Tyrians intercessors for him to the Parthians: But Fortune prevented his endeavours, so that his love and care for his Brother prevailed nothing. He found also that the Arabians renounc'd the League of Amity; for *Atabechus* their King sent to him as he was yet in the way, charging him with all speed to depart out of his Dominions; pretending that the Parthians had sent Ambassadors to him, to request him to drive him out of his Country; but indeed the cause was, that his ingratitude suffered him not to pay that which *Antipater* had deserved, or requite his Sons, now comfortless, for those good turns that he had received at their Father's hands: And those who counsel'd him to this, were such as offered to forswear those Summs which *Antipater* had put them in trust with, who were the chiefest men about him. *Herod* perceiving the Arabians to be his foes for that which he thought would procure him friendship, answered the Messenger according as his resentment moved him, and took his journey towards *Egypt*; and the first night he lodged in a Country Temple, to the intent that those of his company that were behind him might overtake him. The next day coming to *Rhinoflura*, his Brother's death was told him; after he had paid what he could not refuse to the first sentiments of so violent a sorrow, he went forward.

In the mean time the King of *Arabia* (though too late) repented himself of that which he had done to *Herod*, and sent Messengers after him to desire him to return, but they could not overtake him, he had marched so fast. When *Herod* was come to *Peulium*, the Mariners of the City would not receive him into their Vessels; for which cause, he in person went to the Governours; who reverencing the Fame and Dignity of the man, conducted him to *Alexandria*; whither he no sooner came, but *Cleopatra* received him very honourably, intending to make him General of her Army which she was preparing at that time. But he neither regarding the offers of the Queen, nor yet discouraged by the hard Winter Season, nor the dangers of the Seas, took his journey towards *Rome*; and being in great danger of Shipwreck near *Pamphilia*, both he and the rest of the Passengers, were forced to cast away the most part of their lading: with much ado he arrived safe at *Rhodes*, which had been much ruined in the War against *Cassius*; there he was entertained by two of his friends, *Pholomey* and *Sapinus*; and although his money grew scant, yet there he built a great Galley with three Ranks of Oars; and in it (being accompanied with his friends) he sailed to *Brundisium*, and from thence went straight to *Rome*.

Where first of all (in regard of the familiarity between his Father and him) he went to *Antonius*, declaring unto him both his own calamity, and the miserable desolation of the whole Country; and how, leaving his dearest friends besieged in a Castle, himself through the stormy Winter Seas was come to him, to implore his assistance. *Antonius* compassionating his calamity, and remembering his familiarity with *Antipater*, and esteeming the merit of *Herod* which stood before him, determined to make him King of the Jews, whom before, he himself had made Tetrarch: For he loved not *Herod* so well, but he hated *Antonius* as much; holding him both a seditious person, and an enemy to the Romans. Now, to the accomplishment of this, he found *Cesar* far more ready than himself, when he called to mind the service that *Antipater* did in *Egypt* under his Father, and his entertainment and friendship in all things: And besides all these, he was much satisfied with *Herod's* courage and ability. Wherefore he caused the Senate to be assembled, wherein *Messala* and himself, in the presence of *Herod*, recounted his Father's deserts and fidelity towards the Romans; declaring *Antonius* to be an enemy, not only because he had formerly revolted, but for that now lately, in despite of the Romans, he had by the assistance of the Parthians, usurped the Kingdom. With which considerations the Senate being moved, and *Antonius* affirming it to be expedient for the Roman Wars against the Parthians, that *Herod* should be created King, the whole Senate consented: and when it was dismissed, *Antonius* and *Cesar* came forth with *Herod* between them, and the Consuls marched before him accompanied with other Magistrates to offer Sacrifice, and to Register the Decree of the Senate in the Capitol. After which *Antonius* sealed *Herod* the first day of his Reign.

C H A P.

C H A P. XII.

of *Herod's* War for the recovering of Jerusalem after his return from Rome; and how he warred against the Thieves.

AT this time *Antigonius* besieged those that were left in the Castle of *Masfada*, who had great store of Victuals, and wanted nothing but Water. *Joseph*, *Herod's* Brother, who defended it, purposed to go to the Arabians with two hundred of his dearest friends, for that he had intelligence that *Malichus* repeated that he had given *Herod* no better entertainment. And accordingly he had forsaken the Castle, had not great store of rain fallen that very night, wherein he intended to flee; but the Wells and Cisterns being now filled with Water, there was no cause to flee; so that issuing out of the Castle, he assaulted *Antigonius's* Soldiers, and killed very many of them; sometimes in open fight, and sometimes by policy: Yet, he fought not always with fortunate success, but returned sometimes with loss. In the mean time, *Ventidius* (who was General of the Roman Army which was sent to expel the Parthians out of Syria) after he had repulsed them, came into *Judea*, under pretence to succour *Joseph* and the rest that were besieged; but in effect, to get money from *Antigonius*. When therefore he drew near *Jerusalem*, and had received the money he looked for, he departed with the greatest part of his Army, leaving *Silo* behind him with a few to colour his presence: And *Antigonius* hoping for a second Supply from the Parthians, corrupted *Silo* not to molest him for the present. By this time *Herod* having sailed from *Italy* to *Ptolemais*, and gathered a great Army of strangers and his own Countrymen together, came into *Galilee* against *Antigonius*, being assisted with the Forces of *Ventidius* and *Silo*, whom *Cellius*, who was sent from *Antonius*, perswaded to establish *Herod* in his Kingdom. But *Ventidius* was busy in appealing the Broils that the Parthians had made in the Cities, and *Silo* was corrupted by *Antigonius*: Yet did not *Herod* want aid; for every day, the further he marched into the Country, the more his Army increased, all *Galilee* (very little excepted) yielding unto him. Whereupon he purposed first of all to go to *Masfada*, to deliver his friends that were there besieged; but *Joppa* hindered his purpose; which being an enemy Town, he thought best to take it before he went any further, lest whilst he was going to *Jerusalem*, his enemies should have a place behind him to flee to. Now *Silo* joynd Armies with *Herod*, rejoicing that he had found occasion to retire; but he was persued by the Jews of *Antigonius's* Party, who *Herod* with a loose Wing of his Army, and a small Company of men, encountered, and presently put to flight, and saved *Silo*, who had much ado to make resistance against them. This done, and *Joppa* taken, he hasted to *Masfada*; and the people of the Country (some for his Father's sake, others for his own, and many for both) joynd themselves to him: Many also, came to him for hope, because he was now King, so that now he had a very puissant Army: But *Antigonius* hindered his journey, by planting certain Ambushes in places convenient, where *Herod* was to pass; though by all this they little harmed him.

Herod having raised the Siege of *Masfada*, and rescued his friends, from thence went to *Jerusalem*; where both *Silo's* Soldiers, and many of the City came and joynd with him. Being now terrified with the greatness of his Forces, there pitching their Tents at the west side of the Town, they that guarded that part, assaulted them with Darts and Arrows; and others issuing by Troops forth of the City, assaulted the Front of the Army: Whereupon *Herod* caused one to go about the Walls of the City, and to proclaim, how that he was come for the good of the whole City; and that he would not take revenge of any, though his open enemy; but would pardon, even them that had been most seditious. But when *Antigonius* his followers with loud exclamations hindered the Crier's voice from being heard, lest any man should alter his mind; *Herod* presently commanded his men to beat the enemies off from the Wall upon which order, they shot such a flight of Arrows and Darts from the top of the Towers, that they forced them to retire. At this time *Silo* was detected to have been corrupted with money; for he solicited many Soldiers to cry out that they wanted Provisions, and to ask money and Victuals, and to crave to be dismissed and sent into some fit place of Quarter during the Winter, because *Antigonius* had laid waste all the Country; and even *Silo* himself offered to be gone, and exhorted others to do the like. But *Herod* seeing himself ready to be forsaken, went to the Captains that served under *Silo*; and calling many of the Soldiers together, requested them not to forsake him at that exigent, whom *Cesar*, *Antonius*, and the whole Senate (as they knew) had sent thither; promising them

The scene of the World, 1515. before Christ's Nativity, 37.

Ant. lib. 14. cap. 23. Antigonius gareth Masfada.

The Wars between Antigonius's Soldiers and Joseph, Herod's brother.

Ventidius the Roman General takes money from Antigonius. Ant. lib. 14. cap. 24. Herod against Antigonius.

Herod intended after he had taken Masfada and Joppa, to besiege Jerusalem.

Herod besieged Jerusalem with a Siege, and proclaimed the cause of his coming.

Silo's subtilty being corrupted by the Jews.

them, that within one day he would relieve all their necessities. When he had thus entreated them, himself went about the Fields, and brought them so much Provision that he cut off all *Silo's* excuses; and foreseeing left hereafter there should be any want, he sent Letters to *Samarita* (which City about this time had put it self under his protection) willing them to bring Victuals, and Wine, and Oyl, and Cattel to *Jericho*. *Antigonus* hearing this, presently sent certain of his men to lie in Ambush in the Fields, and suddenly to set upon those that came for Provision, and kill them, and so hinder them from carrying any Victuals to the Camp: according to his Commandment, there went a great number of Soldiers to *Jericho*, and placed themselves upon the Mountains, with an intent to spy if any body carried Provision to the Army. In the mean time *Herod* rested not; for taking with him ten Companies (five of the Romans, and five of the Jews, with three hundred Mercenaries, and a few Horse,) he came to *Jericho*, where he found the City without Inhabitants, and five hundred with their Wives and Families had placed themselves upon the tops of the Mountains; whom when he had surprized, he permitted to depart. But the Romans brake into the City, and sacked it (where they found the houses stored with all manner of Riches;) and the King leaving a Garrison at *Jericho*, returned. He sent likewise the Roman Soldiers to the Provinces which were on his side; to wit, *Idumaea*, *Galilee* and *Samarita*, that they might abide there till Winter was past. *Antigonus* also, through *Silo's* means (whom by money he had made his friend) obtained that a part of his Army might (during the Winter time) abide at *Lidda*, that he might by this means obtain the favour of *Antoni- us*: and the Romans, being now discharged from the Wars, lived in great ease and plenty.

*Herod accom-
panied with
ten Troops,
came to Je-
richo.*
The Romans
gave a great
Prey.

All this time *Herod* was not idle, but accompanied with two thousand Foot, and five hundred Horse, he went about *Idumaea*, and sent also his Brother *Joseph*, left by *Antigonus's* means the people should rebel. And having carried his Mother, and the rest of his Kindred, whom he took from *Massada*, into *Samarita*, and placed them where no danger might befall them; himself went into *Galilee*, to subdue that part of the Coun- trey which as yet was not in his hands, and to expel from thence the Garrisons left by *Antigonus*. And when he was come to *Sepphoris*, notwithstanding there was a very great Snow, he easily took it, for the Garrisoned before he assaulted it; and finding there great store of Provision, he refreshed his Soldiers, which now with Winter wea- ther were much harassed; and then sent them against the great number of Thieves that infested that Province, and lay lurking in Dens and Caves; and who making of- ten incursions upon the Countrie, molested the Inhabitants no less than if they had been an Army of Enemies. And sending before three Companies of Foot, and one Troop of Horse into a Village called *Arbela*, himself forty days after came thither with the whole Army. For all this the Thieves feared him not, but arming themselves, came to meet him, trusting to their experience in Warlike affairs, and their own de- sperate courage. The Battel being joyned, the Right Wing of their Party put the Left Wing of *Herod's* to flight; but he with his Right Wing presently scoured them, and recalled his men that fled; and rushing violently upon his enemies, he a little stopped their career; till at last the Fore-front of their Battel, not able to stand any longer, fled: *Herod* pursued them even unto *Jordan*, and killed many of them; those that escaped fled over the River. And thus he freed *Galilee* from that fear, save that yet there were left some lurking in the Caves, by whom he was constrained to make a longer stay. Wherefore, first of all he gave the Soldiers some fruit of their labours, distributing to every one of them an hundred and fifty Drachmes of Silver, and unto the Captains more, and so he sent them where they should pass the Winter. Also he writ unto his youngest Brother *Heroras*, to provide necessaries for them, and to build a Wall about the Castle of *Alexandrium*; which he performed.

In the mean while *Antoni- us* passed the time about *Athens*, and *Ventidius* sent for *Silo* and *Herod*, to assist him in the War against the Parthians; after they had settled the af- fairs of *Judea*, so as no longer to need their presence. *Herod* willingly sent *Silo* unto *Ventidius*; and in the mean time he with his Army went against the Thieves in the Caves. These Caves were in very steep Mountains, so that there was no way to come to them, save only by crooked and very narrow passages: And these Mountains were all Rocks of Stone, hanging over the Valleys; so that the King a great while was doubt- ful what to do, seeing the place so inaccessible. At last, *Herod* devised a way scarcely heard of before; for he put the valiantest of his men into Chelts, and so let them down to the mouths of the Caves, where they killed the Thieves and their Families, and put fire to them that resisted. And *Herod* seeking to save some of them, caused a Trumpet to publish to them, that they might come to him with safety; but there was not one that

*Ant. lib. 14.
cap. 24.
Herod taketh
the City of
Sepphoris.*

*Herod search-
eth against
the Thieves.*

*The year of the
World, 5206.
Before Christ's
Nativity, 36.*

*Ant. lib. 14.
cap. 25.
The descen-
tion of the
Caves, where
the Thieves
knew.*

A that came; and those that were forced, chose rather to kill themselves than be his Cap- tives: So that an old man having seven Sons and a Wife, who all requested him, that they might go forth to the King and save their lives, killed them all after this manner: Himself stood before the door of the Cave, and bad them come forth one by one, and always as one of them came forth, he killed him. And *Herod* being in a place where he might behold this spectacle, being moved with compassion, stretched forth his hand and requested him to spare his Children: But he being nothing moved to compassion by *Herod's* words, upbraided *Herod's* meanness of mind; and having butchered his Sons, he also killed his Wife; and casting the dead bodies down into the Valleys, at last he cast himself likewise down headlong.

B *Herod* having thus taken the Caves, and slain those that were in them, left such a part of his Army, as he thought might suffice to repress any that should attempt a Re- bellion, under the Command of *Ptolomey*, and returned to *Samarita*, carrying with him three thousand Foot, and six hundred Horse against *Antigonus*. After his departure, those that were accustomed to trouble *Galilee*, having now (as they thought) opportu- nity, assaulted *Ptolomey* at unawares, and killed him; and having wasted the Countrie, retired into Marish Grounds, and Strong Holds. Which when *Herod* understood, he presently came to succour the Countrie, and killed most part of the enemies; and having taken all the Castles by force, he exacted an hundred Talents for a punishment of that revolt, to be paid by the Cities. In the mean time the Parthians being put to flight, and *Pacorus* slain, *Ventidius*, in obedience to Letters from *Antoni- us*, sent *Ma- chabera* to *Herod* with a thousand Horse, and two Legions of Foot, to assist him against *Antigonus*. *Antigonus* writ Letters to *Ma- chabera*, desiring him to help him; and complain- ing that *Herod* had injured him, promised him a great sum of money: But he think- ing it not best to forsake him he was sent to succour, especially seeing that *Herod* would give more, would not be suborned by him; yet counterfeiting himself to be *Antigo- nus's* friend, under that pretence to discover what Forces he had, contrary to *Herod's* counsel, he went to him. But *Antigonus* distrustful his intent, kept him out of the City, and like an enemy drove him away from the Walls: *Ma- chabera* alarmed of what he had done, returned to *Emmus* unto *Herod*; and being in a rage that things fell out a- gainst his expectation, he killed all the Jews he found, not respecting whether they fa- voured *Herod* or *Antigonus*. *Herod* hereat was moved, and purposed to be revenged upon *Ma- chabera*, as an enemy; yet he bridled himself, and halted to *Antoni- us*, to let him understand *Ma- chabera's* cruelty: *Ma- chabera* remembering how he had offended, fol- lowed the King, and with many entreaties besought him to be reconciled, and obtain- ed it. Yet *Herod* kept on his journey to *Antoni- us*; and hearing that he was now with a great Army besieging *Samofata* (a very strong City near *Euphrates*) he made the more haste; thinking it now a fit time to shew his affection and his courage, and that there- by he might win *Antoni- us's* favour the more. His arrival halted the taking of the place, which *Antiochus* was constrained to deliver; for he killed a great number of the enemies, and had for his reward a great part of the Spoil; and *Antoni- us*, though before he admired his virtue, yet now his opinion of him encreased, so that he had a greater addition of his honour, and reason to hope his establishment in the Kingdom.

*The year of the
World, 5204.
Before Christ's
Nativity, 38.*

*Ptolomey Cap-
tivated by the
Soldiers slain.*

*Ma- chabera's in-
iquity.*

*The year of the
World, 5207.
Before Christ's
Nativity, 35.*

*Antoni- us ad-
mireth He-
rod's valour.*

C H A P. XIII.

Of the death of Joseph. How *Herod* besieged Jerusalem; and how *Antigonus* was slain.

*Ant. lib. 14.
cap. 25.*

F IN the mean time *Herod's* Affairs in *Judea* went backward. He had left his Brother *Joseph* Governour of all, and commanded him to attempt nothing against *Antigonus* till his return; for he little trusted to *Ma- chabera's* help, because of the part he had play- ed before. But *Joseph* seeing his Brother to be far off, regarded not what charge was left him, but went to *Jericho* with his own Troops, and five Companies of Horse which *Ma- chabera* sent with him, thinking now in Harvest time to have taken away their Corn; but being assaulted by the enemies upon the Mountains, and in difficult places, himself was there slain, after he had shewed himself in the fight a worthy and valiant man; and there was not one left alive of all the Roman Horse, for they had been newly leved in *Spain*, and they had no old Soldiers amongst them to assist their want of experience. G *Antigonus* not contented with the Victory, became such a Tyrant, that having the dead *Joseph* in his power, he cut off *Joseph's* head, and caused his body to be scourged, al- though *Heroras* his Brother offered fifty Talents to redeem the same entire.

*Antoni- us's
cruelty against
Joseph's Car-
cass.*

After

The year of the
World, 3527.
before Christ's
Nativity 29.
Herod's death
in a Dream.

After Antigonius had obtained this Victory, there was such a change in Galilee, that those who favoured him, took the chieftest of Herod's Favourites, and drowned them in a Lake. Also there arose great Comotions in Idumæa, where Machera was repairing the Walls of a certain Castle called *Githa*. All this while Herod heard nothing of the news; for after Samojata was taken, Antonius made *Sofus* Governour of Syria, leaving order with him to help Herod against Antigonius, and so he departed into Egypt. *Sofus* sent two Legions with Herod into Judæa to help him, and he himself with the rest of the Army followed. When Herod was at *Antiochia*, near *Daphne*, his Brother's death was shewed him in a Dream; and being troubled at it, he leaped out of his bed, even at the same instant that the Messengers who brought tidings of his death, entered into the house. He could not forbear some expressions of grief; but he checked his sorrow, to hasten to revenge it upon his enemies with incredible speed. When he came to *Libmur*, he took eight hundred Inhabitants of that Mountain to help him, and joynted unto them one of the Roman Legions; and not expecting the day, with them he entered into *Galilee*; where meeting with some enemies, he forced them to flee to the place from whence they came, and besieged their Castle; but before he could take it, he was constrained by hard weather, to lead his Army into the next Village. Within a few days his number being increased with another Legion which Antonius sent, he put his enemies in such fear, that in the night time they forsook the Castle. Then he halted to *Jericho* to be revenged on those that had killed his Brother; where there befel him a most strange accident, from which being against all hope delivered, he persuaded himself that God bare a particular love to him: For when many Nobles that night had supped with him, and Supper being ended, every one was gone forth, incontinently the house wherein he supped fell down. Herod took this as a Prefage, both of the dangers, and prosperous success he was to have in his Wars. And the next morning early he removed from thence, and about six thousand of the enemies descending from the Mountains, charged his Vanguard; yet they durst not joyn Battel with the Romans, but molested them with stones and darts, with which they wounded many; so that Herod himself passing along, was wounded in the side with a Dart. Antigonius desirous to shew himself the stronger, as well in multitude of men, as in courage, sent *Pappus* a friend of his, with some Forces to *Samaria*, with a design to fight and defeat *Machera*. Herod, on the other side, went about the enemies Country, and took five Towns, and destroyed two thousand of the Inhabitants; and firing the houses, returned to his Army near a Village called *Cana*.

Every day there came flocking to him a very great number of Jews, both from *Jericho* and other parts of the Country; some out of hatred to Antigonius, and others out of love of change, and an esteem of Herod. Whilst thus he halted to fight, *Pappus*, with his men, neither fearing the multitude nor strength of their enemies, came fiercely upon them, and offered Battel: Which being begun, those that were not engaged against Herod, resisted a while; but Herod remembering his Brother's death, ventured more than the rest, to the end, to be revenged upon them that were the Authors thereof, and so he easily overcame the enemies; and still assaulting the fresh men, put them all to flight. There was a mighty slaughter; for many being forced to flee into the Village from whence they came, he pursued them, and slew an infinite number, though all the houses and house-tops were full of armed men to defend it: After he had slain those that were abroad, he overthrew the houses, and so forced them that were within to come forth. Others he killed in Companies with the ruins of the houses wherein they were; and if any one chanced to escape, the Soldiers without killed them: So that the heaps of dead bodies were so great, that they who had the Victory, could not pass thorough the streets for them. Those of the Country were so dismayed with this overthrow, that the whole multitude of them fled away; and Herod by the benefit of his good fortune had even then come to *Jerusalem*, and not a great storm hindered him, which was the only cause that at that time he got not a full Conquest, and Antigonius was not utterly overthrown; who, through fear and desperation, was preparing to leave the City. But Herod, towards night having given his friends leave to depart to refresh themselves, being himself heated with his Armour, after the manner of Soldiers, entered into a Bath, accompanied only with one Page: And as he was there, three of his enemies that had escaped out of the Battel, and came to the Bath to hide themselves; seeing the King there, were so terrified with the King's Presence, although at that time he was naked and weaponless, that they thought of nothing but flight; and being no body was present there to surprize them, they escaped; and Herod was very well contented that he had no harm by them. The next day he beheaded *Pappus*, who was the General of Antigonius's Army, and sent his head to his Brother *Pheroras*, to comfort him for their common loss; for *Pappus* was he that slew *Joseph*. The

The number
of the Carac-
tles hinder the
Soldiers pass-
age.

Herod's behead-
ed Pappus,
Antigonius's
Captain.

A The Winter being past, he with his Army came to *Jerusalem*, and besieged it, pitching his Tents before the Temple, where it was easiest to take the City, and where formerly Pompey had entered it. It was now the third year after Herod had been declared King at Rome. Now, when he had quartered his Army as he thought best for his purpose, and divided the Suburbs, he cauled three Rampiers to be raised for Towers to be built upon them; and leaving these his truly friends that would not slack their business, he went to *Samaria* to visit *Mariamne* (the Daughter of *Alexander*, who was Son to *Arifobulus*) formerly (as we before made mention) espoused to him: And he wedded her even in the time of the Siege, to shew how he contemned his enemies. After his Marriage-rites were performed, he returned to *Jerusalem* with a far greater Army: *Sofus* also seconded him with a great Army of Foot and Horse, whom he sent before him through the midst of the Country, and he himself came after by *Phœnicia*. Now when all his whole Army was joyned together, to the number of about eleven Legions of Foot, and six thousand Horse, besides the Syrians that came to help him, which were no small number; he laid his Assault and Battery to the Northernmost Wall. He grounded his Right upon the Decree of the Senate, whereby he was declared to be King: *Sofus* also was warranted by Antiochus's Letters, whereby he commanded him to help Herod with all the Forces under his Command. Mean-while the Jews that were within the City were diversely troubled; for the weaker fort, gathering themselves together about the Temple, deplored their unhappiness, and envied the felicity of those that died before they were reduced to these miseries. But those who were hardiest among them, joyning themselves together, robbed and took away what they could, especially Victuals, from those places that were next the City; so that they neither left meat for Horses nor Men: And the valiantest of them all being set to defend the Walls against those that besieged them, hindered the Adversaries from erecting their Batteries by some new device: Neither did they any ways prevail so much as by their Mines. The King sought to repress the Excursions of the Plunderers, by placing an Ambush of men to intercept them; and relieved the want and scarcity of Victuals, by fetching Provision from places far distant. But notwithstanding they in fight failed not to express incredible valour, yet did the military experience of the Romans surpass them. A wall no sooner began to totter, but they wrought with so great diligence to make another, that this was finished before that was fallen. In a word, they neither spared hands nor Engines, but were all of them determined to fight it out to the last: And although they were besieged by two so potent Armies, yet they defended the Town five months. But at last, certain of Herod's bravest men, by a breach, entered the City, and the Romans the like on another side. Those places nearest the Temple were the first that they seized upon: afterwards, the whole Army entering the City, it was lamentable to see how in every corner the people were massacred; for the Romans being displeased that the Siege continued so long time, became more cruel; and Herod's Army endeavoured to let none of the adverse part escape. So that many were slain, both in the streets, and in their own houses; yea, even then also when they fled into the Temple, without respect of Age or Sex. For although the King commanded the Soldiers to spare the people; yet, for all that, they never restrained their cruel hands; but like mad men, raged against all, men, women and children. Antigonius, not considering his former condition, came and prostrated himself at *Sofus*'s feet, beseeching him to be merciful unto him; but *Sofus* nothing compassionating his calamity, insulted over him, and called him *Antigona*; yet did he not permit him to depart free as a woman, but put him in Prison.

Now when Herod had conquered his enemies, he endeavoured to the utmost to repress the insolence of his Auxiliary Strangers, who thronged to see the Temple, and the Holy Vessels that were therein; but he withheld them, not only by threatnings and entreaties, but also by force; believing himself less unhappy to be conquered, than by obtaining the Victory, to minister a means whereby those things which were not lawful to be revealed, should be exposed to the eyes of prophane Strangers. He also restrained the Soldiers from sacking the City; and told *Sofus*, that if the Romans would desolate the City both of men and money, they would leave him King of a Desert: Adding further, that he esteemed not the Empire of the whole World, to be a recompence for such a Massacre of his Subjects. Hereunto *Sofus* answering, that the Soldiers ought to have the sacking of the Town, in recompence of that labour they had spent in the Siege: Herod replied, that he had rather recompence them out of his own Treasury; and by this means he redeemed, as it were, the Relicks of his desolate Country; and in the end performed that which he had promised, for he plentifully rewarded every Soldier and Captain, according to his merit; and gave *Sofus* Pre-

D d d

cents

Herod liberal-
ly bestows
money upon
the Soldiers.

The year of the
world, 3529.
before Christ's
Nativity 27.
The Jews va-
lantly defend
themselves.

Herod's Sol-
diers after five
months Siege,
enter the Ci-
ty. Slaughter is
finished.

Sofus taketh
Antigonius.

teny worthy of a King. This done, *Herod* dedicated a Golden Crown unto God, and he departed, leading *Antigonus* Captive with him; to the end to present him to *Antiochus*. This man desirous to continue his life, and entertaining himself with this cold hope even until the last, received in the end that reward which his faith heart desired, and was beheaded.

Herod being now King, he made a distinction between the Citizens; and those who had favoured him he used very honourably; and put those to death who had followed *Antigonus*: And when money failed, he distributed all his Kingly Ornaments, and sent them to *Antiochus* and his Company. Yet did he not quite esteem himself free from troubles; for *Antiochus* being passionately enamoured on *Chloë*, in all things yielded to her desire: And *Cleopatra* having raged to against her brother-kindred, that he had not left one of them alive, now turned her fury upon strangers; and accusing the Nobility of Syria to *Antiochus*, she persuaded him to put them to death, that she might thereby the easier obtain their Possessions. Afterwards her covetous mind thought not effect the same against the Arabians, and the Jews also; inasmuch that she secretly went about to cause the Kings of those places, *Nabathæans* and *Herod* to be put to death: *Antiochus* made a shew as though he would have granted her request; yet he thought it great impiety to kill good men, and to great Kings: Notwithstanding, he no more accounted them his friends; but took a great quantity of ground from the limits of both their Countries, and a Vineyard in *Jericho* where Balm grew; and gave her all the Cities on this side the River *Euphrates* (*Tyre* and *Sidon* only excepted). Now, when she had obtained the Dominion of these Cities, she followed *Antiochus* to *Embraces*, when he set forward to make War against the *Parthians*; and afterwards, by *Apamia* and *Damascus*, he came into *Judea*; where *Herod* having something pacified her angry mind with great gifts, obtained to pay her yearly two hundred Talents for that city and Country which *Antiochus* had given her; and seeking by all means possible to get himself an interest in her favour, he conducted her to *Pelusium*. Not long after, *Antiochus* returned out of *Parthia*, and brought *Artabazus* the Son of *Tigranes* Captive, and gave him to *Cleopatra*, with all the money and Prisoners that he had taken.

C H A P. XIV.

Of the treacherous practices of *Cleopatra* against *Herod*, *Herod's* War against the Arabians, and of a very great Earthquake.

When War was declared between *Augustus* and *Antiochus*, *Herod* prepared himself to attend *Antiochus*; seeing for the present all troubles were pacified in *Judea*; and he had already gotten the Castle of *Hircanion*; which *Antigonus's* Sister had in her possession. But *Cleopatra* craftily prevented him in this his journey, so that he could not go with *Antiochus*: For the desiring the ruins of both the Kings (as was before mentioned) persuaded *Antiochus* to cause *Herod* to make War against the Arabians; whom if he overcame, then he should be made Queen of Arabia; and if himself were overcome, then the throne be Queen of *Judea*: Intending hereby, that one of these Potentates should ruin the other. But this practice of hers succeeded greatly to *Herod's* advantage; for first of all, making head against those of Syria that were his enemies, with all the power of Cavalry he could, which was very considerable; and meeting them near *Diospolis*, he overcame them, though they valiantly resisted. After which overthrow, a mighty Army of the Arabians came to help them; so that an infinite company was gathered together about *Caesarea*, expecting the Jews near the City called *Candaba*: Where King *Herod* meeting them, purposed not to fight unadvisedly, but to compass his Camp round about with a Wall; but his Army, puffed up with their former Victory, would not be counselled; but violently assaulted the Arabians, and at the first onset put them to flight. *Herod* pursuing his enemies, was greatly endangered by the Treason of the Inhabitants of *Candaba* (who were set on by *Asienus*, one of *Cleopatra's* Captains, who had always born him ill will) for the Arabians encouraged by their help, returned again to Battle; and they two joined their Forces together, and set upon *Herod* in stony and difficult places, and put his Army to flight, and slew many of them; those that escaped fled into a little Village hard by, called *Omisas*; where the Arabians compassing them about, took both the men and their Tents, with all their Furniture. Not long after this overthrow of *Herod's* Soldiers, he came and brought help, but too late, and to little purpose. The cause of this defeat was

A for that the Captains of his Army would not obey his Commandment; for if they had been obedient, *Athenis* had not had opportunity to work him that injury; yet was he revenged upon the Arabians, and daily made incursions upon their Borders, and ceased not to invade and spoil them, till by many defeats, he had cried quittance with them for their one Victory.

While thus he pursued his enemies, a great calamity befel him in the seventh year of his Reign, and in the midst of the War between *Augustus* and *Antiochus*; for about the beginning of the Spring, there chanced a great Earthquake, which killed an infinite multitude of beasts, and thirty thousand people; yet the Army had no harm, for it lay in an open place. With the report hereof, the Arabians were highly encouraged: For as report always encreases mischief, the Arabians, making account that all *Judea* was destroyed, and that there was no man left alive to resist them, entered into the Country, assuring themselves to conquer it; having first slain the Ambassadors of the Jews that were sent to them. *Herod* seeing his people terrified at the sudden approach of their enemies, and disheartened with the continuance of their calamities, rowed up their drooping spirits by speaking to them on this wise: I see no such great

reason of your present fear; for though there be cause for you to be troubled at the evil, which God's indignation makes us suffer, yet none but cowardly minds are daunted by the coming of their enemies, who are but men, whose violence, if your selves please, ye may resist. For mine own part, I am so far from being discouraged by the approach of mine enemies, that I rather think that God hath, by his Providence, sent this Earthquake as a snare to incite the Arabians to invade us, to the end, that by our means he may punish them: For the cause that moveth them to assault us, is not the trust they repose in their own valour and great Army, but our misery: Yet, who knows not that this hope is deceitful, that is not founded upon our own courage, but upon others misfortunes; there is nothing assured in humane affairs, in respect either of prosperous success, or adverse fortune, which a man may perceive to alter upon all Occurrences, as we our selves can witness by our own experience. For in the first Conflict ye were Victors, in the second ye were overcome, and now the third time (so far as I can conjecture) they, thinking themselves sure of the Victory, shall by me be overcome. For they who misdo nothing, are safe in their proceedings; whereas they

D that are fearful and timorous, providently seek to prevent their dangers: so that I am encouraged to hope for Victory, even by your fear. For when you were too confident, and against my will and direction ye encountered your enemies, *Athenis* found opportunity to surprize you: But now, your prudent caution, and discreet moderation, is an evident token to me of assured Victory. It becometh you therefore, before the Conflict, to keep this mind; but in the Conflict, ye cannot shew too much ardour and courage, to make our impious enemies see, that no calamities, whence soever they come, whether from Heaven or from Earth, can daunt the courage of the Jews, whilst their breath is in their bodies: and that never a one of you will suffer the Arabians to domineer over your Goods and Possessions, whom many times you have almost made your slaves. Be not therefore terrified with this

E motion of an inanimate thing; neither yet perwade your selves, that the Earthquake portends any misfortune, for even the Elements themselves by their own nature are subject to such defects; and portend no other misad, but that which they bring with them. Perhaps the Plague, and Famine, and Earthquake have some tokens demonstrating them before they come; but when they are once come, they signify nothing else; but at last, end and cease of themselves. But say we should be overcome, can we suffer more harm than we have suffered by the Earthquake? On the contrary, what fear ought not our enemies to be possessed with for the crime, whereby, contrary to the Law of all Nations, they have butchered our Ambassadors, and offered to God such a Sacrifice for the good success of their War? Think you they can hide themselves from the sight of God, and from his mighty arm? or that they shall

F not be punished for their offence, if, filled with the outrageous spirit of our Nation, we stir up our selves to revenge that impious violating the Law of all Nations; and so every one march on to fight, not for his Wife and Children, or Country, but to revenge the murder of our Ambassadors; who will lead our Army, and know better than we that are alive, to direct the same. For my own part (if you will be ruled by me) I will be the first that will lead you, and will hazard my self for you: For you know full well, that if your valour be not prejudiced by some headlong rashness, there is no enemy that can bear your charge.

After he had by these persuasions animated his Soldiers, and found them in some sort encouraged thereby, he offered Sacrifice to God. And presently after, with all his Army, he passed over *Jordan*; and pitching his Tents at *Philadelphia*, not far from the enemies, he made a shew to assault a Castle that was between them and him, and so skirmined with them afar off, desirous to draw them to the Battle. The Arabians had

sent some Troops to seize upon it; but Herod's Forces gave the repulse, and in despite of them kept the hill. There passed no day, but he put his Army in Battalia, and braved the Arabians; and seeing they would not come to the flock (for they were in great fear, and Elthemus their General more than any) he assaulted them in their Trenches, and cast down their Rampier, so that they were constrained to come forth to Batel without any order; and their Horse and Foot were confusedly mixt together: And although the Jews were in number inferior to them, yet they were inferior to the Jews in courage; nevertheless, they became now more hardy, because they despai'd of the Victory; and so long as they stood to it, they had no great loss; but when they turned their backs, then many were slain by the Jews, and many perished, being trodden on by their fellows. Those that escaped, were forced to retire into their Camp, where Herod besieged them; and there was such penury of water, that for drink they were all like to perish. For which cause, they sent Ambassadors to the King, offering him fifty Talents to let them go; but he contemned them, and would not hear them. At length, their want of water was so great, that coming out by companies of their own accord, they offered themselves to the Jews; so that in this fort there came forth four thousand in five days, whom the Jews put in chains; and the sixth day the whole multitude (despairing of their lives) came forth to fight, with whom Herod conflicting slew about seven thousand. So great a Defeat satisfied Herod's revenge, and so abated the pride of the Arabians, that they took him for their Protector.

C H A P. XV.

How Herod was confirmed in the peaceable Possession of the Kingdom of Judæa, by Augustus Cæsar.

The joy of this prosperous success, was soon abated by the news of the Victory of Augustus over Antonius at Actium; and his love for the latter made him apprehend the worst that could be imagined from the former: Yet was he more afraid than hurt by this his suspicion; for Cæsar counted not Antonius fully conquered, so long as Herod kept to his Party. Wherefore, the King timely foreseeing those dangers that might ensue, went to Rhodes, where at that time Cæsar resided; and in the habit of a private man, without a Crown, but with a Kingly Majesty, he presented himself before him, and with great constancy spake to him in this manner: *I was, O Cæsar, made King of Judæa by Antonius his means; and I cannot deny, but that (had not the Arabians hindered me) I had, with all the Power I could have made, seconded and assisted Antonius against thee: Yet, although personally I could not go, yet did I what I could to help him, and sent him many thousand Measures of Corn. Nay, though he had the Overthrow at Actium, yet did not I forsake him, who had deserved well at my hands: and although I was not able to assist him with force of Arms, yet I gave him the best counsel I could; inculcating oftentimes unto him, that the only way to redress his affairs was, to put Cleopatra to death; which if he would do, I promised him to assist him with money, Strong holds, and an Army; yet, and with mine own person, against thee: But the love of Cleopatra, and God, who had already designed the Empire of the World to thee, stopped his ears. By this means, O Cæsar, I find myself conquered with Antonius, and have forsaken my Crown and Dignity with his Fortunes; and I am come unto thee, without ground the hope of my safety upon any thing but my own Fortue, and the experience which thou mayest make of my fidelity to my Friends. Herod having spoken in this manner, Cæsar answered: Live in safety, and reign now with greater Jeerity than before; for thou deservest to rule others, who with such constancy dost defend and maintain thy friendship. Hence forward endeavour to continue faithful towards them that are more fortunate than Antonius; for, for my part, I have conceived a great hope and expectation of thy Valour and Promise. I cannot blame Antonius, in that he rather hearkened to Cleopatra than to thee, since, by thy recommendation, I have obtained thy friendship. That thou hast begun to do well, it hereby appears, because Ventidius hath signified unto me, that thou hast sent him succours against his enemies. For which cause, by this my present Decree, he thou established in thy Kingdom; and I will shortly give thee such proofs of my Amity, that thou shalt have no cause to bewail the loss of Antonius. After this speech, Augustus put the Crown upon Herod's head; and made a Decree and sealed it, testifying how he had remitted all things done by Herod, and confirmed him in his Kingdom, and rehearsing many things greatly tending to Herod's praise. After that Herod had made great Presents to Cæsar, he requested*

A requested him to pardon Alexander, one of Antonius his friends; who earnestly, and in humble manner desired the same: But Cæsar being much incensed against him, answered, that he for whom he entreated, had greatly and many times offended; and he repelled Herod with this answer.

When Cæsar travelled into Egypt through Syria, he was entertained by Herod with all Royal Pomp possible: And that was the first time that he shewed himself to take part with Cæsar, when near Ptolemais he took a view of the Soldiers with Cæsar, and made a Banquet for him and all his friends, and feasted the whole Army. And in as much as he travelled to Pelsium thorough a dry Country, when they returned again, he provided water for them, and furnished the Army with all necessities; so that both Cæsar and the Soldiers thought the Kingdom a small recompence for his deserts. For which cause, after he came into Egypt, and that Antonius and Cleopatra were now dead, he did not only increase his honour, but also returned to him that portion of his Country which was taken away by Antonius, and given to Cleopatra: And besides that, Cadara, and Hippon, and Samaria, and other Cities about the Sea-coast; to wit, Gaza, and Aschodon, and Joppa, and Straton's Tower; and moreover, gave him four hundred Galatians, which before were Cleopatra's Guard. Nor did Cæsar's Liberality stop here, but to shew how far his esteem of this Prince's merit proceeded, he added to his Dominion, Trachonitis, and Batanea, and Auranitis, upon this occasion: Zenodorus (who for money had hired the Lands of Lysanias) continually sent people out of Trachonitis, to rob the people of Damascus; who in humble manner went to Varus (who was at that time Governour of Syria) entreating him to inform Cæsar of their calamity: Cæsar understanding the same, writ back again, commanding him to exterminate those Thieves. Whereupon Varus with an Army, went to those places which were most infested, and rid the Country of the Thieves, and confiscated the Territory from Zenodorus: which Cæsar (lest it should again be a refuge for Thieves to spoil Damascus) gave to Herod, and made him Ruler over all Syria. Ten years after, Cæsar returning to this Country, commanded the Governours to do nothing without Herod's counsel: And after Zenodorus's death, he gave him all the Country between Trachonitis and Galilee. But that which Herod esteemed above all the rest was, that Cæsar loved him best of all next to Agrippa; and that Agrippa loved him most of all men next to Cæsar. When he was arrived to this pitch of Felicity, he shewed the greatness of his Soul, by the greatest and most holy enterprise that can be imagined.

C H A P. XVI.

Of the Cities and Monuments repaired and builded by Herod, and of his felicity and liberality towards strangers.

IN the fifteenth year of his Reign he repaired the Temple, and enclosed twice as much ground as was before about the Temple with a strong Wall, whereon he bestowed great costs and charges to beautifie it; as the great Porches will testifie, which he built about the Temple, and the Castle on the North part thereunto adjoining, which he built even from the foundation. The Castle was so rich and sumptuous, that it was equal to the King's Palace; and in honour of Antonius, he named it Antonia. He built himself also a Palace in the upper part of the City, and in it two very great Apartments, so rich and admirable, that no Temple was to be compared to them: He termed one of them Cæsarea, and the other Agrippias, in honour of Augustus and Agrippa. But it was not only by Palaces that he would preserve his Name to Posterity, and immortalize his memory; but in the Country of Samaria he built a fair City with a Wall, which was about twenty stades in circuit, and called it Sebaste; and he sent thither six thousand Inhabitants, giving them a most fertile Soil and sundry Privileges. There also amongst other Buildings, he erected a very fair Temple, and dedicated it to Cæsar. About this Temple there was a piece of ground containing three stades and an half. For this Testimony of Herod's affection, Cæsar added to his Dominion another Country: Ingratitude for which, Herod erected another Temple of White Marble to him, near the head of Jordan, in a place called Panium, where there is a Mountain rising very high into the air; at the side whereof is an obscure Valley, where there are high Rocks, that (by spouts of water falling on them) are made hollow; so that the water, standing in their concavity till they run over, falleth down with a stream of such a depth as is admirable. At the foot of this Valley, on the outside, spring certain Fountains, which many think to be the head of the River Jordan; which, whether it be true or no, we will declare hereafter.

At *Jericho* also (between the Castle of *Cyprus*, and the other ancient Palaces) he erected other Buildings fairer and more commodious than the former, calling them after the names of *Augustus* and *Agrippa*. Finally, there was no convenient place in the whole Kingdom, wherein he erected not something in honour of *Cæsar*: and having in every place of his own Kingdom devised and dedicated Temples unto him, in *Syria* also where he ruled he did the like; founding in many Cities, Temples, which he called by the name of *Cæsar*. And perceiving, that amongst the Cities of the Sea-coast, there was one called *Straton's* Tower; which being very old and ruined, and for the situation thereof deserving reparation and cost, he repaired it with White Stone, and built a very Royal Palace therein; in which work, more than in any other, he shewed how great and high his mind was. For this stands in the midst between *Dora* and *Joppa*, in a Coast where there was no Port or Haven; so that they who sail from *Phœnicia* into *Egypt*, are in great danger, by reason of the violent Winds that blow from *Africa*; whose blasts enforce the water with such violence against the Rocks on the shore, that the waves, rebounding back again a good way within the Sea, make the whole Sea tempestuous. But the King, by his liberality and cost, overcoming nature, built Stations for Ships. And although the nature of the place was altogether contrary to his intent, yet he so overcame all difficulty, that the Sea could do that Building no harm: And it was so goodly and beautiful to behold, that one would have thought there had been no difficulty in this admirable work. For having measured out a fit place for the Port, he laid a Foundation twenty elps deep of Stone, whereof most of them were fifty foot long, nine foot thick, and ten foot broad, and some bigger; and all the bottom of the Haven, where the water came, was laid with these stones. Which done, he raised a Mole of two hundred foot; whereof one hundred foot served to break the violence of the waves, the other hundred foot served for a Foundation of the Wall, wherewith the Haven was compassed; and on which were built many goodly Towers, the greatest and fairest whereof he called *Drusus*, after the name of *Drusus*, the Son of the Empress *Livia*, Wife of *Augustus*. Within the Port there were very many Vaults also, to store such Merchandize as was brought into the Haven; and divers other Vaults for Sea men to lodge in. A very pleasant descent, which might serve for a Walk, encompassed the whole Port: The entrance hereto was on the North side; for by reason of the situation of the place, the North Wind there is the calmest.

On either side of the entrance were three great Colosses set on Pilasters; those on the left hand are propped up by a Tower, being a solid Rock of Stone. But at the entrance on the right hand were two huge stones joyned together, which make a greater Tower than the other. There is also a house adjoining to the Haven built of white Stone. The Streets of the City leading to this place, are of one bigness and proportion. Upon a Hill opposite to the mouth of the Haven, he built a Temple very beautiful, and exceeding great, which he dedicated to *Cæsar*, wherein was placed *Cæsar's* Statue, full as great as that of *Jupiter at Olympus* (for it was made after that Model) and another of *Rome*, like that of *Juno at Argos*. The City he built for the benefit of the Inhabitants of the Province, and the Port or Haven for Commerce. All this he did in honour of *Cæsar*; after whose name he called it *Cæsarea*. And that nothing might be wanting to render it worthy so glorious a name, he added to so many great works, the fairest Market-place in the World; besides a Theatre, and an Amphitheatre, not inferior to the rest. He also appointed Games and Spectacles to be celebrated every fifth year, in honour of *Augustus*: And himself first began them in the 192 Olympiads; and he proposed great rewards, not only to the Victors, but also to the second and third after them. Moreover, he repaired *Antbedon*, which was destroyed by the Wars, and called it *Agrippina*, in honour of *Agrippa*; whose name he caused to be engraven over the Portal he built to the Temple. Nether was he unmindful of his Parents; for in the richest Soil of the whole Kingdom he built a City in memory of his Father, and by his name called it *Antipatris*, being in a very rich Soil, both for Woods and Rivers. At *Jericho* also, he built a very goodly and strong Castle, and called it *Cyprus*, in honour of his Mother. He likewise built a Tower in memory of his Brother *Phaselus*, at *Jerusalem*, and called it *Phaselus* his Tower; of the strength and beauty of which, we shall speak hereafter. He also called another City *Phaselus*, which is situated in a Valley beyond *Jericho*, towards the North.

Having thus eternized the memory of his Friends and Kindred, he did not forget to do the like for himself; for he built a Castle on a Mountain near *Arabia*, having on one side a strong place of defence; and this Castle he called *Herodium*, after his own name. By the same name also he called a Mount, sixty stades from *Jerusalem*, artificially made in

Herod makes a greater Port than that of *Praam*.

And a defence of a Harbour.

Cæsarea in times past called the Tower of *Straton*. *Ant. lib. 1. c. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Agrippina. *Antipatris*.

Cyprus. *Phaselus's* Tower.

Herodium.

A in manner of a woman's Dug, which he adorned on the top with round Turrets; and round about it he built Princely houses, gallantly adorned both within and without. He also brought water from a great distance, with great cost and charges; and made a pair of stairs of pure White Marble, to go up, which had two hundred steps. For the whole Hill was made by Art, and was of an exceeding height. At the foot thereof of likewise, he built another Palace, and houses to receive his Friends and their Carriages; so that this Castle, for the abundance of all necessary Lodgings, seemed a City; and yet was all the King's Palace. Having erected thus many Buildings, he bestowed his great mind in strange Cities likewise; for at *Tripolis*, and *Damascus*, and *Ptolemais*, he built publick Colledges for instructing Youth. He built the Wall of *Byblis* and Seats, Porches, Temples and Markets at *Berytus* and *Tyre*: At *Sidon* and *Damascus* he built Fountains or Lakes very sumptuous; and Baths with Pillars, that for greatness and good work, were miraculous. To other places he gave Forests and Ports; and to many Cities added Fields, as though they had been Fellow-cities of his Kingdom. And to others, as to *Coos*, he gave Annual Revenues for ever; so to the end, they might never lose the remembrance of the obligation they had to him. Moreover, he gave all poor people Corn; and he often, and in sundry places, lent the Rhodians money to build a Navy of Ships. At his own proper cost he repaired the Temple of *Apollonius*, which had been burnt. What shall I say of his liberality towards them of *Lycia* and *Samos*, or his magnificent Gifts towards all the people of *Jonis*? Nay, and the Athenians, Lacedemonians, Nicopolites, and the Citizens of *Pergamus* and *Myasa*, received very many benefits at his hands. He paved also a large Street in *Antioch* of *Syria*, which was in length twenty stades, and that with fair Marble. This Street before that time was so full of dirt, that no man could go thorough it: And all along it he built Galleries, that people might go dry thorough it in rainy weather.

Some may say, that these benefits thus bestowed, were for the proper use of those people on whom he bestowed them; but no man can deny, but that which he did for the Citizens of *Elis*, was not only common to those of *Achaia*, but to all the World, where the Games, called *Olympica Certamina*, were solemnized. For *Herod* seeing them decay only for want of maintenance, and that this was the only remainder of all the ancient Monuments of *Greece*; he, not only in his person at that time became one of the propoters of rewards in that Olympiad, in which he went to *Rome*; but also, gave a yearly stipend to maintain the same, left, for want, they should be left off. It is not to be told what Debts and Tributes he remitted; for he delivered the *Phæstales* and *Balanotes*, and other Towns of *Cilicia*, from the payment of a yearly Tribute: yet was he not so liberal to them as he would have been, fearing left the envy of some might accuse him of some further meaning, if he should be more bountiful to the Cities than those that were the owners thereof. He exercised his body likewise in exercises fit for so valiant a mind; for he was a very skilful hunter, wherein he had always his purpose, by reason of his skill in riding; so that in one day he killed forty Wild Beasts. That Country hath many Boars, but it hath more store of Harts and Wild Asses. He was such a Warrior, that no man was able to encounter with him; so that many were astonished to see him, with what force and exactness he cast the Dart, and drew the Bow. Besides the Vertue, both of his mind and body, he had also good Fortune; for very seldom the event of War was otherwise than he expected; if it sometimes fell out contrary, it was not through his fault, but through the rashness of his Soldiers, or else through Treason.

F

CHAP. XVII.

Of the disagreement between Herod and his Sons, Alexander and Aristobulus.

BUT his private and domestick sorrows troubled his publick felicity; and most adverse fortune beset him through the means of a woman, whom he loved as himself. For being now made King, he put away his Wife which he first married (a Lady born in *Jerusalem*, whose name was *Doris*) and married *Mariamne*, the Daughter of *Alexander*, the Son of *Aristobulus*; which caused troubles in his house, both before, but especially after his return from *Rome*. For he banished his eldest Son *Antipater*, for out of the whom he had by *Doris*, out of the City, only for his Children's sake that he had by *Mariamne*; licensing him only at Festival times to come to the City, in regard of some suspicion of Treason intended against him. And afterwards he slew *Hircanus*, his Uncle's Wife's

The year of the World, 3947. before Christ's Nativity, 115.

Straton's Castle resembling a City. Herod's bounty to all men.

Herod famous through the World.

The year of the World, 3944. before Christ's Nativity, 8.

Herod a great hunter.

Herod, besides the vertue of mind and body, had the blessings of Fortune.

Ant. lib. 1. c. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

wives Uncle, (notwithstanding that he returned out of *Parthia* unto him) because he suspected that he intended some treason against him. *Barzapharnes*, after he had taken all *Syria* had carried him away prisoner with him. But his own Countrymen that dwelt beyond *Euphrates*, in commiseration redeemed him from thralldom; and had he been counselled by them, and not come to *Herod*, he had not been killed: but the marriage of his Niece caused his death: for, for that cause, and especially for the love of his native soil, he came thither. That which moved *Herod* to kill him was, not for that he fought the Kingdom, but because he had right to the Kingdom. *Herod* had five Children by *Mariamne*, two Daughters and three Sons. The youngest was sent to *Rome* to study, where he died. The other two he brought up like Princes, both for their Mothers Nobility, and for that they were born after he was King. But that which above all was most prevalent in their favour, was the love he bare to *Mariamne*: which from day to day tormented him more violently, in such sort, that he seem'd insensible of those griefs which this his best beloved caused to him. For *Mariamne* hated him as much as he loved her: and having a just cause and colour of discontent, and moreover being emboldened by the love which he bare her, the every day upbraided him, with that which he had done to *Hircanus* her Uncle, and to her Brother *Archibulus*. For *Herod* spared him not, although he was a Child; but after he had made him High Priest in the seventeenth year of his age, he presently put him to death, after he had so honoured him: who, when he came to the Altar clothed in sacred attire upon a Festival day, all the people wept for joy; which caused so great a jealousy in *Herod*, that the same night he sent him to *Jericho*, to be drowned in a Lake by the Galatians, who had received commission to perform the murder. These things did *Mariamne* daily cast in *Herod's* teeth, and upbraided both his Mother and Sister, with very sharp and reproachful words: yet he so loved her, that notwithstanding all this, he held his peace. But the women were set on fire: and that they might the rather move *Herod* against her, they accused her of adultery, and of many other things which bare a show of truth: objecting against her, that she had sent her picture unto *Egypt* to *Antonius*; and that through immoderate lust she did what she could to make her self known unto him, who doted upon womens love, and was of sufficient power to do what wrong he pleased.

Hereat *Herod* was much moved, especially for that he was jealous of her whom he loved, bethinking himself upon the cruelty of *Cleopatra*, for whose sake King *Tyanias*, and *Malchus* King of *Arabia* were put to death; and now he feared not the danger by the loss of his wife, but by his own death which he feared: For which cause being drawn by his affairs into the Country, he gave secret commandment to *Joseph*, his Sister *Salomes* husband (whom he knew to be trusty, and one who for affinity was his well-willer) to kill his wife *Mariamne*, if so be *Antonius* should have killed him. But *Joseph* not maliciously, but simply to show how greatly the King loved her, disclosed that secret unto her: and the when *Herod* was returned, and amongst other talk with many Oaths swore, that he never loved woman but her; Indeed (said she) it may well be known how greatly you love me by the commandment you gave to *Joseph*, whom you charged to kill me. *Herod* hearing this which he thought to be secret, was like a mad man, and presently perswaded himself, that *Joseph* would never have disclosed that commandment of his, except he had abused her; so that hereupon he became furious, and leaping out of his bed, he walked up and down the Palace: whereupon his Sister *Salome* having fit opportunity, confirmed his suspicion of *Joseph*. For which cause *Herod* growing now raging mad with jealousy, commanded both of them to be killed. Which being done, his wrath was seconded by Repentance; and after his anger ceased, the passion of love was presently renewed: yea, so great was the power of his affection, that he would not believe she was dead, but spake unto her as though she were alive, until in process of time being ascertained of her funeral, he equalled the affection he bare her during her life, by the vehemency of his passion for her death. *Mariamne's* Sons succeeded their Mother in her hatred, and reprobating what an impious act it was, they accounted their Father as a mortal enemy, both before and after they went to study at *Rome*, and especially after they returned again into *Judea*. For as they grew in years, so did the violence of their revenge increase. And being now marriageable, one of them married the Daughter of their Aunt *Salome*, who accused their Mother; the other married the Daughter of *Archelaus* King of *Cappadocia*. And now to their hatred was joynd a liberty to speak more freely against their Father, and by this occasion of their boldness many were animated to calumniate them: so that some did openly tell the King, that both his

The year of the World, 3754, before Christ's Nativity, 8.

Herod's children by Mariamne.

Mariamne hated her husband Herod with Herod's death.

Herod's No the and Sister do fully accuse Mariamne to him.

Herod secretly charged Joseph to kill his wife.

Herod's suspicion between Joseph and his wife.

Herod commanded both Joseph and Mariamne to be slain.

Mariamne's Sons inherited her disposition.

The year of the World, 3756, before Christ's Nativity, 6.

A Sons fought to work treason against him, and that the one of them prepared an Army to help the other, to revenge the death of their Mother; and that the other (to wit, he that was Son-in-law to *Archelaus*) purposed to flee and accuse *Herod* before *Cesar*. *Herod* giving ear to those calumniation, sent for *Antipater* whom he had by *Doris*, to the end he might defend him against his two Sons, and sought to advance him above them. But they thought this alteration intolerable; seeing one, whose Mother was but a private woman, so preferred: and they, exalted with their own Nobleness of Birth, could not contain their indignation, but upon every occasion shewed themselves offended; by reason of which imprudence they were every day less accounted of. As for *Antipater*, he wrought himself into favour: for he knew how to flatter his Father, and raised many flanders on his two Brethren, partly invented by himself, partly divulged by some of his Favourites, whom he set a work about the matter, till at last he put his Brethren out of all hope of having the Kingdom. For he was now by the Kings Will and testament declared King, so that he was sent as a King to *Cesar*, in a Kingly habit and pomp, only he wore no Crown: and in time he so prevailed, that he wrought his Mother into *Mariamne's* stead; and with flatteries and calumniation so moved the King, that he began to deliberate about putting his Sons to death. For which cause, he conducted his Son *Alexander* with him to *Rome*, and accused him before *Cesar*, that he had given him poison. But he with much ado, having obtained leave to plead his own cause, and that before a Judge more wise than *Herod* or *Antipater*, he modestly held his peace in all things his Father had offended in: and first of all he cleared his Brother *Archibulus* from that crime in which he was involved with himself. And afterwards he inveighed against *Antipater's* subtlety, and complained of those injuries which had been offered him, having, beside the equity of his cause, sufficient eloquence to acquit himself, for he was a vehement Orator, and knew well how to persuade. Last of all he objected, that his Father having a desire to put both him and his Brother to death, had laid an accusation upon him; whereas the whole Audience wept, and *Cesar* was so moved, that not regarding the accusations that were laid upon them, he presently made *Herod* and them friends, upon these conditions, that they in all things should be obedient to their Father; and that their Father should leave the Kingdom to whom he pleased.

Hereupon *Herod* returned from *Rome*, and though he seemed to have forgiven his Sons; yet he laid not his jealousy and suspicion aside. For *Antipater* still persisted to make *Herod* hate his other two Sons, though for fear of him that reconciled them, he durst not openly tell himself an enemy to them. Afterward *Herod* failed by *Cilicia*, and arrived at *Eleusa*, where *Archelaus* received him very courteously, thanking him for the safety of his Son-in-law, and declaring himself very joyful that they were made friends: for he had writ to his friends at *Rome* with all speed possible, that they should be favourable to *Alexander*, when he came to plead his cause. And after this entertainment, he conducted *Herod* to *Zephyria*, and made him a present of thirty talents, and so took his leave of him. *Herod* as soon as he came to *Jerusalem*, assembled the people together, and in the presence of his three sons, he shewed them the cause of his going to *Rome*, and blessed God and thanked *Cesar*, who had appeased the discord of his family, and made his Sons friends; which he esteemed more than his Kingdom: And I (saith he) will make their friendship firm. For *Cesar* hath not only given me an absolute power in my State, but heve also to chuse whom I please of my Sons for my Successor. And now I declare my intention to divide my Kingdom amongst my three Sons: which purpose of mine, first I beseech Almighty God, and secondly you to favour: for one of them for his years, the other for their Nobility of Birth, have right to the Kingdom, which is so large that it may suffice them all. Wherefore honour those whom *Cesar* hath conjoynd, and I their father ordained my Successors: Give them the respects and duty according to their age which they have reason to expect from their Charge not the order establish by nature. For a man cannot do a greater pleasure to the younger when he honoureth him above his years, than he shall give discontent to the elder. For which cause, I will constitute to every one of them such friends and well-willers, as with whom they may be most conversant; and of them I will require pledges of concord and unity amongst them. For I know that discords and contentions arise by malice of those who are conversant with Princes; and that if they be well disposed, they will increase friendship. And I require not only these, but also all such as bear rule in my army, that they regard me only for the present: for I give not my Sons the Kingdom, but only the hope and assurance thereof; and they shall have pleasure as though they were Kings themselves, yet I myself will bear the burden of affairs. Let

The year of the World, 3756, before Christ's Nativity, 6.

Herod's desire with those Sons he had by Mariamne.

Antipater by disgracing his Brethren, is declared his Father's heir.

Herod's conduct Alexander before Cesar.

A reconciliation between Herod and his Sons.

Archelaus kindly entertained Herod and his Sons.

Herod's worldly ambition to the people, whom he distributed to his three Sons.

Herod would not the King's dominion to his Sons, but the honour of the Kingdom.

every one of you consider my age, my course of life, and piety: for I am not so old that any of you may quickly despair of me, nor have I accustomed my self to such kind of pleasure as World, says it is wont to shorten mens days; and I have been so religious, that I am in great hope of long life. But if any one despise me, and seek to please my Sons, such a one will I punish. I do not forbid them to be honoured whom my self have begotten, for that I envy them: but because I know well that such applauses nourish pride and arrogance in the fierce minds of young men. Wherefore let all those that apply themselves to their service, consider that I will be ready to reward the good; and that those who are seditious, shall find their malice to have an unprofitable event at their hands whom they so flatter. Easily persuade my self that all men will be of my mind, that are of my Sons mind. For it is good for them that I reign, and that I am friends with my Sons. And you my Sons, I exhort you to acquit your selves religiously of all the duties to which Nature obliges you, and which the imprints in the hearts of the most savage beasts; also reverence Caesar who hath reconciled us: And last of all obey me, who request and intreat that at your hands, which I might command, namely, that you remain Brethren. I shall take order that you want nothing suitable to your royal Dignity, if you continue and remain friends. I pray God with all my heart, that what I have ordain'd may tend to your advantage and to his glory.

After he had thus spoken he embraced them very lovingly and dismissed the people, some saying that it might be as he had said: others (who desired alteration) making as though they heard nothing. Yet for all this, the dissention amongst the Brethren was not appeased, but they were more divided in heart than ever. For Alexander and Aristobulus could not endure that Antipater should succeed to part of the Kingdom, and Antipater was griev'd that his Brethren should have a share with him; yet he so craftily carried himself, that no man could perceive his hatred towards them. And they derived of a noble race spake all they thought, and many endeavoured to set them on; and others, friends to Antipater, insinuated themselves into their company, to learn intelligence: so that Alexander could not speak a word, but presently it was carried to Antipater, and from him to Herod with an addition; so that when Alexander spake any thing simply, meaning no harm, it was presently interpreted in the worst sense possible: and if he chanced at any time to speak freely of any matter, presently it was made a great thing. Antipater suborned men to urge him to speak, that so their false reports might be shadowed with a colour of truth; and that if he could prove any one thing true, all lyes and tales else divulged might thereby be justified. All Antipater's familiars were either naturally secret, or else he stopped their mouths with bribes, lest they should disclose his intents: so that one might justly have termed his life a mystery of iniquity. All Alexander's friends were either corrupted by money, or flattering speeches, wherewith Antipater overcame all, and made them thieves and proditors of such things as were either done or spoken against him. But of all the means he employed to ruin his Brethren with the King, the most crafty and powerful was, that instead of declaring himself openly their enemy, he caus'd his confidants to accuse them, and at first made these of defending them, but afterwards he clos'd in with the accusers and cunningly persuaded Herod, to credit the accusations, which were, that Alexander was so desirous of his death, as to frame plots against his life: and nothing made so much credit be given to these calumniation, as that Antipater colourably excused his brother. Herod incensed hereat, every day withdrew his affection more and more from the two brethren, and daily encreased his love towards Antipater. The Nobility also were inclined after the same manner; some of their own inclination, and others out of compliance: so did Ptolemæus the chiefest of all the Nobility, and the Kings Brethren and all his kindred; for all mens expectation was upon Antipater. And that which grieved Alexander the more, was, that all these conspiracies design'd for his overthrow were made by the counsel of Antipater's Mother: for the being Step-mother to him and his Brother, was the more cruel against them, because she could not endure their having the advantage above her Son of being born of so great a Queen. And although many followed Antipater, for the hope they had of him, yet were they also compelled thereunto by the King's command, who gave special charge to his dearest friends, not to follow Alexander or his Brother. And this Prince was a terror not only to those of his own Kingdom, but also to foreign Nations, because Caesar had given him so great authority: for he gave him license to take any one that was a fugitive from him, out of any City, although it were not under his Dominions. Now the young men being ignorant of the offences laid to their charge, were in the greater danger; for their Father did not openly tell them of any matter; but they every day perceived his

his good will towards them to decay, which so much the more increased their grief. In like manner Antipater by little and little animated Herod's this Uncle, and Salome their Aunt, against them; to whom he spoke with the same liberty as if he had been his Wife. Moreover, Glaphyra, Alexander's Wife, contributed to the encreasing of these enmities, by bearing her self above all women that were in the whole Kingdom; (for she derived her Pedegree by the Father's side from Thelchira, by the Mother's side from David's Son of his Wife's; and by inveigling very much against the baseness of Herod's Wives; whose she said, were chosen for their Beauty; and not for their Nobility of Birth.) For Herod (as we have said) had many Wives, as it was lawful for him by the custom of the Country; and all of them hated Alexander, for Glaphyra's Pride, and contumelious speeches. Aristobulus also, made Salome his enemy, although she were his Wife's Mother, because he often upbraided his Wife with her base Birth, still calling her that he had married a private woman, and his Brother Alexander a King's Daughters. Which his Wife often with tears told to her Mother; adding moreover, that Alexander and Aristobulus threatened, that if they got the Kingdom, they would make their Father's other Wives weave with their Maids; and his other Sons Notaries of Villages, because they applied themselves to Learning. Salome moved hereat, could not contain her self, but told all to Herod; who easily believed her, because she spake against her Son-in-law. Moreover, another accusation was laid to their charge, wherewith the King was greatly moved; for he was informed that Alexander and Aristobulus did often bewail their Mother, and lament her hard fate, and cursed him: and that often, when he bestowed some of Mariamne's Cloaths upon his latter Wives, they threatened that in a short time, they would make them change them for Mourning. Whereupon, though Herod feared the fierce spirits of the young men, yet because he would not take away all hope of amendment, he called them to him as he was to go to Rome, and as a King, threatened them in few words; and like a Father, gave them many admonitions; and requested them to love their Brethren, promising them forgiveness of their former offences, so that hereafter they mended all. But they beseeching him not to believe Accusations forged against them upon malice, and answering, that the effect of matters would easily acquit them; requested him, not so easily to believe tales, but to refuse malignant people opportunity and recourse unto his aid, for that there would always be some, that would maliciously invent tales to tell, whilst there was any one that would give them the hearing and believing. For they knew that Salome was their enemy, and Herod's their Uncle; and both of them much to be feared, especially Pheroras; who was fellow with his Brother of all, saving the Crown, and had his own Revenues amounting to an hundred Talents a year; and received all the Profits of the whole Country beyond Jordan, which were given him by his Brother. Herod also, had obtained of Caesar to make him Tetrarch, and had bestowed upon him for his Wife, his own Wife's Sister; after whose decease he offered his eldest Daughter, and three hundred Talents with her for a Dowry: But Pheroras falling in love with a mean person, refused so honourable a Match; wherewith Herod being angry, married his Daughter to his Brother's Son, who was afterwards slain by the Parthians. Yet, after some time, he pardoned Pheroras's offence. Divers formerly were of opinion that in the life time of the Queen, he would have poisoned Herod; and Herod, although he loved his Brother very well, yet because many who had access unto him, told him so, he began to moudoubt: And therefore, examining by Torture many that were suspected, at last he came to some of Pheroras's Friends; but none of them confessed the Poison; but only, that he was determined to flee to the Parthians with her whom he was so in love with, and that Gossabarus, Salome's Husband, was privy thereto; unto whom the King had married her, after her first Husband, for suspicion of Adultery, was put to death. Salome her self was not free from Accusation; for Pheroras accused her, that she had purposed Matrimony with Syllanus, who was Procurator to Othodas, King of Arabia, a great enemy of the King's: And she being convicted both of this, and all things else, wherof her Brother Pheroras accused her, yet obtained pardon; as likewise Pheroras did; so that the whole Tempest of all the Family was turned against Alexander; and fell upon his head.

The King had three Daughters whom he loved extremely, and every one known by his Office; for one of them was his Butler, the other was his Cook, and the third waited upon him in his Bed-chamber: These three Alexander with great gifts corrupted. Which the King understanding, by torments forced them to confess and declare with what promises they were thereto by Alexander induced; and how he had deceived them by assuring that there was no trulking to Herod, who was a morose old man;

man; and that he died his hair, to make himself seem young; and that in despite of him, he would be his Successor; and then he would be revenged upon his enemies, and make his friends happy, and especially them: And that the whole Nobility secretly joyed with him, and the Captains of the Army and Governours privily came to him. Hereat Herod was so terrified, that he durst not presently divulge their confessions, but night and day he sent out spies to learn what was said or done; and whom he suspected, them he presently killed; so that his whole Kingdom was full of Bloodshed. For every one, as his malice moved him, feigned Calumniation; and many desirous of Bloodshed, abused the King's passion as they pleased against their enemies: Credit was given to every lie; and no man was so soon accused, but presently he was punished; and he who presently before accused others, was now accused himself, and carried to be punished with him whom he had accused. For the King's jealousy threatened the time of Trial for their lives; and he became so tyrannous, that he afforded not a good look, even to them that were not accused, but shewed himself most fierce and violent to his dearest friends: So that he banished many out of his Kingdom, and raised against such as he had no power over. Antipater increased this mischief more and more, by employing all his friends, to accomplish the ruin of Alexander. By whose rumours and tales the King was so possessed, that he fancied always that he saw Alexander before him with a drawn Sword. For which cause he suddenly cast him in Prison, and tortured his friends; many of which died in torments, because they would not confess more than in conscience was true: Others, not able to endure the torments, were forced to confess, that Alexander and his Brother Aristobolus designed Treason against their Father, and that they expected their time till he went a hunting; resolving with themselves, that having killed him, they would presently flee to Rome. Although these and such like Calumniation were no ways probable, yet extremity of pain forced men to invent them; and the King willingly believed them, as it were comforting himself thereby, that he might not be thought to have imprisoned his Son unjustly. Alexander perceiving that it was impossible for him to remove his Father's suspicion, thought it best to yield himself guilty; and so he made four Writings, wherein he confessed the Treason, and nominated his partakers therein, namely, Pheroras and Salome, who were the chief; which later he said had been so impudently unchaste, as to come in the night to him without his consent, and lie in his bed. These Writings, which charged the greatest amongst the Nobility with most heinous matters, were in Herod's hands when Archelaus, fearing his Son-in-law and Daughter to be in great danger, speedily came into Judaea, and by his prudence appeased the King's wrath: For so soon as he came to Herod, he cried, *Where is that wicked Son-in-law of mine, or where may I see the face of that wretch that goes about to murder his Father, that I may tear him in pieces with mine own hands, and marry my Daughter to a better Husband? For although she be not privy to his counsel, yet 'tis enough to make her infamous, that she is Wife to such a man. Nay, I admire your patience, who are in such danger, and suffer Alexander yet to live: For I came thus hastily out of Capadocia, thinking he had been put to death, to talk with you concerning my Daughter, whom I married to him for your sake. Wherefore now let me take counsel what to do with them both; and seeing you are too Father-like, and not able to punish your Son, your treacherous Son, let me change rooms, and let me be in your place to revenge you.* How great forever Herod's choler was, this discourse of Archelaus disarmed it: And Herod shewed him the Books that Alexander had writ: And upon reading every Chapter with deliberation, Archelaus took occasion fit for his purpose; and by little and little laid all the fault on Pheroras, and those that were accused in the Book. And perceiving the King to give ear unto him: Let me (said he) consider whether the young man hath not been circumvented by the treachery of so many malicious persons, and not of himself, formed a design against you: For there appears no cause why he should fall into such wickedness, who already enjoyed the honours of the Kingdom, and hoped to succeed you therein, had he not been persuaded thereto by other men; who seeing him a young man, enticed him to such an attempt. For we see, that by such persons, not only young men, but also old men, and most Noble Families; yea, and whole Kingdoms are ruined. Herod, upon these speeches, began somewhat to relent, and abate his animosity against Alexander, but created it towards Pheroras; for he was the Subject of the whole Book: Pheroras perceiving the King so to trust to Archelaus's friendship, that he was led by him to do what he pleased; he in humble manner came to Archelaus, seeking humbly for succour at his hands, of whom he had not deserved any favour. Archelaus answered him, that he knew no ways to obtain his Pardon, who was guilty of so heinous Crimes; and convicted, manifestly to have practised High Treason against the King's own Person; and to be

The year of the World, 3956, before Christ's Nativity, 6. Herod search his Son Alexander.

Ant. lib. 17. cap. 8. Herod's cruelty.

Herod casteth Alexander into Prison, and tortured his friends.

Alexander during his imprisonment, wrote four Books against his enemies.

Archelaus, King of Capadocia.

Archelaus and Herod consult upon Alexander's Books.

Herod is incensed against his Brother Pheroras.

A "the cause of all these miseries that had now befallen the young man; except that he would lay aside all subtil dealing, and denying of his Fact, and confess the Crimes; whereof he was accused, and so humbly go to his Brother, who loved him dearly, and crave pardon; promising that if he would do so, he would do him what good he could. Hereupon, Pheroras obeyed Archelaus's counsel; and putting on a black Attire, in a pitiful manner, and with tears, he prostrated himself at Herod's feet; and craving pardon, obtained it; confessing himself to be a most wicked and vile person, and to be guilty of all that which was objected against him; and that the cause which moved him to do all these things, was the frantick and mad fits he fell into, for the love of that woman. After Pheroras had thus become his own Accuser, and a Witness against himself, Archelaus endeavoured to mitigate Herod's wrath towards him, and excuse his fault; by alleging for example, that his Brother had attempted greater matters against him whom notwithstanding, for Relation's sake, he had pardoned: Adding that in every Kingdom, as in mighty bodies, frequently some part begins to inflame, which notwithstanding, is not presently to be cut off, but to be cured by easy means.

Archelaus using many speeches to Herod to this purpose, at last quite appeased his wrath towards Pheroras, but still counterfeited himself angry with Alexander, affirming that he would take his Daughter away with him; till, at last, he brought Herod of his own accord to intercede for the young man, not to break the Marriage. Archelaus after much entreaty answered, that he was willing that the King should bestow his Daughter upon any, save Alexander, for he greatly esteemed his affinity. Herod replied, that if he would not divorce his Daughter from Alexander, he should think that he had bestowed his Son upon him again: For they had no Children, and his Daughter was dearly loved by the young man; so that if he would permit her to stay till there, for her sake he would pardon all Alexander's offences. Hereto Archelaus with much ado agreed, and so was reconciled to his Son-in-law, and he to his Father. Yet Herod affirmed that he must needs be sent to Rome, to speak with Caesar, for he had written the whole matter to Caesar. Thus Archelaus craftily delivered his Son-in-law from danger; and after this reconciliation was made, they spent the time in Feasting and Mirth. Upon Archelaus's departure, Herod gave him seventy Talents, and a Throne of pure Gold, adorned with Precious Stones; and Eunuchs, and a Concubine named Panichis; and rewarded every one of his Friends according to their deserts. And all the King's Kindred, by his appointment, bestowed rich Gifts upon Archelaus; and both he, and all his Nobility accompanied him to Antioch.

Not long after, there came one into Judaea far more subtil than Archelaus; who both disannulled the reconciliation made for Alexander, and caused his death also. This man, named Eurycles, was a Lacedemonian born; and brought, to Herod rich Gifts, as it were for a bait of that he intended. He had so behaved himself in Greece, that it could no longer tolerate his excess: And Herod again rewarded him with far greater Gifts than those were that he gave him: But he esteemed his liberality as nothing, except it were accompanied with the blood of the Princes. For which cause he circumvented the King, partly by flattering him, partly by praising him feignedly, and especially by his own craft and subtilty: And quickly perceiving his inclination, he both in word and deed fought to please him; so that the King accounted him among his chiefest friends. And both the King and all the Court honoured him the more for his Country-fake, because he was a Lacedemonian. But he perceiving the distractions of Herod's House, and the hatred between the Brethren, and how the King was affected towards each of them, he first of all lodged at Antipater's house; making a shew, in the mean while, of good will towards Alexander; pretending, that in times past he had been much beloved by King Archelaus, his Father-in-law: And by this means he quickly insinuated into favour with him, and was considered as a friend, and a faithful friend. Alexander presently likewise, brought him into friendship with Aristobolus; and he having gained their affections, accommodated himself to their humours, in order to compass his design of adhering to Antipater, and betraying Alexander. And he often used incensing words to Antipater, as it were chiding him, that being eldest of the Brethren, he so slenderly looked after them, who pretended to put him besides the Crown which was his right. Many times likewise, he used the like words to Alexander; admiring that he who was born of a Queen, and Husband to a Queen, would permit one descended of a private woman, to succeed in the Kingdom; especially, seeing he had such a fair opportunity and means to effect the contrary; for he might assure himself of Archelaus's help in any thing. Alexander supposed he spoke as he thought, because he counterfeited friendship with Archelaus; so

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Pheroras attire in a mourning garment, with tears fallen before Herod's feet, and craveth pardon.

Pheroras, by Archelaus's means, pacifieth Herod.

Archelaus compelleth Herod of his own accord to be entreated for Alexander.

Herod disdains and his friends with great Presents.

Ant. lib. 16. cap. 11. Eurycles the Lacedemonian secretly accuseth Alexander to his Father, and is the cause of his death.

Favours by feigning friendship deceiveth Alexander.

that misdoubting nothing, he disclosed to him all his mind concerning *Antipater*, saying, that it was no wonder though *Herod* disinherited them of the Kingdom, since he had slain their Mother formerly.

*These are the
World, 3956.
before Christ's
Nativity, 6.*

Eurycles, counterfeiting pity for them, and sorrow for their misfortune; enticed *Arifobulus* to speak to the like effect: And having animated them both to complain in this sort against their Father, he presently went to *Antipater*, and disclosed to him all their secrets, falsely adding also, a story of some Treachery which those two Brethren intended against him; which was to dispatch him with their Swords. *Antipater* rewarded him with a great Summ of Money for this advice, and commended him to his Father. And thus he, being hired to effect the death of *Alexander* and *Arifobulus*, became himself their accuser: Whereupon, he came to *Herod*, and told him, that in regard of those benefits he had received at his hand, he would now venture his life for him, by giving him notice of a thing which concerned his own; which was, that *Alexander* and *Arifobulus* had long since resolved together to kill him, and that he only was the cause that they performed it not, by promising them to assist them in the matter: That *Alexander* used these speeches, that *Herod* was not contented to enjoy a Kingdom which was another's right, nor yet to have put Queen *Marianne* to death, but he would also leave the Kingdom belonging to their Ancestors, to a pernicious Bastard, *Antipater*. But for this cause, he would revenge *Hircanus* and *Marianne's* death: And that it was not fit that such a man as *Antipater* should receive the Kingdom without blood: And every day, he had occasion given him to persist in this resolution, for he could speak nothing without being calumniated; for if any mention were made at any times of any Nobility, presently he was upbraided without cause; for his Father would presently say, There is none Noble but *Alexander*, whose Father's base Birth is a shame and discredit unto him. And that going a hunting, if he held his peace, his Father was offended; if he praised him then it was said, he mocked: So that in every thing, he found his Father's affection, turned from him, and that he was only favourable to *Antipater*; so that he would die with all his heart, if he failed of his purpose: If he killed him, his Father-in-law *Archelaus* would afford him safety, to whom he might easily flee. And after, he would go to *Cesar* (who, as yet, knew not *Herod's* manners) and he would not stand before him then, as he did before, terrified because his Father was present; neither would he only speak of his own wrongs, but of the wrongs of the whole Nation, who were oppressed by exactions, even to the death. And then he would lay open on what pleasures, and after what sort, the money gotten with Blood was consumed; and who, and what kind of men they were, that were thereby enriched: and what was the cause of the affliction of the City: and there he would bewail the death of his Uncle, and his Mother, and unfold all *Herod's* wickedness; which being once made manifest to the World, no man would account him a Murderer of his Father. *Eurycles* having falsely reported this of *Alexander*, to *Herod*, fell presently to praise and extol *Antipater*; affirming that he only loved his Father, and hindered such practices.

*Another false
Accusation of
Alexander
and his Bro-
ther, moves
Herod to in-
dignation.
Diophantus,
the King's No-
tary, writeth
feigned let-
ters in Alex-
ander's name*

The King, yet not thoroughly appealed for that which was past, grew into exceeding fury; and *Antipater* again suborned other false Witnesses against him, who affirmed that they were wont to have secret talk with *Jucundus* and *Tyrannus*, who sometimes were Officers of the King's Cavalry, and now displaced for some offence they had committed. Whereupon, *Herod* being very angry, presently tortured them: and they affirmed, that they were ignorant of all that which was laid to their charge. But there was found, and brought to the King a Letter, pretended to be written by *Alexander*, to the Governour of the Castle of *Alexandrium*; requesting him, that he would receive him and his Brother *Arifobulus* into the Castle, when he had killed his Father; and to assist them both with Arms, and other Necessaries. *Alexander* affirmed that this Letter was counterfeited by *Diophantus*, the King's Secretary; who was both malicious, and could counterfeit any one's hand; and who afterwards having counterfeited many, was at last for the same put to death.

Herod caused the Governour of the Castle to be tortured, but he confessed nothing that was laid against him: and although he had no good proof of any thing, yet he commanded his two Sons to be kept in hold. He likewise termed *Eurycles* (who was the incendiary of his house, and the breeder of all the mischief) Author of his safety, and one who had well deserved at his hands, and gave him fifty Talents: Who, departing from *Judea* before matters were well known, went to *Archelaus*, and feigning that he had reconciled *Alexander* and *Herod*, he received there a piece of money. From thence he went into *Achaia*, and spent that which he had evilly got, in as bad manner as he had got it. Lastly, he was accused to *Cesar*, that he had caused dissension

in

A in all *Achaia*, and spoiled the Cities; for which cause he was banished. And this was the punishment that was inflicted upon him for his treachery to *Alexander* and *Arifobulus*.

*The year of the
World, 3956.
before Christ's
Nativity, 6.
Cousin-german.*

It is not amiss here in this place, to compare *Auratus* of *Come*, unto this *Eurycles*; who being a dear friend to *Alexander*, and arriving about the same time that *Eurycles* did; being put to his Oath, swore that he heard the young men say nothing; though indeed his Oath nothing prevailed nor profited them, for *Herod* would only hear and give ear to Accusations, and he highly esteemed them that would believe them with him; and new themselves moved thereat.

Moreover, *Salome* encreased his rage against his Sons; for *Arifobulus* minding to engage her to assist him, being his Mother-in-law and his Aunt, sent to her, to look to herself, as though the King was minded to put her to death, because it was reported to him, that she purposed to marry with the King's enemy, *Syllaus* the Arabian, to whom the privily revealed the King's Secrets: This was the utter ruine of the young men, wherewith they were overthrown, as it were with a violent Tempest. For presently *Salome* went to the King, and told him of what *Arifobulus* had admonished her: And he becoming outrageous, caused both his Sons to be bound, and imprisoned in several places. Then he sent *Volumnius*, General of his Army, and *Olympus*, one of his familiar Friends, to *Cesar*, to carry the Informations against his Sons in writing; who falling to *Rome*, after their arrival, delivered the King's Letters. And *Cesar* was very sorry for the young men; yet he permitted the Father to do what he would to his Children; and so writ to him, that he should have license to do what he thought good: Yet he signified to him, that he should do better to call his Nobles together, and let them make enquiry concerning the Treasons; and then, if he found them guilty of those things whereof they were accused, to put them to death.

*Ant. lib. 16.
cap. 12.*

*Herod, by Sa-
lome's counsel
imprisoneth
his Sons.*

*The year of the
World, 3956.
before Christ's
Nativity, 6.*

Hereupon *Herod*, according to *Cesar's* direction, went to to *Berytus*, and there gathered an Assembly to sit in Judgment; the chief in that Judgment were the Governours that *Cesar* in his Letters appointed. *Saturninus* and *Pedanius* presided, and with them *Volumnius*, Intendant of the Province; next the King's Kindred, and *Salome* against *Alexander* and *Pheororas*; and then the Nobility of *Syria*, *Archelaus* only excepted; who he because he was Father-in-law to his Son, *Herod* suspected him to be partial. But he suffered not his Sons to come into Judgment, for he knew that the very sight of them would have moved all men to compassion: And moreover, if they were permitted to speak for themselves, that *Alexander* would easily have acquitted them both: For which cause they were kept in *Platan*, a Village of *Sidonia*. The King beginning his Oration, was as vehement, as though they had been present against whom he spake: open Judgment. But he was half afraid to object any Treason against them, because he had no proof thereof; and therefore he aggravated their opprobrious words, injuries and offences, which they had committed against him, which he affirmed to be more unufferable than death.

*Herod accus-
eth his Sons in
open Judg-
ment.*

E At last (when no man contradicted him) he began to complain of their silence, which seemed to condemn him; and thereupon, requested every one to give their verdict. And first of all, *Saturninus* condemned his Sons, but not to die; saying, that he had three Sons present, and he could not be so severe, as to judge other men's Sons to death. The two other Delegates also affirmed the same, and some others followed their advice: But *Volumnius* was the first that pronounced the sorrowful Sentence; after whom all the rest followed; some to flatter *Herod*, some for hatred they bare him, but none for any indignation against the young men. Then all *Judea* and *Syria* expected an end of this Tragedy; yet no man thought *Herod* such a Tyrant, as to put his two Sons to death. *Herod* caused his Sons to be brought to *Tyre*, and from thence, by Ship, he conveyed them to *Cesarea*, bethinking himself what death he should put them to. In the mean time, there was an old Soldier of the King's named *Tyro*, who had a Son belonging to *Alexander*, and highly in his favour, and he himself greatly loved the two young men: who being very much grieved in mind at that which had past, went about crying, that Justice was trodden under foot. Truth preface, the Sentiments of Nature extinguished, and the Actions of Men full of iniquity; and whatsoever else, grief could put into the mind of a man, who nothing esteemed his own life. At last, this *Tyro* came boldly to the King, and said unto him. O King, thou seemest to me most unhappy; who givest credit to wicked and vile persons, against thy dear Son; for *Pheororas* and *Salome* thou believest before thine own Children, whom thou hast often found to have deserved death; and thou perceivest not that they do this, to be intent to make thee their lawful Successors, and leave thee none but *Antipater*, whom in their hearts they would have King, because they can rule him at will.

*Tyro an old
Soldier, ex-
claimeth a-
gainst Herod's
cruelty.*

Ecc 2

they

they list. But bethink thy self (O King) how all thy Soldiers will hate him for the death of H his two Brethren; for there is no man that doth not pity the two young men, and many of the Nobility are displeased bereat. After he had spoken this, he named them who were displeased: Whereupon, the King commanded them, and him, and his Son to be laid hold on: And presently one of the King's Barbers, named Tryphon, shewing himself to be in I know not what fury, came forth, and said to Herod: Tyro persuaded me to kill thee with my Razor; promising me, that if I would so do, Alexander would give me a great reward. Herod hearing this, caused Tyro, and his Son, and the Barber, to be tortured; the two former denied all, and the Barber affirmed nothing more than he had already said. Then he commanded Tyro to be more tormented; whereupon, his Son, moved with compassion towards his Father, promised to disclose all the matter to the King, if he would pardon his Father: and being released of his torment, was purposed to have killed him. Many that were present thought it was a device of the young man, to free his Father from torments; but others were persuaded that it was true. Upon this, Herod made a speech unto the people, wherein he inveighed against the Officers of his Army, and Tyro, and made the people arm themselves, and kill them with furies and stones. After which, he sent his Sons to Sebaste, which was not far from Caesarea, and there he caused them to be strangled; and having quickly dispatched the matter, he ordered them to be brought to the Castle Alexandrium, to be buried with their Mother's Uncle. And this was the end of Alexander and Aristobulus.

Herod's commandeth his Son to be strangled, and to be buried with Alexander, their Mother's Uncle.

C H A P. XVIII.

Of Antipater's Conspiracy against his Father Herod.

Antipater now hoped without all controversy to succeed in the Kingdom, but he became generally hated of the whole Nation; for it was openly known, that he, by false calumnies, had caused his Brethren's death. And on the other side, he stood in no little fear of their Children, whom he perceived to begin to grow to years: For Alexander had by Glaphra two Sons, Tyranes and Alexander; and Aristobulus had by Bernice, Daughter to Salome, five Children; to wit, three Sons, Herod, Agrippa and Aristobulus; and two Daughters, Herodias and Mariamne. Herod, after he had put Alexander to death, sent away Glaphra with her Dowry into Cappadocia; and married Bernice, Aristobulus's Wife, to Antipater's Uncle; for Antipater had devised this Match to become friends with Salome, whom before he hated and envied. He also, by his great Gifts, sought to get Pheroras's favour, and the Friendship of such as were Friends to Caesar, sending to that end great sums of money to Rome. He gave Saturninus, and all the rest, great Riches in Syria. But the more he gave, the more he was hated of all men; for every one considered his Presents, not as proofs of his Liberality, but as effects of his Fear; so that he got not the love of them, upon whom he bestowed them; and they to whom he gave nothing, were so much the more his enemies. Yet he continued his bounty rather than diminished it, when he saw, against his expectation, Herod made much of these Orphans, whose Parents he had slain. Intending to shew how much he repented their deaths, by the pity and compassion he took of their Children. For assembling together his friends, he caused the Children to be placed by him; and the tears standing in his eyes, he said, Since my ill Fortune hath taken away from me the Fathers of these Children, there is no care so great, which Nature, and my compassion, of their present condition, obligeth me not to take of them. Wherefore I will endeavour, that seeing I have been a most unfortunate Father, I may be a most affectionate Grand-Father; and leave them who are most dear unto me, to reign after me. In order whereunto Brother Pheroras (said he) I betroth your Daughter to Alexander's eldest Son, to the end, that this Alliance may oblige you to serve in stead of a Father to him: and to your Son, Antipater, (said he) I assure the Daughter of Aristobulus, that so you may be the same to her; and my Son Herod, Grand-son by his Mother to Simon the High Priest, shall marry her Sister. This is my will and pleasure, touching this matter, and let no man who loveth me seek to alter it. And I beseech Almighty God to prosper these Marriages to the good of my Country, and of these my Nephews; and to look upon these Children with a more favourable eye than he did upon their Fathers. Having thus spoken, he wept, and joyntly the Children's hands, and courtously saluting every one, dismissed the Council.

Herod grievously bemoaned his Sons, expressing the time by his commiseration towards their Children.

Herod betrotheth his Nephews.

Antipater liveth by Gifts and Bribes, to creep into Herod's favours.

A At this action Antipater was so amazed, that all the Orphans well perceived it. For now he thought himself dishonoured by his Father, and that he stood in great danger, seeing that Alexander's Son was like to have both Archelaus and Pheroras the Tetrach to protect him. Moreover, he considered how he was hated, and how the people compassionated the children that were fatherless; and look'd upon him as the murderer of their fathers. Wherefore he resolved by all means possible to break these Marriages. Yet he feared to insinuate any thing to his father cunningly, who was now very suspicious and mistrustful; and therefore went openly unto him to make his humble suit and request to him, that he would not leave him without honour, nor deprive him of that Succession, which before he had judged him worthy of, by giving him only the bare Title of King, and leaving the authority of the Kingdom in other mens power. For it would be impossible for him to obtain the Kingdom, if Alexander's Son were (besides Archelaus his favour) made Son-in-law to Pheroras. Wherefore he earnestly pray'd him, that seeing he had many daughters, he would change these Marriages: for the King had nine Wives, and by seven of them he had children; Antipater by Doris, Herod by Mariamne daughter of Simon the High Priest, Archelaus by Malthea the Samaritan, and a Daughter call'd Olympias, whom his brother Joseph married: and by Cleopatra of Jerusalem, Herod and Philip, and by Pallus, Phaselus; he had two other Daughters also, Roxane and Salome; one of them by Phedra, and the other by Elpis. He had likewise two wives, by whom he had no issue, his Cousin and Niece; and beside these he had two Daughters by Mariamne, Sisters to Alexander and Aristobulus. Wherefore Antipater seeing his Father had such choice of Daughters, requested the marriages to be altered.

The King, well perceiving his mind and purpose towards the Orphans, and calling to remembrance the misfortune of his Sons, whom he had put to death, he judg'd that if ever he found occasion, he would be as industrious to destroy the children by calumnies, as he had done their fathers; and so falling into great anger with sharp words he drove him out of his presence; yet afterward, he so flattered Herod, that he got the marriages to be altered. And first of all he joyntly Aristobulus's Daughter with Antipater himself, and his Son to Pheroras's Daughter. Here one may see what D Antipater could do by flattering speeches: for Salome in the like matter could not speed, although he was his Sister, and procured many times the Emperours Wife to speak for her, that she might marry with Sylleus the Arabian, yet was he not permitted to do so. But Herod swore that he would account her as an utter enemy, except he would desist from that purpose; and afterward, against her will, he married her to Alexander, a friend of his; and one of her Daughters to Alexander's son, and the other to Antipater's maternal Uncle.

As for Mariamne's Daughters, one of them was married to Antipater, his Sisters Son, the other to Phaselus, his Brother's Son. When Antipater had quite overthrown the hope of the Orphans, and joynted affinity as he thought good, he now held himself on a sure ground: and adding confidence to his malice, he became intolerable to all men. And seeing he could not avoid their hatred, he now sought by fear to work his own safety; and so much the more, because Pheroras now assisted him, as one that was confirmed and established for King. All the women in the Court fell at variance, and raised a new broil: for Pheroras's Wife with her Mother and her Sister, and the mother of Antipater did behave themselves very insolently in many things, towards two of the Kings daughters; of which Antipater, who hated them, was very glad, none of the other women except Salome daring to oppose this Cabal. But Salome went to the King, and told him that their meetings were not for his service.

F The women understanding how he had informed the King, and that he was offended thereat, they met no more together openly, but obtained from their wonted familiarity; and in the Kings hearing feigned to fall out one with another. Antipater also made the same shew, so that he stuck not openly to affront Pheroras: notwithstanding they had meetings and banquets in the night; and the unity was the more confirmed, the more they perceived themselves to be noted; for Salome knew all this and told it to the King. The King was very angry, and especially against Pheroras's wife, whom chiefly Salome blamed: and having called together all his kindred and friends, he accused her before them amongst other things, that she had behaved her self contumaciously towards his daughters, and that she assisted the Phari- fees against him, and that by a poisonous drink she had made his Brother hate him. And turning himself unto Pheroras, he asked him whether he had rather renounce the friendship of him his King and Brother, or abandon his Wife. And he answering,

E c c 3

that

The year of the world, 3961. before Christ's Nativity, 1.

Herod's children by his seven wives.

Herod is persecuted by Antipater's flatteries to break off the marriages.

Antipater buildeth upon the Kingdom.

A debate between the Ladies in the Court.

Ant. lib. 1. c. 17.

that he had rather die than lose his Wife; *Herod* doubtful what to do, turned him to *H Antipater*, and commanded him to have no commerce with *Pheroras*, or his wife, or any one belonging to them after that time. He obeyed this command openly in shew, but secretly went to their house: and fearing that *Salome* might perceive it, he by his friends in *Italy* procured himself to be sent for to *Rome*, by Letters brought to *Herod*, wherein it was commanded, that shortly after the receipt thereof, *Antipater* should be sent to *Cæsar*. Wherefore *Herod* using no delay, sent him presently, furnishing him with all things necessary, and a great sum of money; giving him likewise his last Will and Testament to carry with him to *Cæsar*; wherein was written that *Antipater* should be King, and after him *Herod*, the Son of *Mariamne*, Daughter of the High Priest. But *Syllens* the Arabian, neglecting *Cæsar's* commandment, at the same time failed to *Rome*, there to contend with *Antipater*, about matters which were before in controversy between him and *Nicholaus*. He had also a great contention with *Aretas* his King, whose friends he had slain, and amongst others, *Sobe-mus*, the most wealthy man in all the Country of *Petra*; and *Fabatus*, *Cæsar's* Procurator, whom he had corrupted, assisted him against *Herod*. But *Herod* afterwards giving *Fabatus* a greater sum of money, alienated him from *Syllens*; and by this means dispatched that which *Cæsar* commanded: and because *Fabatus* restored nothing, he accused him that he was Procurator, not for *Cæsar* but for *Herod*: wherewith *Fabatus* was moved; and being as yet in great estimation with *Herod*, he disclosed *Syllens's* his secrets, and signified to the King, how that *Syllens* had corrupted *Corinthus* K one of his Guard, whom he advised to be taken and kept in hold. The King more easily hearkened to his counsel, because *Corinthus*, though always brought up in the Kings Court, yet was born in *Arabia*. Wherefore he presently took him, and two other Arabians that were found with him; one of them was *Syllens's* friend, and the other *Phylarchus*. Upon their examination they confessed, that *Corinthus* for a great sum of money was hired to kill the King. After this they were sent to *Saturninus*, Governour of *Syria*, and by him to *Rome*.

C H A P. XIX.

How Herod should have been poisoned, and how the treason was discovered.

Herod still urged *Pheroras* to forsake his Wife: for he knew not how else to punish her, having many matters against her: which because he would not yield to, at last he was so moved, that he banish'd them both. *Pheroras* taking this injury patiently, departed to his Tetrarchy, taking an Oath that his banishment should endure as long as *Herod* lived; and that whilst he lived, he would never come any more to him: And accordingly he would not come to visit him when he was sick, notwithstanding he was often sent for, when (as he thought) he lay on his death-bed, and would gladly have imparted something to him: but contrary to all hope he recovered, and afterwards *Pheroras* fell sick. At which time *Herod* shewed his patient and humble mind; for he went to him, and very kindly sought help for him; but he was too far spent, and a few days after died: and although *Herod* loved him until his dying day, yet was it bruted abroad, that he poisoned him. *Herod* caused his body to be brought to *Jerusalem*, and commanded all the Nation to mourn and buried him with a sumptuous funeral. Thus one of the Murderers of *Alexander* and *Arifobulus* came to this end: but shortly after, the revenge of that wicked fact fell upon *Antipater*, who was the chief Author thereof. For certain freed men that belonged to *Pheroras* came in mournful manner to *Herod*, and complained to him, that his Brother *Pheroras* was poisoned, and that his own Wife had given him a drink, which as soon as he had drunk, he presently fell sick; that two days before his sickness, there came a Witch out of *Arabia*, sent for by his Mother and Sister, to give him a Love-potion; and that shee in stead thereof, through *Syllens's* inducements, had given him poison; for the was of *Syllens's* acquaintance.

A Witch of Arabia.

The confession of the women in their tortures.

The King moved with this discourse caused divers of *Pheroras* freed men and freed women to be put to torture; and one of them impatient of the pain, exclaimed in this wise: O God, ruler of heaven and earth, revenge us upon *Antipater's* Mother, who is the cause of these our evils. When the King understood thus much, he became more eager to search out the truth; and the woman disclosed *Antipater's* Mothers intelligence with *Pheroras* and the other women, and their secret meetings; and that when *Pheroras* and *Antipater* came from the Palace, they used to spend

A spend all the night in feasting, not suffering any servant or domestick to be in the room with them; and one of the Libertines wives revealed this. And when every one of the women were tortured apart all their examinations agreed; so that now it was evident wherefore *Antipater* had been plotted to go to *Rome*, and *Pheroras* beyond the River *Jordan*. For they were often wont to say, that *Herod* having killed *Alexander* and *Arifobulus*, would next come to us and our wives: and that it was unlike that he would spare any one, who spared not *Mariamne* and her Sons; and therefore it was best to flee as far as possible from such a wild beast. They also depos'd that *Antipater* was often wont to complain to his Mother, that now he grew gray-haired, his Father became young and lusty; that himself might die perhaps before him, and that though his Father died first, yet he should enjoy the pleasure of the Kingdom but a short time. That moreover, the heads of *Hydra*, that is to say, *Alexander* and *Arifobulus's* Sons, began to spring up again: and that he could not reasonably hope to leave the Kingdom to his Sons, since *Herod* had declar'd that he would have it go after him to *Herod* the Son of *Mariamne*: wherein he was perswaded that he doated, if so be he thought his Will should be of force; for he would take such an order, that he would have none of all his Progeny alive; and that *Herod* was the greatest hater of his Sons of any Father in the World: and was not therewithal contented, but he also hated his own Brethren. A proof whereof was, that he not long ago gave him a hundred talents, that he should have no more commerce with *Pheroras*: and that when *Pheroras* asked wherein he had hurt him, *Antipater* answered, I would to God that he would take away all from us to our shirts, and leave us only our lives; but said he, it is impossible to escape this dangerous Beast, who will not suffer men openly to shew friendship to one another. Thus we are reduc'd to that pass that we cannot meet but in secret: yet if we bear the hearts and hands of men, the time will be when we may talk and meet openly. The women in torments disclosed their speeches, and that *Pheroras* was determined to flee with the rest to *Petra*. *Herod* believed all these sayings, and the rather because of that which was said concerning the hundred talents: For he said nothing of the same to any one, but to *Antipater*.

D Now first of all he turn'd his fury upon *Doris*, *Antipater's* Mother: and taking from her all the Jewels which he had bestowed upon her, of the value of many talents, he banish'd her. When his wrath was somewhat appeased, he released *Pheroras's* women from torments; yet he became so prone to suspicion, that he tortured many that were innocent, lest he should let any escape that were guilty. Amongst others *Antipater* the Samaritan, who was Steward to his Son *Antipater*, through torments confessed, that his Son *Antipater* had procured poison out of *Egypt* to kill him, by means of a friend of *Antiphilus*; which poison *Theodion*, *Antipater's* Uncle took of him, and delivered to *Pheroras*, whom *Antipater* charged to dispatch *Herod* whilst he was at *Rome*, far from suspicion; and that *Pheroras* gave his Wife the poison to keep. Whereupon the King calling for her, commanded her to bring forth the poison: and she, making as though she went forth to fetch it, cast her self headlong down from a Gallery, thereby to prevent the torments which, if she were convicted, they would inflict upon her. But by the providence of God (as it should seem) it came to pass that she fell not on her head, but on her side, and so escaped death, to the end that God might inflict punishment upon *Antipater*. And being brought to the King, as soon as she came to her self (for she was amazed with the fall) the King demanded of her, wherefore she had done so, and swore unto her, if that she would truly disclose all, he would pardon her; but if she told an untruth, her body should be torn in pieces with torment, and not be buried. She a while held her peace, and at last said, Wherefore should I keep any thing secret, seeing *Pheroras* is dead, to save *Antipater*, who hath caused all this mischief? Hear O King, and God, who cannot be deceived, be witness of the truth of what I shall say: When I fate weeping by *Pheroras* as he lay a dying, he called me to him, and said, See, wife, how much I was deceived concerning my Brothers love towards me; for I hated and sought to kill him, who thus loveth me, and sorrowed so much for me, though I am not yet dead: but truly I am justly rewarded for my iniquity. And now (wife) bring me hither the poison which was left by *Antipater* in your keeping for my Brother, and make it away before my face, that I carry not with me to Hell a guilty Conscience for that crime. So I brought it as he desired me, and the most part of it I cast into the fire, where it was consumed, and kept a little thereof, for fear of G it I cast into the fire, where it was consumed, and kept a little thereof, for fear of mischances, and of you. And having thus said, he brought forth a box which had in it a very little of the poison. Hereupon the King tortured the brother and mother of

Doris, *Antipater's* Mother is spoiled of her Jewels, and thrust out of the Palace.

Pheroras wife freely confess'd what was become of the Poison.

The son of the
World, 1961.
before Christ's
Nativity, 1.

Gods justice
leaveth no-
thing unpun-
ished.

of Antiphus; and they also confessed that Antiphus had brought a box out of Egypt, H and that he received it from his brother, who practised Physick at Alexandria. Thus it seem'd that the Ghosts of Alexander and Aristobulus went about the whole Kingdom, to discover the most hidden things, and to draw testimonies and proofs from the mouths of those that were furthest from all suspicion. For the Brothers of Mariamne, daughter of Simon the High Priest, being put to the rack, confess'd that she was acquainted with this conspiracy. Wherefore the King punish'd the mothers fault upon her child: for having writ in his Will, that Herod her son should succeed Antipater in the Kingdom, now for her fault, he raz'd him out.

C H A P. XX.

How Antipaters malicious practices against Herod, were discover'd and punish'd.

Antipater's
treason a
gainst Arch-
elus and his
brothers.

Antipater gi-
veth a great
sum of money
to those that
conceal'd his
Letters, &c.

Ant. lib. 12.
cap. 8.
Antipater is
followed by
his kind with
many kind
words from his
brothers return

THE arrival of Bathyllus was the last proof of Antipater's Crime, and confirm'd all the rest. This Bathyllus was one of his freed men, and brought from Rome another sort of poison, compos'd of that of Asps and other Serpents; to the end that if the first proved too weak, and took not effect, then Phororus and his wife might make an end of the King with this. And for the height of Antipater's wickedness, he also had given this man Letters, which he had written to Herod against Archelams and Philip his Brethren, who were at that time brought up at Rome to study, being very hopeful young men: and for that Antipater feared they might be some hindrance to him in that which he expected, he devis'd all means possible to make them away. And the better to effect this purpose, he counterfeited Letters in his friends name that were at Rome, and for money got others to write, that these two young men used in taunting wife to rail against their Father, and openly to complain of the death of Alexander and Aristobulus: and that they took it ill that they were sent home (for their Father had sent word that they should come away) at which also Antipater was much troubled. For before his departure from Judea to Rome, he procur'd such like Letters to be forged against them at Rome; L and so delivering them to his Father, to avoid all suspicion, he seem'd to excuse his Brethren; affirming somethings that were written to be lyes, other things to be offences wherunto young men were prone. At the same time he gave great sums of money to them in whole name he had written the Letters against his Brethren: hereby as it were hiring them to be secret. For the concealment of which subornation from Herod's knowledge, he bought much rich Household stuff and Tapistry of curious work, and Plate, and many things more, amounting by his account to the sum of two hundred Talents, which he pretended was to be employed in presents in prosecuting the business against Syllanus. But the mischief which he provided against was inconsiderable in comparison of those which he had more reason to fear; M and it cannot be sufficiently admired, that though all those that had been tortured gave evidence against him, how that he practis'd his Fathers death, and the Letters witness'd how again he went about to make away other two of his Brethren; yet for all this, none of them who went out of Judea to Rome, bare him so much good will as to give him intelligence what troubles were in the Court at home, although it was seven months before he return'd to Judea from Rome. Peradventure they who were minded to tell him all, were forced to hold their peace, by consideration of the blood of Alexander and Aristobulus which cried for vengeance against him.

At last he sent Letters from Rome to his Father, that now he would shortly return home, and that Caesar had treated him very honourably. The King desired greatly N to have the Traytor in his power: and fearing that if he had inkling of matters he would look to himself, feigned great kindness towards him, and sent back again unto him very loving Letters, willing him to hasten his return: which if he did, possibly he might obtain pardon for his Mothers offence: for Antipater had understood that she was banished.

Antipater received a Letter at Tarentum, whereby he understood the death of Phororus, and greatly lamented it; which divers that knew nothing thought well of. Yet as far as one may conjecture, the cause of his grief was, that his treason had not gone forward as he wish'd, and that he feared lest that which had pass'd might come to light, and lest the poison should be found. Yet when he came to Cilicia, O and there received his Fathers Letters before mentioned, he then made great haste homeward. When he came to Celendris, he began to reflect more upon his Mothers

disgrace,

A disgrace, his mind as it were prefiging some sinister fortune. And the wiser sort of his friends about him, counsel'd him not to go to his Father, till such time as he were certain for what cause his Mother was banished and divorced. For it was to be feared, that he would be accus'd also of the same Crime that was laid to his Mothers charge. But the more imprudent being rather desirous to see their Country, than to contrive what was expedient for Antipater, press'd him to make haste, lest his long delay should breed any suspicion in his Father, and lest thereby he should give occasion to malignant people to raise slanders: For, said they, if any thing had pass'd against you, it was in your absence; and were you in presence no man durst do or speak against you; and it were a very unwise part, for uncertain suspicion B sons, to deprive himself of certain felicity, and not to return speedily to his Father, and receive a Crown from his hands, which he could place upon no other head but his. This counsel (as his ill fortune would have it) Antipater followed; and so arriv'd in the in the Haven of Cesarea, having pass'd Sebaste; where contrary to his expectation, he was much surpris'd that all men eschew'd his company, and no man came near him. For although he was always hated, yet before they durst not shew their hatred. But now they abstained from coming to him for fear of the King; because the rumour of those things which Antipater had done was known in every City, and to every man, only Antipater himself was ignorant thereof. For there was never any man brought thither with greater pomp than he, when he was to sail to Rome; C and never man more basely entertained at his return. And now apprehending the danger at home, he craftily made himself ignorant thereof; and notwithstanding that he was almost dead for fear, yet in his countenance he counterfeited confidence. For he could not now possibly make any escape, nor rid himself out of the present danger: and yet he heard no certain news of matters at Court, because the King by an Edict had forbidden all men to give him notice thereof: So that many times he comforted himself thus; that either all matters concerning him were yet secret; or if any thing was come to light, that he by policy and impudence could acquit himself thereof; for those two were his only weapons. Being thus determin'd, he went to the Kings Palace alone, without any of his friends and Followers, who at the very D first gate were most contumeliously repuls'd. By chance Varus the Ruler of Syria was there; and then boldly going into his Fathers presence, he advanced boldly near him, to salute him. But Herod putting him back with his hands, and shaking his head, cried out, What thou that hast attempted to murder thy Father, dar'st thou yet presume to offer to embrace me, being guilty of so many treasons! May'st thou perish, wretch, as thy crimes deserve. Come not near me till thou hast cleared thy self of all that is laid to thy charge; for thou shalt have Justice, and Varus shall be thy Judge, who is by good fortune now here. Go and premeditate how to acquit thee against tomorrow, which is all the time I will give thee to do it.

Heretofore Antipater was so astonish'd with fear, that he was not able to reply any E thing, but silently went away. Presently his Mother and his Wife came to him and told him all the proofs of treasons against him; then he considered with himself how to answer every point. The next day the King called an assembly of his friends and kindred, and to them admitted Antipater's friends: and he and Varus sitting in judgment, commanded all proofs to be brought, and the witnesses to appear: amongst whom were certain of Antipater's Mothers servants lately apprehended, who had Letters from her to carry to him, to this effect: Forasmuch as all things are known to thy Father, beware that thou return not unto him, before thou hast obtained some warrant of thy safety from Caesar. These and others being brought in, Antipater also came in after them, and prostrating himself before his Fathers feet, he said, I beseech you, F Sir, bear no prejudicate opinion against me, and lend me an open ear, whilest I purge my self: for if you please to give me leave, I will prove my self guiltless. Herod commanding him to hold his tongue, spake thus unto Varus: I know well, Varus, that you, or any other just and indifferent Judge, will find Antipater to have deserved death: But I fear lest you conceive an overweening opinion against me, and think me worthy so great afflictions for having been so unfortunate as to have brought such children into the world. And yet this should move you to pity me, who have been so merciful to, and careful for such wicked G cariffs. For I had already appointed these young men that are dead to be Kings, and I brought them up at Rome, and gotten them Caesar's favour: but they whom I had so much honoured, and exalted to the Crown, became traitors against my life. Their death was very advantageous to Antipater, whose security I sought thereby, because he was a young man and the next that should succeed me: but this cruel beast hath discharged his rage upon my self, and thinks my life too long, and is grieved that I live so long; and hath

The year of the
World, 3961.
before Christ's
Nativity, 1.

Antipater
hated in Ca-
sarea.

Antipater's
entertainment
at his Fathers
house.

Antipater is
brought before
Varus.

Herod's secret
fear lest you
conceive an over-
weening opinion
against me.

Herod's kind-
ness towards
his children.

hath attempted to make himself King, no other way but by murdering his Father. For which I know no other reason, but that I called him out of the Country, where he lived abjectly, and casting off those Sons whom I had begotten of a great Queen, appointed this to be heir of my Kingdom. I confess my error, that I incited them against me, by having for Antipater's sake deprived them of their right. For wherein had I so well deserved of them, as of Antipater? unto whom, during my life-time, I committed the sway and rule of my Kingdom, and openly in my Will and Testament declared him my successor. Besides other gratifications, I bestowed upon him the yearly revenue of fifty Talents. And lately when he was to sail to Rome, I gave him three hundred Talents, and commended him to Cæsar, as the only Son of all my house, who had regard to his Fathers life. And what was the offence of the others compared with Antipater's? what proofs were produced against them, equal to those that have shewed me more clearly than the day the conspiracy framed against me by this most wicked and ingrateful of all men? and is it now to be endured that he is so impudent as to dare to open his mouth, in hope to colour all again with craft and deceit. Beware, Varus, that he deceive you not: for I know this beast, and I even now see by his feigned tears, how probable a tale he will tell. This fellow once warned me, that whilst Alexander lived, I should beware of him, and not put every one in trust with my person: This is he who was wont to go before me into my bed-chamber, and look about in every corner, lest any should have lien in wait to have attempted any treason against me: This is he who watched by me in my sleep, and in whom I thought my self secure; who comforted me when I mourned for them that were put to death. This is he who gave me good or ill characters of his Brethren when they were alive. This was my defender and champion. O Varus, when I remember his crafts and subtilties, and all his counterfeits, I wonder that I am yet alive, and how I escaped the hand of such a traitor. And seeing that fortune stirs up those of mine own house against me, and that those that I most esteem are my greatest enemies, I will bewail my hard fortune alone; and not one that hath thirsted after my blood shall escape, although proof be brought against every one of my children. Thus, his heart being furcharged with sorrow, he was forced to break off his speech: and presently he commanded Nicolas, one of his friends, to report all the proofs and evidences.

All this while Antipater lay prostrate at his Fathers feet; but now lifting up his head, he address'd to him and said: You Sir your self made my Apology: For how can he pass for a Parricide, who, as your self confess, always watcht to preserve you from all dangers? Which if you say I did feignly, is it probable that I would be so circumfpect in other affairs and at other times, and now in so weighty a matter play the part of a senseless man? How could I think that such a design, though kept secret from men, could be hidden from God, who seeth all things? Was I ignorant what befel my Brethren, whom God so punish'd for their wicked conspiracy against you? Or what should cause me to aim at their life? The hope of the Kingdom? I possess'd it already: Or a suspicion of your hatred towards me? I know you loved me passionately: Or any fear which I had of you? On the contrary, I render'd you formidable to others by the care I took of your preservation. Was it want of money? Nothing left for who might spend more than I? Truly if I had been the wickedest person in the World, or the cruellest beast upon earth, yet I should have relented, being overcome by the benefits of so loving a Father; seeing, as your self said, you recall'd me and prefer'd me before so many Sons, and being yet alive you proclaim'd me King, and made me a spectacle to all men to envie, through the benefits you bestowed upon me. O wretch that I am! Unhappy time of my absence out of my Country! what an opportunity hath it given to malicious and calumniating people! Yet, O Father, it was for your sake, and about your affairs that I went to Rome, to the end that Syllanus might not triumph over your old age. Rome can witness my piety, and Cæsar the Prince of the whole World, who often called me a lover of my Father. Receive here, O Father, his Letters, far more credible than those feigned calumniations against me: let these plead my cause, let these testify my affection towards you: remember how unwilling I was to go to Rome, knowing I had here in this Country many secret enemies. Thus you unwarily have been the cause of my ruine, by forcing me to that voyage which has afforded envy time to frame accusations against me: but now I will come to the proof of these matters. Behold here I am, who, notwithstanding a Parricide, yet never suffered any misfortune by sea or land; is not this a sufficient argument of my innocency? But I will not insist upon this proof of my innocency, since I know that God hath permitted you to condemn me already in your heart. Only I conjure you, give not credit to depositions extorted by torments: let me be burned, inflict all torments upon me, spare not my body: For if I am a Parricide, I ought not to die without all sort of torment. Antipater accompanied these words with so many tears, that he moved all that were present, and Varus also, to compassion; but Herod only ab-

stained

A stained from weeping, for his anger against his unnatural Son fix'd his mind upon the proof of his Crime. And presently Nicolas at the King's commandment made a long speech concerning Antipater's malice and artifices, which he laid fo open, that he extinguish'd all pity in the minds of the hearers. He ascrib'd all the mischief which had befallen that Kingdom unto him, and especially the death of his two Brethren, who through his calumniations were made away; affirming also that he used treacherous practices against those yet alive, fearing lest they should succeed in the Kingdom: for he who had prepared poyson for his Father would much less spare his Brethren. And then coming to the proof of his intent to poyson his Father, he declared in order all the evidences thereof, aggravating his offence by the corrupting of Pheroras, who by Antipater was drawn in to purpose the murder of his Brother and King, and how he had also corrupted the King's dearest friends: and so filled the whole Court with wickedness. When he had accused him of many other things, and brought proof thereof he ended his speech.

Then Varus commanded Antipater to make answer to these things, and seeing that he continued lying on the ground, and said nothing more, but God was witness of his innocency; he called for the poyson, and gave it one who was condemn'd to die, who having drunk thereof, presently died. Then Varus talked apart with Herod; and what was done there in that Council he writ unto Cæsar, and the next day he departed. And when Herod had put Antipater in prison, he sent messengers unto Cæsar, to inform him of his hard fortune and calamity. After this it was discovered that Antipater design'd the death of Salome. For one of Antipater's servants came from Rome, and brought Letters from Acme, who was one of Julia's maids, which she writ to the King, telling him that she found a Letter of Salomes among Julia's; which for good will she had sent him. These Letters which the affirmed to be Salomes, contained many invectives against Herod, and many accusations. But these Letters were feigned by Antipater, who for money had perswaded Acme to write them in her own name; as the Letter that she writ to Antipater evidently shewed; for the writ as followeth.

I have writ to your Father as you requested me, and sent also other Letters; and I assure my self he will not spare his Sister, if he do but read the Letters. You may do well, seeing I have performed all your requests, so be mindful of your promise. This Letter against Salome and others, being found to be counterfeited, the King began to doubt that Alexander was made away by such counterfeited Letters; and he remember'd that he had almost put his Sister to death, through Antipater's device. Wherefore he resolv'd no longer to delay to punish him for all; yet was he hinder'd by a great sickness from accomplishing his purpose. He only sent Letters to Cæsar concerning Acme's treachery and false accusation of Salome; and changed his Testament, and blotted out the name of Antipater, and in his room writ Antipater, leaving out Archelaus and Philipus, who were the elder Brethren, because Antipater had render'd them odious to him. He bequeath'd to Augustus a thousand Talents, besides many other rich gifts: and to his Wife the Empress, and Children, and Kindred, and Freed men, about five hundred; he also gave great gifts to others, either in land or money, and left to his Sister Salome great riches.

CHAP. XXI.

Of the Golden Eagle, and of Antipater's and Herod's death.

Herod's disease increased, partly through age, and especially by his grief and sorrow; for he was now threecore and ten years old; and his mind was so troubled for the death of his Children, that though he were in health, yet he took no pleasure in any thing; and his sickness was so much the more grievous to him, because that Antipater was yet alive; but he purposed to put him to death as soon as he was recovered of his sickness. To increase his calamity there arose a tumult among the people. There were in the City two Doctors reputed very skillful in our Country: One of them was named Judas, the Son of Saripheus; the other was called Matthias, the Son of Margalote. These two were followed by a great number of young men; so that when they expounded the Law, they had an assembly like a great Army. And hearing that the King, partly by grief, and partly by his disease, was very like to die, they told their acquaintance, that now it was a fit time to revenge the injury which God received by those profane works, which were made against

against his expels Commandment; which forbids to place the Images, or likenesses of any living thing in the Temple. This they said, because the King had set a Golden Eagle upon the chief Porch of the Temple, which they exhorted the young men to take away; saying, that it was meritorious, although danger might ensue thereon; yea, even to die for their Country-laws. For they that died for such a cause, should enjoy everlasting life and glory: And that many unwise men, ignorant of that Doctrine, so loved their lives, that they chose rather to die by sickness, than to spend their lives in so glorious an enterprise. Whilst they spoke thus, there was a rumour spread, that the King was now at the last gasp; whereby the young men being encouraged, about Noon, when many were walking in the Temple, they let themselves down from the top of the Temple with great ropes, and so with hatchets cut down the Eagle. Whereof the Captain of the Soldiers being advertised, he went with a great many Soldiers speedily to the Temple, and took almost forty of the young men, and carried them to the King: Who asked them if that were true, that they were so bold as to cut down the Golden Eagle: They confessed they had done it. Then he demanded by whose Commandment? They answered, by the Commandment of the Law. After this, it was asked them, why they, who were presently to die, were so joyful? They answered, Because after death, they hoped to enjoy Eternal Bliss. The King hereat was so greatly moved with anger, that for all his sickness, he went forth and made a Speech to the people wherein he inveighed against these persons, as Sacrilegious; who, under pretence and colour of their Country-laws and Religion, attempted some great matter; and he adjudged them as impious people, worthy of death. The people fearing that he would torture many to learn who had favoured the act, requested him that only the Authors and Actors of that Crime, might receive punishment; and that he would remit the offence to all the people besides. The King, with much ado entreated, caused the young men that let themselves down with Cords, and the two Doctors, to be burned; and the rest which were taken in the act, to be beheaded. After this, the King's sickness spread over his whole body, and he was afflicted with most grievous pains: For he had a great Fever, and an Itch over all his body, which was intolerable, and a daily Collick; and his feet were swelled, as though he had the Dropsie: His belly also, was swelled, and his privy members putrified, so that the worms bred in the putrified places. He was also grievously tormented with difficulty of breath, and a Convulsion of the whole body; so that some said, that this was a punishment laid upon him, for the death of the two Doctors. Herod, notwithstanding he was afflicted with so many and grievous sicknesses, yet he was desirous to live, and sought remedy, in hope of health. At last, he passed over Jordan, where he used the warm Waters of Callitree, which run into the Lake of Asphaltites; and are so sweet, that men use to drink of them. There the Physicians caused his body to be bathed in hot Oyl, and he was therewith so weakened, that his sense failed, and he was as though he were dead; whereat those that were about him being troubled, with their cries they caused him to look up; and now despairing of life, he caused fifty Drachmes to be distributed to every Soldier, and great Sums of money to the Captains and his friends.

As he returned, When he came to Jericho, he was in a very great likelihood to die; and his melancholy put into his head a wicked resolution: For he caused the chief men of every Town and Village in all Judaea to be assembled together, and then he shut them up in a place called the Hippodrome: And calling unto him his Sister Salome, and Alexas her Husband; I know (said he) that the Jews will make Feasts for joy of my death; yet if you will do what I desire, it shall be mourned for, and I shall have a remarkable Funeral. As soon as I have given up the Ghost, cause my Soldiers to encompass these men when I have here in hold, and kill them all: By this means all Judaea, and every

Household thereof shall have cause to lament. After he had commanded this to be done, those whom he had sent to Rome, brought him Letters, wherein was shewed how Armeus, Julius's Servant, was by Caesar's Command put to death, and Antipater adjudged worthy to die: yet Caesar writ, that if his Father had rather banish him, he permitted it. Herod with this news was something pleased, yet presently his pains and a vehement Cough seized him with that violence, so that he thought to hasten his own death; and taking an Apple in his hand, he called for a Knife (for he was accustomed to cut the meat which he did eat) and then looking about him, lest any standing by should hinder him, he lit up his arm to strike himself. But Achab his Nephew run hastily to him, and stayed his hand; and presently there was made great lamentation throughout all the King's Palace, as though the King had been dead. Antipater having speedy news hereof, took courage, and promised the Keepers a piece of money to let

him go. But the chiefest of them did not only deny to do it, but also went presently to the King, and told him what Antipater requested. Herod hearing this, lifted up his voice with more strength than was meet for a sick man, and commanded his Guard to go and kill Antipater, and bury him in the Cattle called Hircanian. And now again he altered his Testament, and appointed Archelaus his eldest Son King, and Antipater his younger Brother Tetrarch. Five days after the death of his Son Antipater, Herod died; having reigned thirty and four years after he slew Antigonus, and thirty seven years after the Romans had declared him King. In many things he was as fortunate as any man; for being born but a private person, he got the Crown, and kept it, and left it to his Posterity: But in his Domestick Affairs, he was most unfortunate.

Salome, before it was known to the Soldiers that the King was dead, went forth with her Husband, and released all those that were in Hold, whom the King had commanded to be slain; saying, that the King's mind was altered, and therefore he gave them all Licence to depart: And after their departure, the King's death was published to the King's Soldiers, who, together with the other multitude, were assembled in the Amphitheatre at Jericho, by Ptolemy, Keeper of the King's Seal; who made a Speech to them, and told them that Herod was now happy; and he comforted the multitude, and read unto them a Letter which the King left, wherein he earnestly requested the Soldiers to favour and love his Successor. After the Epistle read, he recited the King's Testament, wherein Philip was appointed Heir of Trachonitis, and the places thereunto adjoining; Antipater Tetrarch, and Archelaus King. He commanded his King to be carried to Caesars, to whom he referred the cognizance and disposal of all with full Authority; requiring, that as to any thing else, his said Testament should be performed.

This was no sooner read, but presently the Skies were filled with the voices and cries of the people, who congratulated Archelaus; and the Soldiers and the People promised to serve him faithfully, and wished him a happy Reign. This done, the next care was about the King's Funeral, on which Archelaus spared no cost, but buried the King with all Royal Pomp possible. The Herse whereon he was carried, was adorned with Gold and Precious Stones; upon it lay a Bed wrought with Purple, whereupon was laid the dead Corps of the King, covered also with Purple, a Crown and Diadem of pure Gold on his head, and a Scepter in his Right hand. About the Herse were his Sons and Kinsfolk; and the Guard, and Bands of Thracians, Germans and Gauls, all went before in order, as though they had gone to Wars. The rest of the Soldiers, in Warlike order, followed their Captains and Leaders; and five hundred of his Servants and Freed-men carried Perfumes. And thus the Corps was carried the space of two hundred furlongs from Jericho, to the Cattle of Herodion; where, as himself had appointed, it was interred.

Archelaus proclaimed King after his Father's decease. Herod's pompous Funeral.

The year of the World, 3961. after Christ's Nativity, 1. Antipater's death. Ant. lib. 17. cap. 12. Herod's death signified to the Soldiers.

Archelaus proclaimed King after his Father's decease. Herod's pompous Funeral.

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THE

THE
SECOND BOOK
OF THE
WARS of the JEWS,
Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Second Book.

1. Of Herod's Successor Archelaus, how he entred into the Temple, and the Mutiny that arose for the revenge of those that were executed for taking away the Golden Eagle.
2. Of the Fight and Massacre in Jerusalem, between the Jews and the Sabinians.
3. Varus, Governour of Syria for the Romans, represseth the Insurrections in Judea.
4. How the Jews had an Ethnarch constituted over them.
5. Of the Impostor Alexander, Herod's pretended Son; and how he was taken.
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14. Of Florus his cruelty against the Jews of Cæsarea and Jerusalem.
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16. Of Politianus the Tribune. King Agrippa's Speech to the Jews, exhorting them to obey the Romans.
17. Of the Rebellion which the Jews begun against the Romans.
18. Of the death of Ananias the High Priest, Manahem and the Roman Soldiers.
19. Of the great Massacre of the Jews at Cæsarea, and in all Syria.
20. Cruelties exercised against the Jews in diverse other Cities, and particularly by Varus.
21. Fifty thousand Jews slain at Alexandria.
22. Of the Massacre of the Jews by Cestius Gallus.
23. Of Cestius his Battel against Jerusalem.
24. Of the Siege of Jerusalem by Cestius, and of the Massacre.
25. Of the cruelty of those of Damascus against the Jews, and of Joseph's Affairs in Galilee.
26. Of Joseph's danger and escape; and of the malice of John of Giscala.

27. How

- A 27. The Cities of Tiberias and Sephoris are recovered by Joseph.
28. How the people of Jerusalem prepared themselves for War; and of the Robberies of Simon, Son of Gioras.

C H A P. I.

Of Herod's Successor Archelaus, and how he entred into the Temple; and the Mutiny that arose for the revenge of those that were executed, for taking down the Golden Eagle.

B



Archelaus being acknowledged Successor in the Kingdom to Herod, lately dead, necessity constrained him to go to Rome, to the end he might be confirmed by Augustus; which Journey gave occasion of new broils. For after that for seven days he had celebrated his Father's Funeral, and largely feasted the people (for this is a custom amongst the Jews, which bringeth many of them to poverty; and yet he that doth not so, is reputed impious) he went to the Temple, attired in a white Garment, where he was, with great joy, received of the people;

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and he himself sitting in a Tribunal, upon a Throne of Gold, very courteously admitted the people to his Presence, and thanked them for their diligent care used in his Father's Funeral, and for the Honours they had rendered to himself, as to their King. Yet he said, he would not take upon him either the Authority or Name of King, till such time as his Succession was approved of by Cæsar, who by his Father's Testament, was Lord and Master of all; and for that cause, he had refused the Diadem offered him by the Soldiers at Jericho, when they would have Crowned him. But he promised, that if he were confirmed King by the hands of the Emperour, he would largely recompence both the Soldiers and the people for their good will;

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and that he fully purposed to be more favourable unto them, than his Father had been. The multitude hereat greatly rejoiced, and made present tryal of his mind and purpose; for some cried out, requesting that the Tributes might be lessened; Others desired that the new Imposts might cease; others requested him to set all Prisoners at liberty. Archelaus, in favour of the people, granted all these requests; and then offering Sacrifices, he banquetted with his Friends. But suddenly, a little after Noon, a great multitude desirous of alteration (the common lamentation for the King's death being ceased) began a private mourning, bewailing their misfortune, and whom Herod had put to death for pulling down the Golden Eagle from the Porch of the Temple. This sorrow was not secret; but the whole City resounded with lamentations for them, that were thought to have lost their lives for the Temple, and their Country Laws. They also cried, that revenge was to be taken upon them, whom Herod for that fact, had rewarded with money. And that first of all, he who by Herod was constituted High Priest, was to be rejected, and another more honest and devout was to be put in his place. Archelaus, although he was herewith offended, yet, because he was presently to take such a journey, he abstained from violence, fearing lest he should render the multitude his enemies. Wherefore he sought rather by admonition, than by force, to reclaim those that were seditious; and he sent the Governour of the Soldiers to request them to be pacified. But the Authors of the Sedition, so soon as he came to the Temple, and before he spake one word, threw stones at him; and in like manner they used others, sent afterwards by him, to appease them.

E

For Archelaus dispatched many messengers unto them, whom they contumeliously treated; so that if they had been more in number, their fury would have proceeded further. Wherefore, when the Feast of Unleavened Bread drew nigh, which the Jews call Easter, wherein an infinite number of Sacrifices were appointed; an innumerable multitude of people came out of all Villages thereabout, for devotion sake, to the Solemnity: And they who so lamented the death of the Doctors, remained in the Temple, seeking by all means to promote the Sedition. Which Archelaus fearing, sent a Band of Soldiers, and a Tribune with them, to take the chief of the Seditious, before such time as they had drawn unto them the multitude of the people; against whom the whole people being stirred up, slew a great many of them with stones; and the Tribune himself being sore hurt, had much ado to escape. And when they had so done, they presently went and offered Sacrifice, although no hurt had been done. But

F f f 2

Archelaus

Archelaus perfwaded himſelf, that the multitude would not be appeased without H
laughter : wherefore he ſent againſt them the whole Army, the Foot into the City,
and the Horſe into the Field ; who aſſaulting the ſeditious people as they were facri-
ficing, ſlew of them almoſt three thouſand, and ſcattered the reſidue into the Moun-
tains adjoining. There were alſo ſome who followed *Archelaus*, and proclaimed
by virtue of his Command, that every one ſhould depart home to his houſe ; as ac-
cordingly, notwithstanding the holineſs of the day, they did. But he, accompanied
with his Brother, and ſome of *Nicholaus* his Friends, went to the Sea-coaſt,
to ſee the *Widow* governing of the *Knave*.

When they came to *Cæsarea*, they met with *Sabinus* Governour of *Syria*, who was coming to see *Herod*, to take into his custody *Herod's* Treasure. *Varnus*, to whom *Archelaus* had sent *Philo* about this matter, forbid him to proceed further. And so *Sabinus*, in obedience to *Varnus*, neither entered the Castles, nor took *Herod's* Treasure from *Archelaus*; but promised, that he would let all alone, till *Cæsar's* pleasure were understood. But so soon as one of them that hindered him was gone to *Antioch*,

Book II.

A offer Sacrifice; and that they themselves were sacrificed, as they were offering the Sacrifices which they brought: And that there were such heaps of dead bodies in the Temple, as never in any Foreign War, the like had been seen. That *Herod*, foreseeing his cruelty, never judged him worthy of the Kingdom, till such time as his Understanding failed him; when being more sick in mind than body, he knew not whom he named his Successor in his last Will; whereas, he had nothing whereof he could blame him, whom in his former Will, he had appointed his Successor, when he was in health, both of mind and body. Yet (aid he) put the case, *Herod* in his extremity, knew what he did, yet *Archelaus* hath rendered himself unworthy of the Kingdom, by having committed many things against the Laws. For (aid he) what will he be after he hath received Authority from *Cesar*, who before he received any, hath murdered so many? *Antipater* having spoken more to this effect, and at every Accusation taking Witnesses of his Kindred that stood by, ended his Speech.

Then *Nicolaus* stood up, and first of all shewed, that the slaughter of them in the Temple was necessary and unavoidable ; for they, for whose death *Archelaus* was now accused, were not only enemies of the Kingdom, but also of *Cæsar* : for other Crimes objected, he shewed how that they were done, even by the counsel and perfwasion of the Accusers. He also urged, that the second Testament might be of force, for that therein *Herod* had referred it to *Cæsar*, to confirm his Successor. And he who had such remembrance, as to leave the Arbitriment of his Will to him who is Lord of all ; could not be thought to mistake himself in appointing his Heir, nor yet deprived of his Senses, seeing he knew by whom he should be established. When *Nicolaus* had ended his Speech, and declared all that he thought might make for *Archelaus*, *Archelaus* coming into the midst of the Council, prostrated himself at *Cæsar's* feet. *Augustus* courteously raised him from the ground, and declared him worthy to succeed his Father. Yet did he not pronounce a definitive Sentence ; but the same day, the Council being dismissed, that he might deliberate with himself at more leisure, whether any one single person of those nominated in the two Wills, should succeed their Father in the Kingdom, or that the Kingdom should be divided amongst the whole Family ; because they were many in number, and had all need of Estate to support themselves with honour.

CHAPTER II.

Of the Fight and Massacre at Jerusalem, between the Jews and the Sabinians.

Before *Cæsar* determined any thing concerning this matter, *Malthace*, the Mother
of *Archelaus*, fell sick and died; and many Letters came out of *Syria*, signifying
E that the Jews had rebelled. Which *Varus* foreseeing after the departure of *Archelaus*
from thence, had gone to *Jerusalem* to repress the Authors of that Sedition: And be-
cause the multitude would not be quiet, he left one Legion of the three which he
brought out of *Syria*, in the City, and so returned to *Antioch*. But *Sabinus* coming
afterwards to *Jerusalem*, was the cause that the Jews began a new Brawl: For he forced
the Garrisons to render to him the Castles, and rigorously made search for the
King's Treasure: And he was not only assailed by those that *Varus* left there, but also
in the Feast of *Pentecost* (so called, because it happens at the end of seven times seven
days) the People gathered themselves together, not for Religion's sake, but for anger
F and hatred; so that there was an infinite multitude of people which came out of *Ga-*
lilee, and *Idumæa*, and *Jericho*, and the Countreys beyond *Jordan*. Yet the Jews
which were Inhabitants of the City, surpassed the rest both in number and courage:
and they therefore parted themselves into three Bands, and made three Camps; one
on the North side of the Temple, another on the South towards the Hippodrome, the
third on the West, near the Palace; and so they besieged the Romans on every side.
Sabinus greatly fearing them, both for their multitude, and for their courage, sent
many Letters to *Varus*, earnestly requesting him with all speed to bring succour; for
if he did not, the whole Legion would be destroyed. He himself got into the high-
est Tower of the Castle of *Thapsalus*, so called from the name of *Herod's* Brother, whom
G the Parthians killed; and from thence he gave a sign to the Roman Soldiers to issue
out suddenly upon their enemies; for himself was in such a fear, that he durst not
come down to the Soldiers of whom he was Commander. The Soldiers obeying his
Command.

Antipas e-
lected King
by Herod's for-
mer Te'ta-
ment, thriveth
with *Archelaus* for the
Kingdom.

Antipas accuseth Archelaus by Letters to Caesar.

Cæsar calleth
a Council of
Roman Nobi-
lity.

Antipater's
vehement Ac-
cusation a-
gainst Jude
Isam.

Antipater
fureth to ve-
he nocy in
accufing *Ant-*
ch, lano.

The year of the
world, 3964:
after Christ's
Nativity; 2.

The Will
changed dur-
ing Herod's
Sickness:
*Antipater a-
gainst Archi-*

Nicolaus defendeth Archolaus.

Archelaus
humbleth him-
self at *Cæsar's*
feet.
Cæsar's Boun-
ty and Hum-
anity towards
him.

r *Ant. lib. 17.*
g *esp. 14.*
Sedition in Jer-
f *usalem.*

Sabinus seizeth the King's Treasure, and laboureth to get possession of his Fortresses.

vs Three Camp
e : of the Jews.

*Sabinus get-
teth into the
highest Tower
of the strong-
est Castle.*

Command, attacked the Temple, and there fought a fierce Battel with the Jews; who having none to assist them, and being unexperienced in Warlike Affairs, were soon conquered by them that were skilful. At last, many Jews got upon the Porches, and cast Darts at them from the Pinacles, so that they killed many: But the other could not revenge themselves of them, who fought against them from so high a place; neither could they sustain the force of them who joyned Battel with them; till at last the Romans fired the Porches, which for greatness, and curious work, were admirable. By this means many Jews were either destroyed with the suddain fire, or else, leaping down amidst their enemies, were by them slain; others going backward, were cast headlong from the Wall; others despairing of life, killed themselves with their own Swords; and they who privily came down the Walls, being assaulted by the Romans, and astonished with fear, were easily overcome: Till at last, all being either put to the Sword, or fled through fear, the Treasure dedicated to God, was left destitute of Keepers; so that the Soldiers took away thereof about four hundred Talents; and that which they left, *Sabinus* got.

But this loss of men and money stirred up many more Jews, and those more brave than the first, against the Romans; whom they besieged in the King's Palace, and threatened all their destructions, unless they would presently depart from thence: Yet promising *Sabinus* and the Legion leave to depart, if he so liked. Part of the King's Soldiers, who of their own accord fled to them, assisted them. But the most Warlike and valiant amongst them, were three thousand men of *Herod's* Army, whose Leaders were *Kalus* and *Gratus*; one of the Foot, and the other of the Horse; both which, although they had had no Soldiers with them, might yet for their Valour and Council, have been considerable to the Party of the Romans. The Jews earnestly continued the Siege, and assaulted the Castle-Walls, crying upon *Sabinus* to depart, and not to hinder them now, after so long time, to recover their Countrey's Liberty. *Sabinus*, though with all his heart he wished himself away, yet he durst not trust them; but he suspected, that their countess was but a plot to entrap him. And on the other side, hoping that *Varus* would come and help him, he still endured the danger of the Siege. At the same time there were tumults in many places of *Judea*; and many, through opportunity of the time, aspired to the Kingdom. For in *Idumaea* two thousand old Soldiers, who had born Arms under *Herod's* gathering together, and having armed themselves, went to attack the King's Forces commanded by *Achab*, *Herod's* Nephew; who, because they were old Soldiers, and very well armed, durst not meet them in the Field, but withdrew into some Fortresses. At *Sephoris* also, a Town of *Galilee*, *Judas* the Son of *Iszechias*, Captain of the Thieves which formerly were defeated by King *Herod*, and had wasted the Countrey; gathered together a great multitude, and brake into the King's Armory, and armed all his Company, and fought against them who affected the Royal Dignity. Also, beyond the River, one *Simon*, who had been *Herod's* Servant; being a goodly man, and of a huge stature, put a Crown upon his own head; and gathering together a company of Vagrants, went about with them to *Jericho*, and burnt the King's Palace, and many fair and sumptuous houses there, and so got a great Booty there; and he had surely fired all other Buildings of Note, had not *Gratus*, Captain of the King's Footmen, made haste to fight him with the Bow-men of *Trachon*, and the most Warlike men of *Schasse*. *Simon* lost many men in this Encounter; and when he fled into a strait Valley, *Gratus* overtook him, and cut him overthwart the neck, so that he fell to the ground. In like manner, other of the King's Palaces near *Jordan*, by *Bethara*, were burnt by a multitude of other Rebels, gathered together in Bands from beyond the River. At this time a Shepherd, named *Atromeneus*, pretended to make himself King: His Birth was so low, that formerly he had been but a simple Shepherd; and he had no other merit, but that he was very large, and strong of body, and despised death. With this resolution he armed his four Brethren, each of which had a Company armed, and they were as his Lieutenants, to make Incursions; whilst he, like a King, meddled only with great Affairs, and wore a Crown upon his head: And thus he continued a long time wasting the Countrey, and killing, not only the Romans, and King's Soldiers; but also the Jews, if there was hope to gain any thing by them. One day he met a Company of the Romans at *Emmanus*, who carried Corn and Armour unto the Legion; he fought with them, and killed one *Arinus* a Centurion, and forty of the most valiant amongst them upon the place; the rest being in like danger, through the help of *Gratus* with the Soldiers of *Schasse*, escaped. After they had done many things in this manner against their own Countrey-men as well as strangers, at last, three of them were taken; the eldest by *Archelaus*, and the two other, who were eldest after him, fell into the hands of *Gratus* and *Ptolemy*;

Ani lib. 17.
cap. 15.

Simon, one of
the King's
Servants, tak-
eth the King's
down upon him.

Atromeneus
a Shepherd,
usurpeth the
Kingdom.

The End and
Use of the
War.

Ptolemy; and the fourth yielded himself to *Archelaus* upon Composition. Such was the success of the bold Enterprize of these five men: But at that time a War of Thieves filled all *Judea* with Troubles and Robberies.

C H A P. IX

Varus, Governour of Syria for the Romans, represses the Insurrections in Judea.

WHEN *Varus* had, by the Letters of *Sabinus*, understood the danger wherein the whole Legion was, being besieged in *Jerusalem*; he hastened to succour them: But first he went to *Ptolemais* with two other Legions, and four Cornets of Horse; where he had appointed the King's Forces, and the other Auxiliary Troops to meet him. As he passed by *Beitrus*, the Inhabitants gave him fifteen hundred men. *Allo* *Arctas* the King of *Arabia*, for the hatred he bare to *Herod*, sent him a great number, both of Horse and Foot. As soon as the Host was assembled, *Varus* incontinently directed part of his Army into *Galilee*, adjoining to *Ptolemais*; and appointed a friend of his, the Son of *Caius* their Governour, who presently put all to flight against whom he was sent; and having taken the Castle of *Sephoris*, he fired it, and made all the Inhabitants thereof Slaves. *Varus*, with the rest of the Army, went to *Samaria*, and took it; yet he did the City no harm, because he found, that amidst all these Tumults, they had been quiet. When he had pitched his Tents at a Village called *Anur*, which belonged to *Ptolemy*, the Arabians sacked it, for they hated those that loved *Herod*. From thence they went to *Sampho*, another strong Burrough; which they in like manner sacked and destroyed, without sparing any thing. All was filled with the laughter and fires which the Arabians made, there was no end nor hindrance of their Avance. *Allo* *Varus* commanded *Emmanus* to be burnt, being angry for the death of *Arinus*, and the rest that were slain there; and the Inhabitants thereof abandoned it, every one by flight seeking to save himself. From thence he went to *Jerusalem*; and at his approach, the Jews that besieged the Roman Legion fled and scattered themselves; some here, some there, all about the Countrey: They that remained in the City executed themselves, that they were not consenting to the Tumult; but that for the Celebration of the Feast, they permitted those Seditious to come into the City affirming that they had rather have been besieged together with the Romans, than have joyed with those of the Sedition; and so they laid the cause of that Tumult upon others. But first *Josephus*, *Archelaus's* Cousin, with *Gratus* and *Rufus*, went to meet him; leading the King's Army, and the Sibaftians, and the Roman Soldiers, adorned in their accustomed Apparel. *Sabinus* durst not be seen by *Varus*, and therefore got him out of the Town before, and went to the Sea-coast. *Varus* divided his Army, and sent some Parties into the Countrey, to seek the Authors of the Tumult: And those that were brought to him who were in less fault, he committed to Prison; those who were the chiefest, he crucified, to the number of two thousand.

And understanding that in *Idumaea* there yet remained ten thousand men in Arms, he presently sent the Arabians home, because he perceived that they did not serve as they that came to help him, but as they themselves pleased, wasting the Countrey against his Orders; and so, accompanied with his own Army, he hastened against the Enemies: But they without any fight, through *Achab's* Council, yielded themselves to *Varus*. And he pardoned the Common Soldiers, and sent the Captains to *Cesar* to answer the matter: Who, pardoning most of them, yet punished some that were of *Herod's* Kindred, because they had rebelled against their own King. *Varus* having thus quieted the Estate of *Judea* and *Jerusalem*, left in the Fortrels of *Jerusalem*, the same Legion that was there before, and departed to *Antioch*.

C H A P.

The year of the
World, 3966.
After Christ's
Nativity, 43.

Archelaus
succeeding Mari-
anne, married
Glaphyra, the
Daughter of
Alexander the
Great.

Oxen signified the change of his Fortune; for as much as these creatures in labouring the Land, turned up and altered the face of it: And therefore, nine years being past since he had been established Prince, he was to prepare himself for death. Five days after this Interpretation, Archelaus was sent for to Rome, to answer before Augustus the things whereof he was accused. I have also thought it worth rehearsing, to set down the Dream of his Wife Glaphyra, Daughter to Archelaus King of Cappadocia, who was first married to Alexander, Brother to this man, and Son to King Herod, by whom he was put to death, as we have said before: After whose death, she was married to Judas, King of Lybia; and he being dead, she returned home to her Father's; where living in her Widowhood, Archelaus the Ethnarch beholding her, was so inflamed with her love, that presently he divorced his Wife Marianne, and married her. Soon after the came into Judaea, she dreamed that she saw Alexander her first Husband, standing before her, and saying unto her; It had been enough for thee to have married the King of Lybia; but thou, not contented therewith, comest again to my house, greedy of a third Husband; and which is worst of all, art now married to mine own Brother. I will not conceal nor dissemble this injury which thou dost me, but I will recover thee against thy will. And the scarcely lived two days after she had related this Dream to her friends.

C H A P. VII.

K

of Judas the Galilean, who established a fourth Sect; and of the three Sects amongst the Jews.

Ant. lib. 18.
cap. 11.

The year of the
World, 3973.
After Christ's
Nativity, 50.

Three Sects
among the
Jews, of
which the Ef-
fians were the
last.
The Effians
Doctrine of
Marriage.

Among the
Effians, goods
are common.

The Effians
Hospitality.

The Effians
Apparel.

After that Archelaus's Dominions were reduced into a Province, a certain Roman Knight called Coponius, was made Governour thereof. During his Administration, a certain Galilean named Judas, incited his Country-men to revolt; reproaching them for paying Tribute to the Romans, and for being subject to any but to God. This Judas was Author of a new Sect of his own devising, nothing like other Sects. For there are three Sects of Philosophers amongst the Jews; one is that of the Pharisees, another of the Sadducees, and the third of the Essenes, which is the most famous of all the three. The Essenes are Jews born, but live in the greatest union together imaginable; They consider all Pleasures, as Vices that are to be avoided; and esteem Continence and Victory over the Passions, as the greatest Virtues. They reject Marriage, and account other men's Children, put to them to be taught whilst young, as their own Kin-men, whom they diligently instruct in their Manners and Opinions; not for that they condemn Marriage and Propagation of Mankind, but to avoid women's incontinence; for they think that none of them keep themselves true to one man. Also, they condemn Riches, and all things with them are common, and no man amongst them is richer than other. And they have a Law amongst themselves, that whosoever will embrace their Sect, he must make his Goods common; for so, neither any amongst them seems abject for Poverty, nor any great for Riches; but they have, as it were, all equal Patrimonies like Brethren. They account it a shame to anoint the body with Oyl; and if any man, though against his Will, be appointed therewith, they use all diligence to wipe it away: And they account themselves fine enough, if their Cloaths be white. They have amongst them Stewards, to oversee all things for their common benefit; who are chosen from amongst them, by a common consent. Their Revenue is distributed according to the need that every one hath. They have not one certain City, but are dispersed in many Cities; and if any of their Sect, though a stranger, come to them from another place, they give him any thing they have, as if he were their ancient Acquaintance. In like manner, they go boldly to those, whom they never in their lives saw before, as though they were familiarly acquainted with them: And therefore, when they take a journey, they only arm themselves against Thieves, and carry nothing with them else. In every City there is one appointed, whose Office is to receive and lodge those of their Sect that come thither; and to see that they neither want Cloaths, nor any thing else necessary for them. All Children under Government, brought up by them, go apparelled alike; and they never change their Apparel nor Shoes, except they have worn out their first Apparel. Among themselves they neither buy nor sell; but every man that hath any thing which another wanteth, giveth him it, and taketh that of him which himself needeth; yea, every one of them may take any thing he hath need of from whom he pleaseth, without any change. Above all, towards God they are

A are very Religious; for before the Son rise, they speak of nothing but holy things, and then they make certain Vows and Prayers after the custom of their Country, as it were praying that God would please to make it rise upon the earth. After this, every one is dismissed to practice the Art he knoweth: And when every one hath diligently laboured till eleven a clock, they all meet together again, and being covered with linen cloaths, they wash their bodies with cold water: and having thus purged themselves, they go to their Cells, into which no man that is not of their Sect is admitted: And then they come to the Refectory, as into a holy Temple; where all sitting down with silence, there is set before every man in order, loaf, and a little morsel of portage, all of one sort. Before they eat a Priest giveth thanks, and no man may eat any meat till this Prayer be made to God. Likewise, when dinner is ended they pray again; for both before and after, they give thanks to God, the Giver of all: And then putting off that Apparel as Sacred, they apply themselves to their work till evening. At supper they do as before, causing their Guests to sup with them, if by fortune any come. Their house is never troubled with cries or tumults, for every one is appointed to speak in his turn; so that their silence produces respect in strangers. The cause of this moderation is their continual sobriety, and that every one is limited how much to eat or drink. And although, that in all other matters they are ruled by their Superior, yet in these two, to wit, compassionating and helping, they may do as they think good: for every one may when he pleaseth, help those whom he thinketh deserve help; and when he pleaseth, give meat to them that are in need. Yet may not they give any thing to their Kindred, without the leave of their Superior. They take great care to suppress their anger; they keep their promise, and maintain peace; and people account every word they speak of as much force, as if they had bound it with an oath: and they thus observe worse than perjury; for they esteem him a liar, who is not to be believed, without he call God to witness. They study diligently ancient Writers, chiefly gathering out of their Writings, what is most convenient for the soul and the body. Out of them they learn Remedies for Diseases, and the Vertues of Herbs, Stones and Metals. Those who are desirous to be of their Order, do not straightway converse with them; but for a year before, live out of the Collodge, and have the same diet, a little hatchet, and such a girdle as is before spoken of, and a white garment. But at the years end, if they perceive such a person to be continent, they give him a diet more agreeing with their own, and he is permitted to wash himself in cold water, to the end, to purify himself; yet is he not admitted in common amongst them, till for two years more, they have observed his life and manners: And at last, when he is thought worthy, he is admitted to their common company. But before he is received to the common Table, first he is to protest solemnly to honour and serve God with all his heart, to observe Justice and Fidelity towards all men; never willingly to hurt any man, nor injure any for another man's command; but always to hate the wicked, and assist the good; so to keep his faith to all, but especially to his Superiors; because they hold their power from God. To which they add, that if he be put in Authority over others, he never will abuse it to the prejudice of those that are under him; and neither exceed the rest in apparel, nor any other ambitious pomp: that he will always love the truth, and severely reprove liars: and that he will keep that he will always love the truth, and severely reprove liars: and that he will conceal a his hands and soul pure from all theft and unjust gain: and that he will not conceal any mysteries, or secrets of their Religion from his companions, nor reveal them to any strangers, although he should be thereto threatened by death. Adding moreover, that he will never deliver any Doctrine, save that which he hath received; and diligently preserve the Books, as well as the Names, of those from whom they received it. These Protestations they oblige those to take solemnly, who enter into their Order, to the end, to fortify them against Vices. Those of the Society who transgress notoriously, they thrust out of their company: and whosoever is so punished, for the most part dieth a miserable death; for, it being not lawful for him to eat with any stranger, he is reduced to feed on grass like beasts, and so he perisheth through Famine. For which cause oftentimes they are moved with compassion, to receive many into their Order again, when ready by Famine, to yield up the ghost; judging them to have endured penance enough for their offences, who with famine were almost brought to death's door. They are very severe and just in their judgments; and to decide any matter, there is never fewer of them than an hundred; and that which is by them agreed upon, is irrevocable. Next after God, they reverence their Law-giver, inasmuch that if any one revile him, they forthwith condemn him to death. They take it for a great duty to obey their Elders, and what is appointed by many; so that if ten of them sit together, no man of them must speak, without he be licenced thereto by nine of the company

The year of the
World, 3973.
After Christ's
Nativity, 50.
Their Religi-
on and Labour.

The Effians
in compassion-
ating and helping
others have
free choice in
other things
they are ruled
by their Superi-
our.
The Effians
wear not.

The Effians
Vows and Com-
mitments.

The Effians
circum-spect in
Justice.

pany. They account it a great incivility to be in the midst of the Assembly, or on their right hand. And they are more severe than any other Jews in observing the Sabbath; for they do not only abstain from dressing meat (which they dress the Evening before) that day, but also, they may not remove any vessel out of its place, nor satisfy the necessities of Nature. Upon other days they dig a pit a foot deep in the ground with the hatchet, which (as we before said) every one, at his entrance into their Order, hath given him; and then covering themselves diligently with their garment, as if they feared to be irreverent to the light of Heaven, in that pit they ease themselves; and then cover their ordure with the earth they took out of the pit: And this they do in most secret places. And although this purging of their bodies be natural, yet do they by walking purify themselves after it, as after great uncleanness. Furthermore, amongst themselves they are divided into four Orders, according to the time which they have continued this exercise of life; and they that are Juniors bear such respect to the Seniors, that if they do but touch one of them, they are obliged to purify themselves, as though they had touched a stranger. They are long-lived, so that most of them live an hundred years, which I judge is by reason of their well ordered diet, and their temperance. They condemn adultery, and by constancy and fortitude triumph over torments. They prefer an honourable death before life. The Wars which the Jews made against the Romans, shewed what invincible courage and hardiness they have in all things; for they suffered the breaking of the members of their bodies, fire and Sword and all kind of Tortures, rather than be brought to speak the least word against their Lawgiver, or to eat meats forbidden: They could not be forced to any of these, neither would they entreat the Torturers, nor shew any sorrow amidst their torments: Yea, in the midst of their pains they scoffed at their Tormentors; and joyfully yielded up their souls, as though they hoped to pass to a better life. For it is an Opinion amongst them, that the body is mortal and corruptible, but the souls remain ever immortal; and being of a most Pure and Ethernal Substance, wrap themselves in bodies as in prisons, being drawn thereunto by some natural inclination: But when they are delivered out of these Carnal Bonds, then presently, as freed from a long Bondage, they joyfully mount into the Air. And of the good souls they say, as did the Grecians, that they live beyond the Ocean in a place of Pleasure, where they are never molested with rain, nor snow, nor heat, but have always a sweet and pleasant Air. But the wicked souls (as they say) go into a place very tempestuous, where there is always Winter weather, always lamentations of those who for ever are to be punished. For I judge that the Greeks are of this opinion, when they say there is an Ille for the virtuous, whom they call Heroes and half-gods; and that the souls of the wicked go to a place in Hell, where it is feigned, that some are tormented, as *Sisyphus*, *Tantalus*, *Tityon* and *Tityrus*. These Effians also believe that they are created immortal, that they may be induced to Virtue, and averted from Vice; that the good are rendered better in this life, by the hope of being happy after death; and that the wicked, who imagine they can hide their evil actions in this world, are punished for them in the other with eternal torments. This is the Effians Opinion, touching the excellency of the soul; from which we see very few of those depart, who have once embraced it. There are also some among them, who promise to foretell things to come; which faculty is obtained as well by the studying of Holy Books and Ancient Prophecies, as by the care they take of sanctifying themselves: And their predictions seldom fail.

There is another sort of Effians, agreeing with the former, both in apparel, diet and kind of life, and observance of the same Laws and Ordinances; only they differ in the matter of Marriage: Affirming, that to abstain from Marriage, tends to abolish mankind. For (say they) if all men should follow this opinion, presently all mankind would perish. Notwithstanding, these people use such moderation, that for three years (space) they observe the women they intend to marry; and then, if they appear found enough to bear Children, they marry them. None of them lie with their Wives when they are with child; to show that they do not marry to satisfy Lust, but to have Children. When their Wives wash themselves, they are covered with a Garment, as the men are, and this is the manner and custom of this Sect. Of the two former Sects, the Pharisees are said to be most skilful in Interpreting the Laws. The chief Article of their belief is, that all things are to be attributed to God, and Fate; yet so, that every man may in many things, of his own power, do good or ill; though destiny may help much therein: And that the souls of men are all incorruptible; but only the souls of good men go into other bodies, and the souls of wicked men are sent into everlasting pain. But the Sadducees deny Fate, and affirm, that as God is the Author of no evil, so he takes no heed to what men do; that a man hath power to do well

A well or ill, and every man may chuse whether he will be good or bad; and they generally deny both pains and rewards for souls after this life. The Pharisees are as sociable and loving one to another, as the Sadducees are at discord among themselves, living like savage beasts, and as uncourteous to their own Sect, as to strangers. This is all which I have to speak concerning the Philosophers among the Jews. Now I will return to my purpose.

C H A P. VIII.

B of the Cities which Philip and Herod built; and of Pilates Government.

Archelaus his Ethnarchy being now made a Province, the rest of his Brethren, to wit, *Philip* and *Herod*, who was surnamed *Antipas*, continued to govern their Tetrarchies. And *Salome* dying, left *Julia* by her Testament the Toparchy which she ruled, as also *Jannia*, and a ground set with Palm-trees in *Phaselis*. When *Tiberius* the Son of *Livia*, upon the death of *Augustus*, (after he had reigned seven and fifty years, six months, and two days) was made Emperor of Rome, *Philip* built a City near the head of *Jordan* in the Country of *Panacade*, and called it *Cesarea*; and another he built in the lower part of *Galilania*, and named it *Tiberias*, and another in *Perea* on this side *Jordan*, which he named *Julias*. *Pilate* being sent by *Tiberius* to be Governour over the Jews, caused in the night some Ensign on which was the Image of *Cesar* to be brought into *Jerusalem*; which thing, within three days after, caused a great tumult among the Jews: for they who beheld this action were astonished, and considered it as a violation of the Law of their Country, which forbids expressly, any Picture or Image of men or other creatures to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the villages adjoining, and they went presently to *Pilate* then at *Cesarea*, beseeching him earnestly that the Images might be taken away out of *Jerusalem*, and that the Laws of their Country might remain inviolated. When *Pilate* denied their suit, they prostrated themselves before his house, and there remained lying upon their faces, for five days and nights, without moving. On the sixth day *Pilate* sitting in his Tribunal-seat, call'd all the Jews together before him, as though there he would have given them an answer: but on the sudden a company of armed Soldiers (for so it was provided) compassed the Jews about on all sides: The Jews were hereat amazed, seeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cesar* he would kill them all; and to that end made a sign unto the Soldiers to draw their swords. The Jews, as if they had agreed together, fell all down at once, and offered their naked necks to the stroke of the sword, crying out that they would rather lose their lives, than suffer their Religion to be profaned. Then *Pilate* admiring the constancy of the people in their Religion, presently commanded the said Ensigns to be taken out of the City of *Jerusalem*.

After this, he caused another tumult among them; for they have a sacred Treasure called *Corban*, which *Pilate* resolv'd to make use of to bring water into the City, four hundred furlongs off: for this cause the people murmured; so that when *Pilate* came to *Jerusalem*, they flock'd about his Tribunal to make their complaint. *Pilate* foreseeing a tumult, caused Soldiers secretly armed to mingle themselves among the people in private apparel, and commanded them not to use their swords, but to beat those with clubs whom they saw make such clamours. And when he had thus plotted the matter, sitting in his Tribunal, he gave a sign unto the Soldiers; and presently the Jews were beaten; and many of them, partly with blows, and partly trodden upon by the multitude, died miserably. The multitude amazed at the calamity of those that were slain, held their tongues. For this cause *Agrippa* Son of *Aristobolus*, whom *Herod* the King his Father put to death, went to Rome, and accused him to *Cesar*. *Tiberius* not admitting his accusation, he remained still at Rome, and sought the favour of other great men there, and especially he courted *Caius* the Son of *Germanicus*, he being yet a private person: and upon a certain day, having invited him to a banquet, he stretched forth his hands, and openly pray'd Almighty God in stead of *Tiberius* *Cesar* he might see him Lord of all the world. *Tiberius* having notice hereof by one of his familiar friends, caused *Agrippa* to be imprisoned; where he endured hard and strait imprisonment till the death of *Tiberius*, which was six months after. After he was dead (having reigned two and twenty years, six months, and three days) *Caius* *Cesar*, who succeeded him in the Empire, freed him from prison,

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son, and gave him the Tetrarchy of *Philip*, who was newly deceased, and the title of King. When *Agrippa* came into his Kingdom, *Herod* the Tetrarch began to envy his estate; and *Herodias* his wife still urged him forward, in hope that he should be made a King also: for (said she) thou wastest that dignity only through slothfulness, because thou wouldst not go to *Cæsar*: for if *Agrippa* be made a King; being before but a private man, how canst thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith persuaded, went to *Caius Cæsar*, who greatly reproached his ambition, inasmuch as he fled into *Spain*: for *Agrippa* had followed him to *Rome* to accuse him before *Cæsar*; and *Caius* gave him *Herod's* Tetrarchy. And so *Herod* remained in *Spain* with his wife till his death.

CHAPTER IX.

The Emperor *Caius* orders *Petronius* Governour of *Syria* to constrain the Jews by arms to receive his Statue into the Temple. *Petronius* forbears to do it. The death of *Caius* saves him from punishment.

Caius Cæsar so abused his Authority, that he would be thought to be a god, and so called. Also he put many Noble men of his Country to death by his cruelty; which he likewise extended even to *Judea*: for he sent *Petronius* with an army to *Jerusalem*, commanding him to set his Statues in the Temple; and if the Jews refused to receive them, that those who withstood him should be put to the sword, and the rest led away captive. Almighty God did otherwise dispose this proud commandment. But *Petronius* accompanied with three Legions, and many assistants out of *Syria*, came with all speed from *Antioch* to *Judea*: many of the Jews would not believe any war towards, notwithstanding that they heard a general report thereof: and they that believed it, could not bethink themselves of any means to resist. Suddenly all were in a great fear; for the Army was now come to *Ptolemais*, which City is situate by the Sea-shore in *Galilee*, in a fair Field; and on the East-side it is compassed with Mountains, distant from it threefore furlongs, which belong to *Galilee*; on the South-side it is invested with Mount *Carmel*, which is distant an hundred and twenty furlongs: on the North-side it is environed with an exceeding high Mountain, which the Inhabitants call the Tyrians Ladder: this Mountain is an hundred paces distant from the City. Two miles from this City, there is a River running by, called *Pelus*, a very little one, near which is the admirable Sepulchre of *Memnon*, which is a hundred cubits high and of a concave form. In this place is seen a sort of Sand as transparent as Glass, which many ships carry away for Ballast; but though they empty the place of it, yet that place is presently after covered with the like sand again. For there are winds which as it were on purpose, carry this sand from the higher places round about it thither; and this sand being put into the furnace is presently changed into Chrystal or Glass. And that which in my opinion is more to be wondered at, is, that the sand being so turned into Glass, if afterward any part thereof be cast upon the brink of this place, it is again turned into ordinary sand. And this is the nature of that place.

Now the Jews with their wives and children gathered themselves together in the field where the City *Ptolemais* is situate, and humbly besought *Petronius* not to violate their Country-laws, but to have compassion on them. *Petronius* seeing the multitude that humbly sued to him, and how earnestly they sought his favour, left *Cæsar's* Statues at *Ptolemais*, and himself went from thence to *Galilee*, and at *Tiberias* called all the Jews and Nobility together, he represents to them the power of the Romans, and how dreadful *Cæsar's* threatnings ought to be to them; adding moreover, that the Jews supplication was indeed a contumely, seeing all Nations under the dominion of the Romans (the Jews only excepted) had already placed *Cæsar's* Statues in their Temples among those of their gods: and herein they did as it were revolt from the Emperor, and affront him their Governour who represented his person. They answered, it was against the Laws and Customs of their Country: for it was not lawful for them to have the Image of God, much less of a man; and that they were not only forbidden by the Law to have an Image in the Temple, but also to have it in any prophane place. *Petronius* replied, if you observe your Laws so religiously, I must also observe my Lord's command; for if I do not, but spare you, I shall be justly punished: and 'tis not to me, but to him you must make your addresses; for I my self, as well as you, am subject to him. At these words the whole multitude

- A multitude cried out together, that before they would see their Religion violated, they would willingly expose themselves to any danger. When the noise of the people was ceased, *Petronius* said; Are ye then prepared and minded to fight against *Cæsar*? The Jews answered, No, we every day offer sacrifices for *Cæsar* and the Romans. But if *Cæsar* must needs place his Image in the Temple, he must first kill us all with our wives and children. Hereat *Petronius* greatly marvelled, and was moved to compassion when he beheld the constancy of the Jews in their Religion; and so great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he assembled only the Nobility of the Jews, and spoke to them both generally and one by one, exhorting them to obey *Cæsar's* command, and sometime admonishing them, otherwise threatening them, and putting them in mind of the power of the Romans, and *Cæsar's* indignation, and that he must of necessity do as he was commanded. But they were moved by none of these. Whereupon *Petronius*, fearing the ground would be left untill'd, (for it was now seed-time, and all the people had remained idle in the City for fifty days space) calling them together, he said, that he would go about a thing which might greatly endanger him self. For (said he) I will either (God assisting me) appease *Cæsar's* wrath, or else I will lose mine own life to save such a multitude as you are. And dismissing the people, who made daily prayers to God for him, he led his Army from *Ptolemais* to *Antioch*, from whence he presently sent to *Cæsar* in all haste, recounting to him with how great an Army he went into *Judea*, and that all the whole Nation made supplication to him; whose request and humble suit if he denied, he must utterly destroy the men and their Country; for they remained resolute in their Country-religion, and vehemently resisted any new Law. *Caius* writ an answer of these Letters to *Petronius*, threatening him, that it should cost him his life, because he made no more haste to execute his command. The messengers that brought these Letters, were tossed in a tempest upon the Sea three whole months together; but others coming after them to bring news of *Caius's* death, had a prosperous wind: so *Petronius* received the Letters of *Caius Cæsar's* death twenty seven days before the other threatening Letters came.

CHAPTER V.

The Roman Army declares *Claudius* Emperor. Of the Reign and Death of *Agrippa*.

- Caius Cæsar* being assassinated, after he had reigned three years and six months, *Claudius* was made Emperor by the Army which was at *Rome*. The Senate by the instigation of the Consuls *Sentius Saturninus*, and *Pomponius Secundus*, commanded three Legions of Soldiers to keep the City, during the Council holden in the Capitol; and abhorring *Caius Cæsar's* cruelty they determined to fight against *Claudius*, and to reduce the Empire to the ancient Government; that as before-time, so for ever after, those should rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to *Rome*, and the Senate sent to him, requesting him to come and take place in their Council. *Claudius* also desired him to take part with the Army, in tending to use his help where need required. *Agrippa* perceiving that *Claudius* was in a manner already Emperor for his power, he took part with him; who presently sent him as Ambassador to the Senate, to tell them his purpose; how that first of all, the Soldiers, whether he would or no, set him in that dignity; and it had been in him an undiscereet part, to have forsaken such an offer from the Soldiers, who did it for good will; that if he had refused it his life had been in danger; and it was sufficient danger, that he had been elected Emperor. Moreover, he purposed to rule, not as a Tyrant, but as a good Prince: for he would be contented only with the Title of Emperor, and do nothing without the common consent of them all. And although he was not naturally inclined to modest and courteous behaviour, yet he had a sufficient example to beware, that he abused not his authority, by *Caius Cæsar's* death. *Agrippa* carried this message to the Senate, who answered, (as though they trusted to their Soldiers and the Justice of their Cause) that they would not thrust themselves into voluntary bondage, *Claudius* receiving this answer, sent *Agrippa* again to tell them, that nothing could cause him to abandon them by whom he was made Emperor: and that he was forced to make war against them, with whom he was very loath to contest; and therefore willed them to chuse a place out of the City for the battel to be fought in: for it stood with no reason to deface the City with civil wars

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and

and Massacres, for the obtnacy of some few. Agrippa did this message also to the Senate; and one of the Soldiers that were for the Senate drew his Sword, and said, *Fellow Soldiers, what should move us to massacre our Friends, and Kindred, and Parents, who follow Claudius? especially, seeing we have an Emperor with whom we can find no fault; unto whom we should rather go forth with Congratulations, than with Arms.* When he had said this, he passed thorough the midst of the Court, and all the Soldiers followed him.

The Senate, being thus left desolate, and abandoned by their Forces, began to be in great fear; and seeing it was no standing out for them, they followed the Soldiers, and went to *Claudius*. Before the City Walls, there met them some that endeavour to shew themselves dutiful to *Claudius* for his Fortunes sake; who, having their Swords drawn, had killed the foremost before *Cæsar* understood any thing of their coming, had not *Agrippa* hastened to advertise him of the matter. He told him, that if he did not presently appease the Soldiers fury, now raging against the Citizens, all the Nobility would presently be destroyed, and he should be left Emperor of a desolate place.

When *Claudius* heard this, he repressed the Soldier's fury, and very honourably received the Senate into his Camp; and went forth presently with them, and offered Sacrifice to God (as the manner is) for the good Estate of the Empire, and to give him thanks for that Sovereignty which he held of him. Also, he presently made *Agrippa* King of all his Father's Dominions; giving him likewise, all that *Augustus* had given *Herod*, to wit, *Trachonitis* and *Auranitis*, and besides them, another Country, called the Kingdom of *Lysania*; and published this his Gift by Edict to the people, and commanded the Senate to engrave that Donation in Brazen Tables, and to place it in the Capitol. Moreover, he gave the Kingdom of *Chalcis* to his Brother *Herod*, who was become also his Son-in-law by the marriage of *Bernice*, his Daughter. *Agrippa* now received greater Revenues of his Kingdom than he could desire; which he spent not vainly, but in building such a Wall about *Jerusalem*, as, had he finished it, the Romans could never have taken it: But before he could end that work, he died in *Cæsarea*; having reigned three years with the Title of King, and other three years before with that of Tetrarch. He left behind him three Daughters, which he had by *Cypria*; *Bernice*, *Mariamne* and *Druisilla*; and one Son by the same Wife named *Agrippa*; who, because he was very young *Claudius* reduced the Kingdom into a Province, and made *Cyprius Fadus* Governour thereof. After whom succeeded *Tiberius Alexander*; who nothing violating the Laws of the Nation, ruled them in Peace. After this, *Herod*, King of *Chalcis*, died; leaving behind him two Sons, which he had by his Brother's Daughter *Bernice*; to wit, *Bernicianus* and *Hircanus*; and by his first Wife *Mariamne*, *Aristobolus*. His other Brother also, *Aristobolus*, died a private person, leaving one Daughter, *Jotapa*. And these were the Posterity of *Aristobolus*, Son of King *Herod*; *Mariamne*, whom he put to death: But his elder Brother *Alexander*'s Posterity reigned in the greater *Armenia*.

CHAP. XI.

Of divers Tumults in Judæa and Samaria.

After the death of *Herod*, who reigned in *Chalcis*, *Claudius* created *Agrippa*, the Son of the former *Agrippa*, King of *Chalcis*, his Uncle's Kingdom: And *Cumanus* was made Ruler of the other Province after *Tiberius Alexander*; under whom many new tumults and calamities befel the Jews. For when they were assembled together at the Feast of Unleavened bread in *Jerusalem*, the Roman Soldiers standing in the Porch of the Temple (for always armed men kept that place upon Festival days, lest the people gathered together should make any tumult) one of the Soldiers taking up his coat, turned his bare buttocks against the Jews faces, speaking words as unseemly as was his gesture. At which insolence the whole multitude began to murmur; and they flocked about *Cumanus*, requesting him to punish the Soldier for his misdemeanour: And some of them, rash young men, and prone to Sedition, began to revile the Soldiers, and threw stones at them. *Cumanus*, fearing that the whole multitude of the Jews would violently move against him, called to him many armed Soldiers, and sent them to seize the Gates of the Temple. The Jews being in great fear, fled, and left the Temple; and there was such a throng, that as they halted to flee, above ten thousand people were preft and trodden to death: So that this Festival day was turned into woful lamentations and mournings in every place. This calamity was followed soon after by another;

A another; for near *Bethoron*, one *Stephanus*, Servant to *Cæsar*, carrying some rich household-stuff, was robbed of it in the High-way. But *Cumanus* sending for those in the Villages next adjoining, in order to discover the Thieves, commanded them to be bound and brought to him, because they had not taken the Thieves: In one of which Villages a certain Soldier finding the Book of the Holy Scripture, cut it in pieces, and burnt it. Hereupon all the Jews of this Country gathered themselves together from all places, being no less incensed, than if they had seen their Country set on fire; and carried by zeal for their Religion, they forthwith went to *Cæsarea*, to *Cumanus*, there beseeching him, that the Soldier, who had affronted God and their Law, might not escape unpunished. *Cumanus* perceiving that the Jews would not be appeased without some satisfaction, condemned the Soldier to death, and sent him to Execution in their presence; which done, they all departed.

At the same time there arose a great difference between the Galileans and Samaritans; for at a Village called *Geman*, situate in the great Plain of *Samaria*, a certain Galilean, of the number of the Jews that came to the Feast, was slain: For which fact many Galileans joyned together, to be revenged of the Samaritans: And the Principal of the Country went to *Cumanus*, requesting him, before any more harm were done, to go into *Galilee*, and punish the Authors of this Murder. But *Cumanus* being busied in greater Affairs, sent them away without granting their request. When this murder was known in *Jerusalem*, all the multitude left the solemnity of the Festival, and went to *Samaria*, refusing to be restrained by the Magistrates. Of this their Tumult and Sedition, the Son of *Dineus*, called *Elezar*, and one *Alexander*, were Captains; who, with violence entering the Borders of the Country of *Lacrabatana*, killed man, woman and child, and burnt the Towns. When *Cumanus* heard this, he took the Cavalry of *Sebastæ*, and went to help them that were thus oppressed; and he killed and made Prisoners many of them who took part with *Elezar*. Now the Magistrates of *Jerusalem* went out to the rest of the Jews which so wasted *Samaria*, clothed in sackcloth, and ashes upon their heads, and beseeched them not to seek revenge upon the Samaritans, lest thereby they moved the Romans to destroy *Jerusalem*; but to be merciful to their Country, the Temple, their Wives and Children, and not at once hazard all, and overthrow their whole Country and Nation in revenging the death of one Galilean. The Jews hereby were pacified, and departed. At the same time there were many that made it their Trade to rob and steal (as most commonly people by long peace grow insolent) so that they robbed in every part of the Country, and the strongest and most audacious oppressed those that were weaker. Hereupon the Samaritans went to *Tyre*, to pray *Numidius Quadratus*, Governour of *Syria*, to revenge them of those that so robbed and spoiled their Country. The chief men of the Jews went thither also; and *Jonathas*, the Son of *Ananus*, who was High Priest, defended the Jews against the Samaritans Accusation; affirming, the Samaritans to have been cause of that tumult by killing the Galilean; and that *Cumanus* was cause of the rest of their calamities, who refused to punish the murderers. *Quadratus* for that time sent away both Parties, promising them that when he came into their Country, he would diligently enquire of the matter: And coming from thence to *Cæsarea*, he crucified all those whom *Cumanus* had made Prisoners. And departing from thence to *Lydda*, he heard the Samaritans complaints, and sent for eighteen men, whom he undertook for certain to have been in that broil, and beheaded them, and sent the two High-Priests, *Jonathas* and *Ananias*, and his Son *Ananus*, with some of the most considerable Jews, to *Cæsar*; and also, the chief of the Samaritans. He likewise commanded *Cumanus* and *Celer* the Tribune, to go to *Rome*, and justify themselves to *Claudius*, for that which they had done in that Country.

F This done, he went from *Lydda* to *Jerusalem*; and finding there the multitude celebrating the Feast of Unleavened Bread, without any tumult or disorder, he returned to *Antioch*. *Cæsar* at *Rome* hearing the Allegations of *Cumanus*, and the Samaritans (Agrippa was also there, earnestly defending the Cause of the Jews; as also *Cumanus* was assisted by many Potentates) he pronounced sentence against the Samaritans, and commanded three of their chief Nobility to be put to death, and banished *Cumanus*, and sent *Celer* the Tribune bound to *Jerusalem*, that the Jews might draw him about the City, and then cut off his head. This done, he sent *Felix*, Brother to *Pallas*, to govern *Judæa*, *Samaria* and *Galilee*. And he preferred *Agrippa* from *Chalcis*, to a greater Kingdom; making him King of that Province, whereof *Philip* had been Tetrarch; to wit, *Trachonitis*, *Batanea* and *Gaulanitis*; adding thereunto the Kingdom of *Lysania*, and the Tetrarchy whereof *Varus* had been Governour. *Claudius* having reigned thirteen years, eight months, and thirty days, departed this life, leaving *Nero* to succeed him,

The year of the
World, 4018.
after Christ's
Nativity 62.
New killeth
his Brother,
his Mother
and Wife.

him, whom by the persuasions of his Wife *Agrippina* he adopted to the Empire, though he had a lawful Son of his own named *Britannicus*, by his former Wife *Messalina*; and a Daughter called *Octavia*, whom he married to *Nero*: He had also another Daughter by *Agrippina*, named *Antonina*. How *Nero* abused his Wealth and Felicity; and how he slew his Brother, Mother and his Wife, and afterwards raged against all his kindred; and how in a mad vein he became a Player on a Stage; because it requireth a long Narration, I will speak nothing thereof.

C H A P. XII.

Of the Tumult in Judæa under Felix.

The year of the
World, 4018.
after Christ's
Nativity 66.
Antib. 20.
cap. 11.

Felix surpriseth
Elezazar the
Captain of the
Thieves, and
many others,
and sends them
bound to Rome.

Another fort
of Thieves, who
at noon days
went about the
City to murder
men.

Jonathan the
High Priest with
many of others
slain.

Antib. 20.
cap. 12.

An Egyptian
Prophet gathereth
well nigh thirty
thousand men.

Felix over-throweth the
Egyptian.

The Thieves
and Magicians
work much
miracles to
many men.

The year of the
World, 4020.
after Christ's
Nativity 68.

Antib. 20.
cap. 13.

BUT I think my self to relate particularly the Actions of this Emperour towards the Jews. He made *Aristobulus*, Herod's Son, King of the lesser *Armenia*; and added to *Agrippa's* Kingdom, four Cities, and the Territories belonging unto them: Two of them, *Abila* and *Julias*, were in the Countrey of *Paræa*; the other, *Taricheæ* and *Tiberias*, were in *Galilee*: And he made *Felix* Governour over the rest of *Judea*. This *Felix* took *Elezazar*, Captain of the Thieves, after he had robbed and spoiled the Countrey twenty years, and many more with him, and sent them bound to *Cæsar*; and he crucified a great number of them, who either were Thieves and his Confederates, or else had assisted him. The Countrey was no sooner cleansed from these, but presently another fort of Thieves arose in *Jerusalem*, called *Sicarii*, from their short Swords, who at high Noon in the midst of the City, killed many in every place; and especially at the celebrating of Holy Feasts, they mixed themselves with the multitude, having short Swords under their coats, and therewith killed those to whom they bare any grudge; and when men fell down dead, they amongst the rest, cried out of the murder. By this deceitful means they were a long time unsuspected and unknown. And first of all, they killed *Jonathan* the High Priest, and after him, every day some were slain; and the City was put in no less fear, than if it had been in a time of War, for each man every moment expected death, and cast a diligent eye upon those that came near him, and no man trusted his familiar friends; and yet were they murdered, whilst they were looking about them to escape danger. So cunningly did these Thieves cover and conceal their actions. Moreover, there arose another fort of mischievous people, who did not so much harm with their hands as the first, but with their impious counsel more; and did no less trouble the quiet Estate of the City, than did the Thieves. These people being Vagabonds and Juglers, desiring alteration under pretence of Religion, made the people frantick; for they led them into the Wilderness, affirming, that there God would shew them tokens of his purpose to set them at liberty. *Felix*, perceiving that these Assemblies tended to Rebellion, sent an Army of Horse and Foot against these people, and killed many of them.

But a certain Egyptian, a false Prophet, occasioned a far greater Massacre among the Jews than this: for being a Magician, he came into the Countrey; and calling himself a Prophet, he gathered unto him almost thirty thousand Jews, who were by his Magic Arts seduced: and leading them from the Wilderness to Mount *Olivet*, he determined from thence to go to *Jerusalem*, and to drive thence the Forces of the Romans, and there to fix the seat of his Dominion over the people. He chose for his Guard a good number of his followers. *Felix* foreseeing his intent, met him with his Legions of Romans, and a great number of other Jews; and fighting against him, the Egyptian being defeated, fled, and many that were with him were taken and committed to Prison, and the rest of the multitude dispersed themselves into their Countrey. There being thus repressed, another part (as it happeneth in a sick body) began to rise: For some Magicians and Thieves being gathered together, exhorted the people to shake off the Roman Yoke, and threatened present death to those that continued to suffer so shameful a Servitude; so that they forced them who were contented with their subjection to the Romans, to disobey them. These people being dispersed all over the Countrey, robbed and sacked rich men's houses; killed them, and fired the Villages; so that all *Judea* was in extrem fear of them, and every day their cruelty increased.

At this time arose another tumult at *Cæsarea*, between the Jews that dwell there, and the Syrians. The Jews challenged the City to be theirs, because it was founded by Herod, who was a Jew. But the Syrians denying not that the builder of the City was a Jew; yet affirmed, that it ought to pass for a Greek City; for (said they) the

Founder

A Founder would not have placed in it Shrines and Statues, if he had meant that it should have belonged to the Jews. Hereupon there arose a great controverſie among the Jews and Syrians, so that the matter came to blows; and every day, those that were the hardiest of both parts, fought together. For the wiser sort of the Jews could not restrain those of their Nation from being seditious; and the Greeks scorned to give place to the Jews. The Jews surpassed them in Riches and strength of body, and the Grecians trusted to the help of the Roman Soldiers; for a great many of the Roman Army being levied in *Syria*, were ready to assist the Syrians, because of Kindred and Consanguinity. The Officers that commanded them endeavoured to appease the Tumult, and took those that were most seditious, and beat them, and cast them into Prison. But the punishment of those that were apprehended, terrified not the rest; on the contrary, they were hereby more tumultuous. *Felix* finding them at blows as he passed into the great Market-place, commanded the Jews, who had the advantage, to retire; and because they obeyed not, he sent for Soldiers, who slew them, and plundered their Goods. The Seditious being still on foot, he sent some of the Nobility on either Part, to *Nero*, to plead their Cause before him. *Festus* succeeded *Felix*, who vigorously persecuted them that troubled the Countrey, and destroyed many Thieves.

C H A P. XIII.

Of Albinus and Florus, Presidents of Judæa.

Albinus, who succeeded *Festus*, followed not his steps; for there was no mischief so great, which he was not guilty of: For, he, not only took away by force men's Goods from them under colour of Justice, and at his own pleasure exacted a greater Tribute; but also freed and let loose any one, whom, either the Magistrates of the City took, or his Predecessors had left in Prison, so that their Friends would give a piece of money; and they only, who were not able to give money, were imprisoned as most heinous Offenders. At this time, they in *Jerusalem* that desired alteration, began to take courage; and those that were rich among them feed *Albinus* with money, to have his Protection: and the common people that loved not to be in quiet were much pleased with *Albinus's* Government; and each of the most wicked, had a Troop of Thieves after him: But *Albinus* himself was over them all, as chief of the Thieves; whom he used as his Guard to rob the meaner sort. They, whose houses were sacked and spoiled, were glad to hold their peace; and they, who yet had escaped, were glad to be very officious towards those who deserved death, for fear they should suffer it. In general, no man could trust one another. Every one trembled under the Rule of so many Tyrants: And all these mischiefs were the Seeds of the Servitude, which after beset this miserable City.

Notwithstanding that *Albinus* was of such behaviour, yet *Gessius Florus*, who succeeded him, so behaved himself, that in comparison of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things secretly and craftily, but *Gessius* committed any iniquity, how great soever, so openly, as though he gloried in mischief; and behaved himself, not as a Ruler of the Countrey, but as a hangman sent to execute Malefactors; omitting no manner of Theft, nor any means whereby he might afflict the people. Where he ought to have shewed pity, there he was a Tyrant; and where he ought to have been ashamed, there he shewed himself shameless. No man ever could invent more means to betray the truth, and devise more subtil ways to do harm, than he; for it sufficed him not, for his own gain to abuse men one by one at his pleasure, but he wasted and spoiled whole Cities at once, and destroyed the people in great multitudes. He was not ashamed, by the publick voice of a Cryer, to proclaim it thorough the whole Countrey, lawful for any one that would, to rob and steal, so that they would bring him a part of their Booty. In brief, his Avarice was such, that the Countrey was almost left desolate; people forsaking their own native home, and fleeing into strange Lands. And all the time that *Gessius Gallus* was Governour of *Syria*, no man durst go to him, to make any complaint against *Florus*. But when, at the Feast of Unleavened Bread, *Gallus* came to *Jerusalem*, there met him a multitude of the Jews above three hundred thousand; all beseeching him to help and succour their afflicted Countrey, and banish *Florus*, who was the very Pest of their Nation. Yet *Florus* was so impudent, that being with *Gallus*, and hearing these Out-cries against him, he was no whit moved, but laughed at it. *Cestius* for that time appeased the people

The year of the
World, 4020.
after Christ's
Nativity 68.
A Fight be-
tween the
Jews and Sy-
rians about
Cæsarea.
Seditious and
Slaughter among
the Jews.

The year of the
World, 4024.
after Christ's
Nativity 72.

Antib. 20.
cap. 15.
Albinus Pre-
sident of Ju-
dea, full of all
wickedness.

The Seditious
bribe Albinus
to wink at
their Robbe-
ries.

The year of the
World, 4028.
after Christ's
Nativity 76.
Antib. 20.
cap. 16.

Gessius Florus
succeeded
Albinus, and
proved worse
than Albinus.
The Con-
sults of
Florus spoil
the whole Ci-
ties.

The year of the World, 4028, after Christ's Nativity, 66. Cestius Gallus appeareth the people, & promitteth a mitigation of *Florus's* severity. The beginning of the war, the 12. year of Nero's Reign.

people, promising that hereafter he would make *Florus* more gentle unto them, and so returned to *Antioch*. *Florus* conducted him to *Cæsarea*, and justified himself to him with lyes, devising with himself how to make the Jews rebel, which he thought was the safest means to cloak his villanies: for if they continued in peace and obedience, he feared that some of them would accuse him before *Cæsar*; but if he could make them revolt, then he hoped that their great fault would shadow his injustices. Wherefore to bring about his purpose, he every day oppressed them with new calamities, in order to force them to rebel against the Romans. At this time the Gentiles of *Cæsarea* got their Cause against the Jews, before *Nero*, and brought Letters to testify the Decree in their favour. Which was the beginning of the War of the Jews, in the twelfth year of *Nero* his Empire, and the seventeenth of *Agrippa's* reign, in the month of *May*.

C H A P. XIV.

Of *Florus's* cruelty against the Jews of *Cæsarea* and *Jerusalem*.

Ant. lib. 20. cap. 15. The causes of the War of the Jews.

The year of the World, 4020, after Christ's Nativity, 68. *Florus's* perjury and deceit toward the Jews.

How great soever the Evils were which *Florus* perpetrated tyrannically, our Nation suffer'd them without revolting. But that which hapned at *Cæsarea* was as a spark that kindled the fire of War. The Jews dwelling at *Cæsarea*, had a Synagogue near unto a piece of ground that belonged unto a Gentile dwelling there. The Jews often taught to purchase it of him, offering him far more than it was worth: but the man not only contemn'd their request, but also, to their great grief, he resolv'd in that place to build Taverns; and so to leave them a very strait and narrow passage to go to their Synagogue. Some young men among the Jews, led with zeal, resisted the workmen, and would not suffer them to build. *Florus* hearing this, commanded the Jews to let the workmen go forward in their work. The Jews not knowing what to do, one *John*, a Publican, offered *Florus* eight talents to hinder the building; whom he promised for that money to fulfil their request: and now having it, he presently departed from *Cæsarea*, and went to *Sebastæ* without performing any thing, giving as it were occasion of sedition, as though he had received money of the Nobility of the Jews to permit them to fight a certain time. The next day, which was the Jews Sabbath, when they were all assembled to go to the Synagogue, one of *Cæsarea*, a seditious person, took a great earthen vessel, and set it at the entrance into the Synagogue, and upon it offer'd Birds. This fact so moved the Jews, that they would not be pacified, because it was done in contempt of their Religion and thereby the place was profaned. One part of the Jews that was more modest and wise, counselled the Jews to complain to them that were in Authority: but those who by heat of youth were prone to sedition, began contumeliously to revile their adversaries. On the other side, the authors of this action and the more seditious of the people of *Cæsarea* were also prepared to fight with them, having caused it to be done before the Synagogue, only to pick a quarrel; and so they fought together. *Jucundus*, General of the Horse, that was left to keep all in quiet, presently came with Soldiers, and commanded the Vessel to be taken away, and so endeavoured to appease the tumult: but not being able to do it through the violence of them of *Cæsarea*; the Jews took the Books of their Law, and retired themselves to a place called *Narbata*, belonging to them, which was distant from *Cæsarea* threefcore furlongs: from whence twelve of the chief of them, together with *John* the Publican, went to *Florus* being at *Sebastæ*, to complain of the injury done to them, and to request him to assist them, and modestly put him in mind of the eight Talents they gave him. But he presently commanded them to be bound and imprisoned, because they had presumed to take and carry their Law from *Cæsarea*. Hereat those of *Jerusalem* were greatly moved; but they shewed it not. Whereupon *Florus*, as upon set purpose to give occasion of rebellion, sent for seventeen Talents out of the Sacred Treasury, pretending that it was to be employed in *Cæsar's* affairs. At this time the people were much troubled, and ran to the Temple calling upon the name of *Cæsar*, that he would deliver them from *Florus's* his tyranny. Some of them being seditious, began to curse *Florus* bitterly, and took a Box, and carried it about and begged an alms for *Florus*; which they did in derision, as who should say, he was as miserable as beggars that have nothing. *Florus* for all this abated not his avarice, but was more eager to rob the inhabitants of their goods. So that when he should have gone to *Cæsarea*, to have quieted the sedition and removed the cause of tumults, as also he had received money to that end; taking an army

The conflict of the Jews with the *Cæsareans*.

Florus imprisoned twelve of the chiefest Jews in *Cæsarea*.

Another cause of war raised by *Florus*.

A, army of horse and foot, he march'd to *Jerusalem*, that with the help of the Roman Soldiers he might effect his pleasure, and terrifie the whole City.

The people to pacifie him, went out in courteous sort to meet the Army, shewing themselves ready to give them the best entertainment they could, and to receive *Florus* with all honour and reverence. But he sent before him one *Capito* a Centurion, with fifty horsemen; commanding them to depart, and not to mock him with a pretence of honour, whom they had so heynously affronted. That if they had any courage, they should stout and reproach him to his face; and not only in words, but in deeds shew, that they desired liberty. Herewithal the multitude was terrified, and the horsemen that came with *Capito* assaulting them with violence, every one fled before they saluted *Florus*, or did any honour to his troops: and going every one unto his house, they pass'd the watchful night in fear and sorrow. *Florus* for that night lodged in the King's Palace. The next day he caused a Tribunal openly to be placed, and the high Priest and all the chief of the Jews resorted thither and stood before the Tribunal. Then *Florus* sitting in the Tribunal-seat, commanded them to bring forth presently all those, that had used any opprobrious words against him, and threatened to be revenged on them except they did it. The Jews made answer, that the people intended nothing but peace and quietness, and requested that they that had offended in words, might obtain pardon. For it was no marvel in so great a multitude, if there were some rash and foolish young men: and that it was impossible to discern all that offended, seeing every one was now penitent for that which was done, and at least for fear would deny it; and that if he intended to maintain the quietness of the Nation, and preserve the City still to the Romans, he then must rather pardon a few seditious for so many good mens sake, than revenge himself of a few wicked persons, by the hurt and molestation of so many that thought no harm. Hereat *Florus's* Choler was increased, and presently he commanded the Soldiers to plunder the Market-place (which was the higher part of the City) where things were sold, and put all they met or found to the sword. The soldiers who were desirous of gain, having now authority from their Ruler, did not only sack the place they were sent to, but also all the houses, and murdered the Inhabitants. All streets and gates were filled with them that fought to flee, and the dead bodies of them that fell into the Soldiers hands: no sort of spoiling was omitted. They also apprehended many of the Nobility, and brought them to *Florus*: and he causing them to be whipt, afterward hanged them. There were slain on that day, of men, women and Children (for they spared not the infants) six hundred and thirty. So horrid an action appeared so much the more insupportable to the Jews, in regard it was a new sort of cruelty which the Romans had never exercised. *Florus* then doing that which none before durst ever presume to do: for he caused Knights before the Tribunal-seat to be whipped, and after hanged; who though they were Jews born, yet had received that dignity from the Romans.

E

C H A P. XV.

Of another oppression of the Citizens of *Jerusalem* by *Florus*.

At this time King *Agrippa* was gone to *Alexandria*, to see *Alexander*, whom *Nero* had sent to be ruler over *Egypt*. His Sister *Bernice* in the mean while remained in *Jerusalem*; and seeing the cruelty of the Soldiers, he was much grieved, and often sent the Lieutenant of her horsemen and her own guard to *Florus*, requesting him to abstain from the slaughter of the Citizens. But he, neither regarding the multitude of them that were slain, nor the dignity of her that entreated, but only his private gain, and what he could gather by oppression and rapine, denied her request: so that the rage of the Soldiers extended it self also against the Queen. For they did not only before her face beat and kill all that came in their way, but they also killed her, had the not fled into the Palace, where the watch all night, keeping a guard about her, in fear that the Soldiers would break in upon her. She came to *Jerusalem* to fulfil her vow to God: for it is the custom, that if any be afflicted with grievous sickness, or be in any other distress, they must abide in prayer thirty days before they offer sacrifice, and abstain from wine, and shave their hair; which custom Queen *Bernice* then observing, went also barefoot to *Florus's* Tribunal-seat, to entreat him: but he not only contemned, but also put her in danger of her life. This was done the sixteenth day of *May*. The day after, the multitude gathered together

The year of the World, 4029, after Christ's Nativity, 68. Another occasion of the War. *Florus* scorneth the gratulation of the Jews.

Florus in his Tribunal requieth them to be yielded unto him, who had spoken ill of him.

Change of the Soldiers.

Florus's Soldiers kill 630 Jews in one day.

Bernice requieth *Florus* to pacifie his soldiers. He refuseth the Jews.

The fury of the Soldiers. *Bernice* comes to *Jerusalem*.

gether in the upper part of the City in the Market-place, and with great cries complain that so many were slain, and especially used contumelious words against *Florus*; which the Nobility and high Priests (fearing death) apprehending, beseeched them to abstain from such words as had already caused that calamity in the City, and not to provoke *Florus* to greater indignation. And so the multitude was pacified for their sakes who entreated, and hoped that hereafter *Florus* would desist from such cruelty. *Florus*, when he saw the multitude quieted, was sorry; and that he might again provoke them, he assembled together the Nobility and high Priests, telling them that it would be an argument that the people did not seek alteration any more, if they would go in courteous manner and meet the Soldiers which were coming from *Cesarea*, whereof there were two Legions. Having thus assembled the Jews together to go meet the Soldiers; he also sent and commanded the Centurions not to salute the Jews who came to meet them; and if therefore the Jews were offended, and gave any hard speeches, they should fall upon them with their weapons. The high Priests assembling themselves together in the Temple, desired them to go, and solemnly meet and entertain the Soldiers, for fear of a greater inconvenience. Notwithstanding this counsel, those that were seditious refused to do as they were requested: and others for grief of them that were slain, took part with the seditious.

Then all the Priests and Levites brought forth the holy vessels and ornaments of the Temple, and with Harps, songs, and musical instruments came before the multitude, and on their knees conjured them by the care, that they ought to have of the honour and preservation of the Temple, not to provoke the Romans through contumelious words, lest they should sack the Temple. There might you have seen the chief of the Priests with albes upon their heads, and their cloaths rent, so that their naked breasts were perceived; calling every Nobleman by his name, and speaking to all the multitude, requesting them not for a small offence, to betray their whole Country to them, who still gaped after the destruction thereof. For what thanks shall ye have from the Romans for your former salutations, if now in hope of amendment of your miseries you go not forth to meet them? contrariwise, if you would go to them in solemn manner, then you take from *Florus* all occasion of violence, and save your Country from ruin, and your selves from further calamities. Adding that it was a great shame that such a multitude should be led away with a few seditious persons; and that it was more fit that so many should force those few seditious people to obey them, and joy in them in opinion.

With these persuasions they mollified the obstinacy of the Jews, and also persuaded many of the seditious people, some with threats, and some with reverence of themselves to be pacified. And so they going before, all the people followed, and went out to meet the Roman Soldiers. At their coming near them they saluted them; who answering nothing again, those of the Jews that were seditious, began to rail against *Florus*, by whole order this was done: whom presently the Soldiers apprehending, beat them with clubs; and the rest flying, the Roman horsemen pursued them, and rode upon them with their horses. Many were slain, by the Romans, and more were killed in the throng, one tumbling upon another. There was a great throng in the gates of the City; for every one halting and striving to get in, hindered themselves and others. Many died most miserably in the throng, and some were stifled, and some prest to death and trodden upon; so that their neighbours coming to bury them, could not know them. The Soldiers also cruelly assaulted them, killing all that they could come to, and hindered the people from going in by the gate called *Betetha*, because they desired first to recover the Temple and the Castle called *Antonia*.

At the same time *Florus* coming with a party of Soldiers out of the Palace pursued them thither, striving to get the Castle; yet he did not prevail: for the people made resistance, and threw down stones from the houses tops, and killed many of the Romans; who being pester'd with stones and darts cast from aloft, could not resist the people, who on every side came against them, but retired themselves to the rest of the army at the King's Palace. Those that were seditious, fearing that *Florus* would again assault them, and by the Castle *Antonia* get entrance into the Temple got upon the Galleries that reached from the Porch of the Temple to *Antonia*, and beat them down, hereby to defeat the covetousness of *Florus*, who greedily gaped after the sacred Treasure, and strived to enter by *Antonia* into the Temple to take it: but seeing the Porches beaten down, he offered no more violence. And calling together the high Priests and Nobility, he said that he was content to depart out of the City, but he would leave them as great a garrison as they would request. Where-

unto

A unto they answered, that nothing should be alter'd, if he would leave one company to keep all quiet; provided he left not that, which lately so ill treated the people, because the people would not easily brook them, for that which they had suffered at their hands. *Florus*, as he was requested, changing the garrison, with the rest of the army went to *Cesarea*.

C H A P. XVI.

Of Politianus the Tribune: King Agrippa's speech to the Jews, exhorting them to obey the Romans.

Florus yet devised another way to stir the Jews to rebellion: for he sent word to *Cestius* that the Jews were revolted, impudently belying them to have committed that which indeed they endured at his hands. The Nobles of Jerusalem and *Bernice* certified *Cestius* of all that *Florus* had done. He receiving Letters from both parties, deliberated with his Officers what to do. Some counselled *Cestius* to go into Judea with an army, and punish the Jews, if they were revolted; and if they were not, then to confirm them in their obedience. Yet it pleased him better to send some about him thither before, to bring him true news of their estate, and what had happened. So he sent *Politianus* the Tribune, who in his way met with *Agrippa* in *Jennia* as he was returning from *Alexandria*, and told him all, for what, and from whom he was sent. Here also were present the Priests and the chief of the Jews, to welcome *Agrippa*; and having saluted him as courteously as they could, they presently bewailed the misery which had befallen their Nation, and the cruelty of *Florus*. Which although *Agrippa* compassionated, yet he made as if he were angry with the Jews whom he greatly pitied; purposing hereby to allay their passions in stead of further irritating them by testifying the same sentiments to revenge. All the better sort, who for the sake of their lands and estates desired quietness, well perceived that the Kings reprehension was not of malice, but for their good.

Also the people of Jerusalem went out to meet the King threefcore furlongs off, and received him and *Politianus* very courteously; yet the women lamented the death of their husbands slain, and with tears moved the whole multitude to sorrow, who besought *Agrippa* to have compassion on their Nation, and entreated also *Politianus* to go into the City, and behold what *Florus* had done. There they shewed him the Market-place desart, and the houses destroyed; and by means of *Agrippa* they persuaded him to go round about the City as far as *Siloe*, only with one man, and behold with his eyes what *Florus* had done, and that they were obedient to the Romans in all things, and only were enemies to *Florus* who had used them so cruelly. *Politianus* having gone about the whole City, ascended into the Temple

E where he well perceived many arguments of the Jews fidelity towards the Romans: and calling the people there together, he praised their loyalty, and exhorted them still to continue in like obedience, and worshipped God and the holy places, as far as the Law permitted him: and so he returned to *Cestius*. After his departure, the multitude of the Jews came to *Agrippa* and the high Priests, requesting them to send Ambassadors against *Florus* to *Nero*, because otherwise they should give occasion to think it a voluntary rebellion, by not complaining of such murders: For *Florus* would make him believe that they had rebelled, except they went to him to shew that *Florus* gave first occasion; and it was certain that the multitude would not be quieted, if any one hindered that Embassy.

F It would be an hateful matter to send Ambassadors to *Rome* to accuse *Florus*; and on the other side he perceived, that it was to no purpose to contradict the Jews, who were ready now to rebel: wherefore calling the people together he made a speech to them, having seated his sister *Bernice* in an eminent place in the house of the *Agmonites*. The porch wherein he called them together, was in such a place that it overlooked all the higher part of the City, for there was only a bridge between it and the Temple, which joyned this and that together; and there he spake to the Jews in manner following: If I am that you were resolved to make war against the Romans, and that the better part of the people were not inclined to peace, I would not have come unto you, nor have presumed to have counselled you in any thing. For it is in vain to give counsel of such things as are expedient, where all the Auditors are already determined to follow that which is contrary to the counsel given them. But for that some are ignorant what misery war produces, because by reason of their young years they have not known it,

others

others are moved with a rash and unadvised desire of liberty, and others are drawn by avarice and hope of gain in combustions, I thought good to assemble you all together, and declare unto you what means are to be used to restrain such people, that the good may the better know how to resist and overcome the practices of the wicked. But let no man murmur, if he hear that which displeaseth him, and I will tell you nothing but that which seemeth expedient for you. For they that are so bent to rebellion, that they will not be recalled, may for all my words continue in the same mind still. And I will speak nothing at all, except you will all keep silence. I know many seek to aggravate the injuries that are done by the Rulers of this Country, and highly commend and extol liberty: yet before I begin to declare unto you the difference between you and those against whom ye purpose to make war, I must first divide and separate two things, which you think inseparable. I For if you seek only to get satisfaction upon those that have injur'd you, why do ye so extol liberty? or if you think it not tolerable to obey any other, these complaints against your Rulers are superfluous: for although they were never so mild, still would subjection be intolerable. Call all things to mind, and consider what a small cause of war is given you. And first of all weigh with your selves the crimes and offences of your Rulers: for you ought to shew your selves humble and dutiful to those that are in authority, and not exasperate and provoke them to wrath by reproachful speeches. For in reviling them for small offences, you incite against you those whom you so revile: and whereas before they only did you a little injury, and with some shame, now being moved by your resistance, they will openly jet upon you and destroy you. There is nothing that so restraineth K cruelty as patience; so that oft-times the patience of them who have suffered injury, makes them that did the injury ashamed thereof. Be it so that they, which are sent into the Provinces and appointed by the Romans for your Governours, are grievous to you: yet all the Romans do not oppress you, nor Caesar, against whom you must take arms. For they command no cruel Governours to come to you; nor can they who are in the furthest part of the West, easily know what is done in the East, or indeed be exactly informed thereof. And truly it is a thing most against reason to take arms for so small a cause; especially, when they against whom you take arms know nothing of the matter. But there is reason to hope, that these matters you now complain of will not be always so: For there will not be always the same Governour; and it is credible, that they who succeed this, will be more gentle and courteous. But if once you begin to make war, it is not easy to end or sustain it without great calamities. And let them who so thirst after liberty, diligently advise with themselves, that they do not bring upon their necks a greater bondage. Slavery is a cruel thing; and it seemeth a lawful cause to make War to avoid being brought into it; yet he that is already in bondage and revolteth, is rather a rebellious slave, than one who loveth liberty. You should therefore have endeavoured to resist the Romans, when first Pompey entred this Land: but then our ancestors and their Kings far exceeding you in riches, strength of body and courage, were not able to withstand a small part of the Roman forces; and do you who are their successors, and far weaker than they, having succeeded them in subjection, think that you are able to resist all the whole power of the Romans?

It behoveth
honour the
Magistrate,
and not to
provoke him
by injury.

Agrippa ex-
celsus Caesar
and the Ro-
mans.

Depulsion of
the Jew li-
berty, which
they fever-
mently seek

The example
of the Atheni-
ans, and others
who obey the
Roman Em-
pire. The Laced-
emonians. The Macedo-
nians.

The compri-
son of the Ro-
mans with the Jews
weakness. The Romans
have brought
the whole
world under
their govern-
ment, and have
conquered
that would be-
come Greece
a vict.

The Athenians, who sometime to preserve the liberty of Greece, feared not to set their own City on fire, and with a small fleet defeated that proud Xerxes, whom they forced to flee with one ship (though he had such a navy that the seas had scarce room for one ship to sail by another, and all Europe was not able to receive his army) and got that famous victory over Asia, near the little Isle of Salamina, yet now are subject to the Romans, and that City, the Queen of all Greece, is now ruled by the commands it receives from Italy. The Lacedemonians also, after they had gotten such a victory at the Thermopyles, and under their General Agesilaus sacked Asia, acknowledge now the Romans for their Lords. The Macedonians also, who had before their eyes the valour of Philip, N and Alexander, and promised themselves the Empire of the whole world, now patiently bear this change, and obey them whom fortune hath made their masters. Many other Nations, who for their power and strength have far more cause than you to seek their liberty, yet patiently endure to serve the Romans: But you only think it a disgrace to obey them, who are Lords of the whole World. And where are the armies that you trust in or your navy to make you masters of the Roman Seas? Where are your treasures to effect what you intend? Think you that you are to war against the Egyptians or Arabians? and do you not consider the bounds of the Roman Empire? Do you not consider your own inability? Know you not that your neighbour-nations have often by force taken your City? and that the forces of the Romans have passed thorough the whole world unconquered, and as it were searching for something greater than the world? Their dominion towards the East is extended beyond Euphrates, and towards the North beyond Ister, and towards the

A East is extended beyond Euphrates and towards the North beyond Ister, and towards the South beyond the Wilderness of Libya, and towards the West beyond Gades; they have found another World beyond the Ocean, and with an army entred Britain, where never any came before. Are you richer than the Gauls, stronger than the Germans, more than the Greeks? are you more in number than the whole world beside? What hope can you have to encourage you against the Romans? But some of you will say, that bondage is a grievous thing. But how much more should the Greeks think so, that were thought to be the noblest Nation under heaven, and had such large dominions; yet now obey the Roman Governours? as also the Macedonians do, who have greater cause than you to seek their liberty? What shall I say of the five hundred Cities of Asia? do they not all obey one ruler, and the authority of one Consul, without any garrison? What shall I speak of the Enochians, Colchians, the people of Taurus, the inhabitants of Helle-spont, and Pontus, and about Maxotis, who in times past had no masters, no, not of their own Nation, yet now three thousand Soldiers keep them in awe; and forty long Gallies keep peaceably those seas that were never sailed on before? What think you, the Babylonians, Cappadocians, and those of Pamphilia, Lydia and Cilicia, could say for their liberty, who notwithstanding peaceably pay tribute to the Romans? What of the Thracians, whose country is five days journey in breadth, and seven in length, far more inaccessible and stronger than yours, by reason of the mountains of Snow and Ice? yet do they obey two thousand Romans, who are in garrison? Beside them the Illyrians, whose country reacheth to Dalmatia and Ister, are kept in obedience only by two Legions, with help of whom they also resist the Dacians. The Dalmatians themselves, who have so often attempted their own liberty, and still as their wealth increased rebelled, are now in peace under one Legion of the Romans. Nay, if any have reason to rebel, 'tis the Gauls, whose country is by nature strong, being on the East-side compassed with the Alpes, on the North with the River of Rhene, on the South with the Pyrenean mountains, on the West with the Ocean. Notwithstanding, having amongst them three hundred and five Nations, and as it were the very fountain of plenty of all sort of goods and commodities wherewith they enrich the whole World; yet do they pay tribute to the Romans, and account that their happiness dependeth upon that of the Romans; and that neither for want of courage in them or their ancestors, who fourscore years long fought for their liberty. They could not see without astonishment, that the valour of the Romans was attended with such success that they gained more by fortune, than they did by courage in all their wars. Yet now they obey a thousand and two hundred Soldiers, having almost against every Soldier a City.

Neither could the Spaniards, though Gold grew in their Country, keep themselves from being subject to the Romans. Nor the Portugals and the Warlike Cantabrians, for all the distance of Sea and Land between them and Rome. The Ocean, whose waves beating against the shore, terrify the Inhabitants adjoining, could not stay them, but they passed it; and carried an Army beyond the Pillars of Hercules, and passed the top of the Pyrenean Mountains, which reach to the Clouds, and so made all those people subject to them: And for all that they were so Warlike a Nation, and so far from Rome, the Romans have left only one Legion for Garrison amongst them. Which of you hath not heard of the multitude of the Germans; whose Virtue, and mighty bodies, I think you have often seen, for in every Country the Romans have them for Captives: Yet they, whose Country is so large, having hearts far bigger than their bodies, and souls that contemn death, and are more cruel than brute beasts; yet are they now limited by the River Rhine, and kept in subjection by eight Legions of Romans; and those that were taken were made slaves, and the rest chose rather to save themselves by flight than fight. Moreover, you who have such confidence in the Walls of Jerusalem consider the Walls of Britain; which Country, though compassed F with the Ocean, and almost as great as our whole World; the Romans failing to it, have conquered; and four Legions keep that so populous an Island. What shall I say more, when the Parthians, a most Warlike people; who lately reigned over so many Nations, and abound in so much Wealth, are now compelled to send Hostages to Rome? Nay, you may see all the Nobility of the East at Rome; where, with the Pretence of Peace, they shadow their Captivity. Almost all the Nations under the Sun tremble and dread the Roman Power; and will you only war against them? Do you not consider what befell the Carthaginians, who boasted themselves of that great Hannibal, and were sprung from the Noble Race of the Phenicians; yet, at last, were destroyed by Scipio? Neither the Syracians, who descended from the Lacedemonians, nor all the Race of the Marmaridians, extending as far as the Deserts (which are very scarce of Waters,) nor the Syrians, nor the Nazemonians, nor the Moors, nor the innumerable multitude of the Numidians, have been able to resist the power of the Romans; who by force of Arms, have conquered that third part of the World

The year of the
World, 4030.
after Christ's
Nativity, 68.

500 Cities of
Asia obey the
Romans.

The defence
of France.

The Spaniards
subject to the
Romans.

The Germans
multitude,
virtue and
huge stature.

The Britains
subject to the
Romans.
The Par-
thians.

The Carthagi-
nians made
subject by Sci-
pius's hands.
The Romans
conquer the
Moors.

(the Nations whereof can hardly be numbred) which from the Sea Atlantick, and Hercules's Pillars, unto the Red Sea, containeth all Ethiopia, and innumerable Cities: Who, besides that, they pay so much Fruits and Corn to the Romans, as for eight months in every year, will keep and sustain all the people of Rome, do also pay Tribute; and moreover, assist them any way they can, and never murmur at it, as you do: And there is only one Legion left to keep them in obedience. But what should I need to tell you of Foreign Examples, to convince you of the Power of the Romans, seeing you may well understand it by what they have done in Egypt, your neighbour Country; which reaching to Ethiopia and Arabia the Happy, and bordering upon India, and having in it an infinite number of people, besides the Inhabitants of Alexandria (which is ease to be counted, by the Tribute paid of every person by the Poll) yet they did not to live under the Dominion of the Romans. Alexandria is both populous and very rich, in length thirty Furlongs, in breadth ten, and pays more Tribute in a month, than you do in a whole year; and, besides their money, sends all Rome with Corn four months in the year: And is on every side compassed about, either with a vast Wilderness, by which none can pass; or the fierce Sea, which is boundless; or with great and strong Rivers; or muddy and dirty Quagmires, and Marshy grounds: Yet all this little avails them to withstand the force of the Romans. For two Legions only placed in the City, keep all the great Country of Egypt, and the Nobility of Macedon in awe. Now, since all the inhabited World is subject to the Romans, what associates will you have from some Country not inhabited, to aid you against the Romans? Except peradventure some of you hope for help from beyond Euphrates, and that your Country-men of Adiabene will help you: But they will not entangle themselves in these dangerous Wars, without reasonable cause; and if they would consent to so bad counsel, the Parthians will not suffer them: For they are careful to maintain their League with the Romans; and would think it violated, if any under their Dominions should war against them. It remaineth then, that you must only trust that God will help you; but you see God doth assist the Romans: For it is impossible that such an Empire should have been without the help of God. Besides, consider that although you were to war against far weaker than your selves, yet you could not promise to your selves favourable success; and it may so come to pass, that if you Religiously observe the custom of Sabbaths, and in them do nothing, it will not be hard to conquer you. For in your Ancestors found by experience with Pompey; who designed all his Enterprises for that day, wherein his enemies were idle, and made no resistance. But if in War ye transgress your Country laws, I know not then for what you should rebel. For truly, all of you, at this time, are of that mind, that you take Arms to maintain your Country Laws. And I pray you, how will you request help at God's hands, if wilfully you break his Laws? All that begin War, either trust in Humane Riches, or Divine Succour: and they that war, having no probability to hope for any of those, wilfully lead themselves into open destruction. But if you cannot resist the passion which transports you, let every man with his own hands butcher his Wife and Children, and consume this goodly Country with fire; for so you shall gain this, not to abide the shame of a Conquest. It is good, O Friends, it is good, whilst yet the Ship is in the Haven, to fore-see and provide for future Tempests; and not when begin to fear, when you are amidst the Waves and Surges of the Sea. They who fall into misery not fore-seen, are worthy to receive compassion; but they that run into wilful calamity, deserve no pity, but reproach. Unless perhaps ye think that the Romans will, whilst yet the Ship is in the Haven, on certain conditions; and that if they overcome you, they will not use you hardly, nor fire and destroy this Sacred City, and all the whole Nation, as they have done others. If ye be overcome, whose escape unkill'd, can have no place of refuge; for all Nations either are already subject to the Romans, or fear that they shall be shortly. So that not only you shall be in danger, but also all Cities wherein any Jews remain. For there is no Nation nor people in the whole World, among whom some of your Country-men are not, who all shall be most cruelly put to death, if you rebel: And for the wicked counsel of a few men, all Cities shall flow with the blood of the Jews; and no man shall be punished for killing Jews, because of your offence. But if you think the Romans will not execute all this Outrage after your Rebellion, then consider how impious a thing it is, to rebel against so mild Governors. Take compassion, if not of your Children and Wives, yet, at the least, of this City, which is the Mother-city of all your Nation. Have some regard to these Holy Walls, and the Sanctuary, and your Holy Laws: Assure your selves, that if the Romans again overcome you, they will not spare these things, seeing you were no more grateful unto them, for preserving them before. I protest before God, your Holy Temple, and all the Angels of Heaven, and our whole Country, that I have kept back no counsel which I think profitable for you. Now, if you consider those things which are profitable for you, ye shall live with me in peace: But if you follow your private passions, I will not be partaker of the miseries and dangers you thrust your selves into. King Agrippa thus ended his discourse, which his

Agrippa acknowledged the power of the Romans

to the Jews

The last Argument that proveth the Jews delicate of God's aid, and his help, and uncapable to make War. Whilst the Ship is yet in the Port, it is good to provide die future Tempest.

Agrippa's Prophecy of the Jews future misery.

Agrippa protested that he had committed no counsel that he thought expedient for the Jews.

Sister

A Sister Bernice, standing by him, accompanied with her tears: And these reasons and testimonies of affection touched the hearts of the people; so that their fury being somewhat allayed, they cried out, that they meant not to take Arms against the Romans and Caesar; but against Florus, for the injuries he had done them. To this, Agrippa answered; But your deeds shew that you mean War against the Romans; for you have not paid your Tribute to Caesar, and you have beat down the Gallery which joins the Temple to the Castle of Antonia: But if you would stop your Rebellion, repair with speed the Gallery, and pay your Tribute; for this Fort belongeth not to Florus, nor the Money. Herewith the people were content; and ascending into the Temple with Agrippa and Bernice, they began to re-edify the Gallery; and the Officers went about and gathered the Tribute in every Village, and quickly brought forty Talents (for so much money was behind.) And thus Agrippa stilled the beginning of the War. After this, he began to persuade the people to obey Florus, till such time as another were sent to supply his place. Herewith the multitude was so moved, that they contumeliously reviled the King, and threw stones at him, and drove him out of the City. The King seeing that their Sedition would not be quieted, complaining of the injury done to him, he sent some persons of the best rank to Florus, who was at Caesarea; that he might chuse whom he would amongst them, to gather the Tribute thorough the whole Country. And so he departed into his own Kingdom.

The year of the World, 4010, after Christ's Nativity, 68.

Agrippa the King is by the people driven out of the City with stones.

C

C H A P. XVII.

Of the Rebellion which the Jews began against the Romans.

At this time, some of the chief Incendiaries, assembled together, suddenly assaulted a Castle called Massada, which they took by surprize, and killed all the Romans and in their places put a Guard of their own Company. In the Temple also, Eleazar, Son of the High Priest Ananias, a bold and desperate young man, Captain of the Soldiers; persuaded them who offered Sacrifices, not to offer any, but those that were given by Jews. And this was the ground and cause of the War that ensued: For they rejected those Sacrifices that were wont to be offered in the name of the Emperor. And although the High Priests, and People of Account, requested them not to omit that Custom of sacrificing for their Kings and Governors; yet they refused to do so, trusting greatly to their Faction: All those of the City that desired alteration, were of this mind, and especially Eleazar, who at that time was General, as is before said. Wherefore all the chief men, High Priests, and Principal of the Pharisees, assembled themselves; and perceiving into how great danger those Rebels brought the City, they determined to make trial of the courage of the seditious people: Wherefore, they assembled them together before the Brazen Gate, which was in the inner part of the Temple, towards the East. And first of all, they greatly complained of their rash and unadvised Rebellion, and that they sought to stir up so great a War against their Country; inveighing against the cause that moved them thereto, as being without reason: Telling them, that their Ancestors, for the most part, adorned the Temple with the Gifts of Gentiles, never refusing the Offerings of Strangers; and not only not refused their Offerings (for that were an impious fact,) but also placed in the Temple the Gifts that they sent, which were yet to be seen. And that it was strange, that now only they thought to provoke the Romans to War, by making new Laws: And besides other danger also, to make the City guilty of a great Crime in matter of Religion, as though it were such, wherein none might offer Sacrifice but Jews, nor any but they adore God. If we should make such a Law against any private person, he had just cause to accuse us of Inhumanity. But now the Romans are despised, and Caesar himself accounted profane; and it was to be feared, that if the Jews diddained to accept of Caesar's Offerings, Caesar would hinder them from offering any: And the City of Jerusalem would presently be accounted as an enemy to the Empire, unless they presently accepted Caesar's Sacrifice; and before such time as they heard these news, against whom this outrage was attempted. Having thus spoken, they brought forth the most learned amongst the Priests, to recount from time to time how their Ancestors had always accepted of the Sacrifices of Strangers.

The Jews refuse Caesar's Sacrifices for the prosperity of the Romans

Against those who refuse Foreign Sacrifices.

None of the Seditious gave ear to those that were in Authority. Ambassadors sent to Florus and Agrippa, against these seditions.

But none of the Mutineers gave ear to any thing that was said, and the Levites came not to serve at the Altar, as now preparing for War. When the Nobility saw that they could not appease this Sedition, and that they themselves should first feel the Romans power, they devised all means to pacify the Tumult, and sent some Deputies to

H h h 2

Florus;

Florus ; the chief whereof was *Simon*, the Son of *Ananias* ; others also, were sent to *Agrippa*, of which the chief were *Saul*, *Antipater* and *Cestobarus* (who were all a kinn to the King) requesting them both to come with an Army to the City, and suppress the Sedition which was raised, before it went further. *Florus* was glad of these tidings ; and desiring nothing more than War, gave no answer to the Deputies. But *Agrippa*, willing to spare both parts, as well the Good as the Rebels ; and to preserve *Judea* to the Romans, and the Temple to the Jews ; thought it not meet for him to busy himself in such affairs, but sent three thousand Horse to aid the people against the Rebels ; Which Horse were of *Auranitis*, *Balanaca* and *Trachonitis* ; and he made *Darius* their Captain, and *Philip*, Son of *Joachim*, General of all the Army. These coming into the City, the Nobility, with the High Priests, and the rest of the people that desired Peace, received this succour in good part, and quartered them in the higher part of the City ; for the Rebels kept the lower part, and the Temple. The War began instantly with Darts and Slings, and shooting of Arrows ; and sometimes they encountered one another hand to hand. The Seditious were more valiant, but the King's Soldiers were more skilful in War, and chiefly endeavoured to get the Temple, and expel out of it those who thus prophaned it. The Rebels, with *Elezazar*, endeavoured, besides that which they had already, to get also into their hands the higher part of the City. Wherefore, during the space of seven days, there continued a great Conflict betwixt them, and either part kept what they had. When the Celebration of the Feast called *Xylophoria* was come, wherein every one carrieth Wood to the Temple, to keep a fire continually upon the Altar ; the Rebels would not suffer their enemies to do their Devotion.

Now many of the *Sicarii* or Thieves, who carried short Poiniards under their Cloats, went amongst the weaker multitude, and boldly followed their old practice. By which, those of the King's side were forced to leave the higher part of the City ; which the Rebels presently entering, set the Palaces of *Ananias*, *Agrippa* and *Bernice*, on fire ; and forthwith went to the place where all Charters were kept, purposing then to burn all Bonds and Obligations of Debtors, thereby to defraud the Creditors ; and so to joyne all the Debtors to their Faction, and stir up all the poor people against the rich. The Keepers of these publick Writings fleeing, the seditious persons fell all on fire : And so having destroyed those Records, which were in a manner the publick Estate of the City, they addressed themselves against such as refused their Proceedings. Some of the High Priests and Nobles hid themselves in Vaults ; others fleeing with the King's Soldiers into the higher Palace, locked up the doors after them ; amongst whom was *Ananias* the High Priest, and *Ezechias* his Brother, and they who (as is before spoken) were sent Deputies to *Agrippa* : And so the Seditious were satisfied that day with the Victory, and firing of the houses aforesaid.

The next day, which was the fifteenth of *August*, they assaulted the Castle *Antonia* ; having besieged it two days, they took all that guarded it and killed them, and placed in it a Garrison of their own company. This done, they went to the King's Palace, whither *Agrippa*'s Soldiers were fled ; and dividing their Company into four parts, they began to pull down the Walls ; none of them that were within durst come out for fear of the multitude, but went up to the Turrets of the Palace, and killed all those that offered to come up, and many of the Thieves under the Walls, with things that they cast down. This Conflict continued day and night, for the Rebels thought that those within could not hold out long for want of Victuals ; and they thought that the Seditious being wearied, would soon give over. In the mean season, one *Manabem*, the Son of *Judas* of *Galilee* (that most crafty subtil Sophister, who reproached the Jews in *Cyrenini*'s time for paying Tribute, and for being subject to any but to God) taking with him certain Nobles, went to *Masfada*, where King *Herod*'s Armory was ; and breaking into it, he armed the common people, and the other Thieves ; and having them for his Guard, he returned again to *Jerusalem* as King : And being thus made Head of the Rebellion, he prepared the Battery against the King's Palace. But they wanted Engines, and could not openly undermine the Walls, by reason of the enemies, who continually cast down Darts upon them. Wherefore they began a Mine a great way off, till it came under one of the Towers, which then they supported with Posts of wood ; and they set fire on the Wood supporting it, and went their way ; so the Supporters being consumed with fire, the Tower presently fell down. But those within, foreseeing their Adversaries intent, perhaps by the taking of the Tower ; had built a Wall behind it, to keep out the Rebels, between them and it. The Seditious verily thinking that with the fall of the Tower they should be Victors, when they saw another Wall, were amazed. Yet the besieged sent to *Manabem* and others, that were chief

A chief of the Rebels, requesting them to give them licence to depart ; which *Ananias* only granted to the King's Soldiers, and to the Jews ; who, presently accepting thereof, departed, and so left the Romans in great fear ; for they were not able to resist to great a multitude, and they thought it a shame to entreat that they might depart ; besides that, it was dangerous for them, although it were granted. Wherefore, leaving the lower place which was called *Stratopodon*, because it might easily be taken, they retired into the King's Towers, whereof one was called *Hippicos*, the other *Thesaurus*, the third *Marianne*. The Rebels that were with *Manabem* brake presently into the lower part that the Romans had forsaken, and killed all that they found there ; and when they had sacked it, they set it on fire : And this was done the sixth day of September.

C H A P. XVIII.

of the death of *Ananias* the High Priest, *Manabem* and the Roman Soldiers.

THE next day following, *Ananias* the High Priest was taken in one of the Water-conduits of the King's Palace, where he had hid himself, and was there killed with his Brother *Ezechias*, by the Seditious : And the Rebels besieged all the Towers round about, and kept diligent watch, lest any of the Romans should escape. But *Ananias*, both upon his good success in destroying the strong Holds, and upon the death of *Ananias*, the High Priest, became so proud and insolent, that he thought none so capable as himself for Government ; and became an intolerable Tyrant. Now *Elezazar* and some of his Companions assembled together, said, that it would be shameful for them that had revolted from the Romans, only to recover their liberty, to receive for master one of their own Nation, who, although he were not so violent as *Manabem*, yet was so inferior to them. And if it were so, that it were expedient to have one Ruler over all the rest, *Manabem* ought to be the last that should be chosen to command them. Being thus agreed, they set upon him in the Temple, where he was praying with great pomp, apparelled like a King, and having about him a guard of his friends in armour. Now when *Elezazar* his followers let upon *Manabem*, the people all took up stones to stone him, hoping that by his death the sedition would be extinguished. The guard of *Manabem* at first made some resistance ; but when they perceived the whole multitude against them, every one shifted for himself as he could ; and those that were taken were put to death, and they that escaped were afterwards sought for : only a few of them fled to *Masfada*, amongst whom was *Elezazar*, the son of *Jairus*, *Manabem*'s kinsman, who afterward became a Tyrant there. But *Manabem* fled into a place called *Opbias*, where he hid himself ; and being taken, he was drawn out from thence, and after many torments put to death, and with him all the chief ministers of his Tyranny, and particularly *Alsalomon*, who was his chief Officer. And in this matter (as I have said) the people greatly helped, hoping hereby to have some end of that sedition. But the Rebels did not kill *Manabem*, to the end to extinguish sedition, but to the intent to rob and plunder more freely.

The people indeed with many intreaties besought them to let the Romans alone, whom they besieged ; but they were so much the more earnest against them till being no longer able to make resistance, with the consent of *Metellus* their Captain, and some other of more Authority, they sent to *Elezazar*, requesting him to give them licence to depart with their lives, and leave their baggage to the Jews. He accepting their offer, sent to them *Gorion*, the son of *Nicodemus*, and *Ananias* the Sadducee, and *Judas* the Son of *Jonathas*, to confirm the promise of their lives. Which done, *Metellus* led away the Soldiers ; and whilst the Romans had their weapons, none of the Rebels durst attempt any of their treachery against them : but so soon as, according to covenant, they had laid down their shields and Swords, and so departed mistrusting nothing, *Elezazar*'s Guard set upon them, and kill'd them ; they neither made resistance, nor any entreaty for their lives ; only put them in mind of their Promise and Oath. So they were all slain, save only *Metellus* ; who, greatly entreating for his life, and promising that he would become a Jew in Religion, and be circumcised, they spared him. Though this was a small loss to the Romans, because there were but a very few slain of their great, and almost infinite Army ; yet it was easy to judge, that it would cause the Ruine and Captivity of the Jews.

G When they saw themselves to have given sufficient cause of a War, and that the City was now so filled with iniquity, that the wrath of God hung over it ; so that there had been no fear of any harm to them by the Romans, yet the whole City mourned,

H h h 3 and

The year of the
World, 4070
after Christ's
Nativity, 68.

and was sorrowful and desolate, lamenting as though they themselves should answer for the Seditious, for that murder which was committed on the Sabbath, when it is not lawful for the Jews to do even any good work.

C H A P. XIX.

Of the great Massacre of the Jews at Caesarea, and in all Syria.

The Jews
spoil the Vil-
lages, and
burn the Ci-
ties of Syria.

AT the same hour, on the self-same day, it happened, as it were, by God's Providence, that the Inhabitants of *Caesarea* massacred the Jews that dwelt among them; so that at one time above twenty thousand were slain, and not one Jew left alive in all *Caesarea*: For those that escaped, *Florus* took, and brought them forth bound to the people. After this Massacre done at *Caesarea*, the whole Nation of the Jews was enraged: And dividing themselves into Companies, they walked and destroyed in short time all the borders of *Syria*, and the Cities thereabout; to wit, *Philadelphia* and *Gebonitis*, *Gerasa*, *Pella* and *Scythopolis*: Also, they took by force *Gadara*, *Hippone* and *Gaulanitis*; pulling down some places, and firing others. From thence they marched towards *Cadajsa*, a City of the Tyrians, and *Ptolemais*, *Gaza* and *Caesarea*; and neither *Sebaste* nor *Ascalon* could resist them, but they also were consumed with fire. Likewise they destroyed *Antbedon*, with *Gaza*: And most places belonging to these Cities were sacked, to wit, the Fields and Villages; and a mighty slaughter was made of them that were taken in these Towns. The Syrians made as great a Massacre of the Jews as this, among them; for all the Jews inhabiting among them were murdered, not only for an old grudge, but also, to render their own danger less, by diminishing the number of their enemies. By this means all *Syria* was in a most deplorable condition, and every City was expoted to the disorders and violences of two several Armies, each of which placed their safety in making a great Effusion of Blood: The days were spent in blood-shed, and the nights in fear, worse than death it self. For though they only pretended to destroy the Jews, yet were they drawn to suspect other Nations, that followed the Jews Religion; and because they were, as it were, Neuters, the Syrians thought it not good to destroy them; but, on the other side, for their agreeing in Religion with the Jews, they were constrained to hold them as enemies. Many of the contrary part, who before seemed modest, were now through Avarice incited to meddle in this Murder; so that every one took the Goods of them that were slain, and carried them to other places, as Conquerors. He was most renowned that had stolen most, or killed most. There might you see in several Cities, the dead bodies of all Ages unburied; old men, and children, and women, lying in most shameful manner, their secret parts being uncovered. Briefly, all the Country was filled with exceeding great calamity; and the fear of yet greater misery to come, was unspeakable.

All Syria full
of miserable
calamities.

Jews against
Jews.

The Scytho-
politans kill
thirteen thou-
sand Jews.

Simon daily
killeth many
of his Coun-
try-men in
Scythopolis.

These were the Conflicts between the Jews and Strangers. But afterwards, making incursions upon the Borders of *Scythopolis*, the Jews there dwelling, became their enemies. For they conspiring with the Citizens of *Scythopolis*, and preferring their own Commodity and Security before Kindred and Consanguinity, joyned with the Gentiles against the Jews; and yet, for all that, they were suspected for their forwardness. For the Scythopolitans fearing that they would assault the City by night, and excuse their revolting by their great misery, commanded all the Jews, that if they would then themselves trusty to the Gentiles, they, with all their Children, should go into a Wood hard by. The Jews forthwith did as they were required, suspecting nothing; and the Scythopolitans were quiet for two days after, and did nothing: But the third night they sent forth Scouts to see what they were doing; who finding most of them asleep, they surprized them in a moment, and killed them all, who were in number thirteen thousand; and afterwards, took their Goods. Here I think it not amiss to speak of the death of *Simon*, who was the Son of *Saul*, whose Race was very Noble: He was a man of great courage, and strength of body, both which he used to the great hurt of his own Nation; for he daily killed many Jews who dwelt near *Scythopolis*, and often scattered divers Companies, and put whole Armies to flight; but at length he had an end worthy of his deeds, and the murder of his Country-men. For when the Scythopolitans had compassed the Wood about, so that none could escape their hands, they killed the Jews in every part thereof. *Simon* not drawing his Sword, made no resistance to any of his enemies; for he saw that it was bootless to strive against such a multitude. But pitifully crying out, *I receive, O Scythopolitans, a worthy reward for*

that

A that which I have done; who, to shew my fidelity towards you, have killed so many of mine own Country-men: And it is a just Plague, that a strange Nation should be false to us, who impiously forsook our own Brethren. I am not worthy to receive death from the hands of my enemies, and therefore I will kill myself with my own sword; and this death will be a sufficient Punishment for my Offences, and a full Argument of my magnanimity, that none of my enemies may boast of my death, nor insult over me. When he had thus said, he beheld all his Family with compassion and rage mixt together, as his Wife and Children, and aged Parents. And first, taking his Father by the hair of the head, he stood upon him, and thrust him thorough; after him he killed his Mother, who was willing to die; after them his Wife and Children, every one of them as it were offering their bodies to the Sword, and desirous to prevent the enemies. When he had slain all his Kindred, himself remaining alive, he stretched forth his arm, that they might see what he would do; and thrust his Sword into his own body, up to the Hilt. A young man, who, for his magnanimity, and strength of body, was worthy to be pitied; yet he had a just and deserved end for uniting himself to Strangers against his own Country.

The year of the
World, 4070
after Christ's
Nativity, 68.

Simon kills his
Parents, his
Wife and
Children, and
at last himself.

C H A P. XX.

Cruelties exercised against the Jews in divers other Cities, and particularly by Varus.

AFTER this so great A Massacre of the Jews at *Scythopolis*, other Cities also, where they inhabited, rose against them; and two thousand five hundred were slain at *Ascalon*, and two thousand at *Ptolemais*; and the Tyrians killed divers, and put more in Prison: Likewise, they of *Gadara* and *Hippone* slew the most valiant, and those of least courage they cast into Prison. Also all other Cities, who either feared or hated the Jews, rose up against them. Only they of *Antioch*, *Sidon* and *Apamea*, spared those that dwelt with them, and neither killed nor imprisoned any of them; perhaps they stood in no fear of them if they should have risen, because their City was so populous; yet I think they spared them only for pity sake, because they saw they were quiet, and not seditious. The Inhabitants, also, of *Gerasa* did no harm to the Jews amongst them; but when they desired to depart, they conducted them safely to the end of their Borders. In the Kingdom, also, of *Agrippa* much cruelty was shewed against the Jews; for he being gone to *Celsus Gallus* at *Antioch*, left the Rule of his Country to one of his Friends named *Varus*, Kinsman to King *Sobemus*; to whom there came feventy of the chief Nobility of the Countrey of *Batanea*, requesting a Garrison to repress those that should attempt Rebellion amongst them. *Varus*, instead of receiving them well, sent certain of the King's Soldiers by night, and killed them all as they were coming to him. He committed this Murder without *Agrippa*'s consent, only for Avarice. But being emboldened by this Fact, he ruined the whole Realm; still continuing such Cruelties and Violences against his Nation, till such time as *Agrippa* understood thereof; who, for *Sobemus*'s sake, durst not put him to death; but dispossessed him of his place. In the mean while the Revoltors took the Castle of *Cyprus*, which is situate above *Jericho*; and after they had killed the Garrison, they destroyed the Fortrefs. At the same time a multitude of Jews laid Siege before the Castle of *Macheron*, and periwaded the Soldiers left in Garrison, to yield the Castle; who, fearing that if they denied, they should be compelled thereto, delivered it to them, upon condition, that they might quietly depart: Which done, the Jews placed a strong Garrison in it.

Another
Slaughter of
the Jews.
The Cities in
Arms against
the Jews.

Varus kills fe-
venty Jews in
their journey.

The Romans
yield up their
Castle in Ma-
cheron to the
Jews.

C H A P. XXI.

Fifty thousand Jews slain at Alexandria.

THE Citizens of *Alexandria* had always a quarrel against the Jews that lived with them, since the time that *Alexander* the Great, for their help against the Egyptians, permitted them to inhabit *Alexandria*, and to have the same Privileges with the Grecians. This Honour and Privilege was also continued to them by the Successors of *Alexander*; who also gave them a certain place in the City to dwell in; that they might live more commodiously, and not be mingled with the Gentiles: And permitted them also to call themselves Macedonians. Afterwards, when *Egypt* was brought under the rule of the Romans, neither *Cesar*, nor the following Emperors, diminished the

The state of the World, as it was after Christ's Nativity, c. 8.

Sedition in Alexandria between the Greeks and Jews.

Tiberius Alexander exhorteth the sedition Jews to keep peace.

A crucifixion, where thirty thousand Jews were slain.

Huge companies of the Romans.

Zabulon, a strong City of Galilee, spoiled and burnt.

The Jews kill two thousand Syrians.

The Romans take Joppa, and burn it, and kill eight thousand four hundred Jews.

the Jews Privileges which Alexander had given them. But there were daily contests between them and the Greeks; and although the Judges on both parts still punished those that were in fault, yet the Sedition more and more encreased; and though all Cities else were filled with Troubles, yet here the Tumult was most vehement. For when the Alexandrians had called together the people, to determine of an Embassage to Nero, certain Jews mingled themselves amongst the Greeks, and so went into the Amphitheatre: Who being espied by their Adversaries, the Greeks cried out, that the Jews were enemies, and came as Spies; and so they laid violent hands upon them. Some of them fled, only three of them were taken by the Greeks, whom they drew to a place to burn them alive. All the Jews of the City came to succour them; and first they threw stones at them, and then taking fire-brands, they ran in a rage into the Amphitheatre, and threatened to burn all the people there assembled; which they had done, if Tiberius Alexander, Governour of the City, had not appeased their fury; who did not at first use Force of Arms against them, but sent some of their chief men to persuade them to cease, and not to incite the Roman Army against them. But the seditious Jews refused this advice, and mocked Tiberius: Who seeing that they would not otherwise be appeased, sent two Legions of Romans, and five thousand other Soldiers, who by chance came out of Lybia; and gave them charge, not only to kill them, but also to fire their houses, and take their Goods. The Soldiers presently went into the place called Delta (where the Jews were gathered together) and did as they were commanded, though not without a bloody Victory. For the Jews gathering themselves together, placed those amongst them that were best armed, in the Front, who held out for a long time: But when they began to flee, they were massacred like Beasts; some of them were killed in the field, some were burnt in their houses; the Romans first taking what they found, and sparing neither Infants nor Old men, but killing all Ages and Sexes. So that all that place flowed with blood, for there were slain fifty thousand Jews; and all the rest had been extinguished, had not Alexander (moved to compassion by their entreaties) commanded the Soldiers to leave off; who being obedient to him, presently departed: But the people of Alexandria were hardly withdrawn from the Massacre, because of the hatred which they had conceived against the Jews; and with much ado, they were withheld from tyrannizing over the dead bodies. And this befel the Jews of Alexandria.

C H A P. XXII.

Of the Massacre of the Jews by Cestius Gallus.

Cestius Gallus now thought it time to bestir himself, for as much as the Jews were now hated every where; and taking with him the twelfth Legion out of Antioch, two thousand chosen Foot, and four Companies of Horse, out of the other Legions, and with them the King's Forces that came to help him, to wit, two thousand Horsemen of Antioch, three thousand Foot all Bow-men, and three thousand Foot, sent by Agrippa, a thousand Horse, and four thousand which Sobemus brought, whereof the third part were Horse, the rest Foot, and for the most part Bow-men; he went towards Ptolemais. Many joyned themselves to them out of every City, who, though they were not so skillful in War as the Romans, yet their hatred was more than their fear. Agrippa himself was there with Cestius, commanding those he brought. There Cestius taking a part of the Army, went to Zabulon (which is the strongest City of Galilee, called also Andron, and parts the Borders of the Jews from Ptolemais) and when he did desolate of Inhabitants (who were fled into the Mountains) but full of Riches; giving licence to the Soldiers to sack it, he afterwards set it on fire, although he admitted the beauty thereof (for it was not inferior to Tyre, or Sidon, or Beritum) and after spoiled all the Territories about it. When he had burnt all the Villages thereabout, he returned to Ptolemais. The Syrians, and especially those of Beritib, stayed still behind to get Booties: Which when the Jews understood, and that Cestius was departed, they took courage, and came and set upon them, and killed of them two thousand. Cestius departing from Ptolemais, went to Cesarea, and sent part of his Army before to Joppa; commanding them to keep the Town, if they could get it; and if the Town men made any resistance, that then they should stay till he came with the rest of the Army. Some of them attacked it by Sea, some by Land; by which means they easily took it. The people thereof had neither time to flee, nor to prepare themselves to fight; but they were all killed with their Families. After the sack-

ing

A king of the Town, they set it on fire. The slain were 8400. In like manner he sent part of his horsemen to Nabatena in the Toparchy near Samaria, who spoiled the Country, killed a great number of the inhabitants, robbed and burnt the villages, and carried away much booty with them.

C H A P. XXIII.

Of Cestius his Battell against Jerusalem.

HE sent also Cestius Gallus, General of the twelfth Legion, into Galilee, and gave him as many other Troops as he thought sufficient to conquer that nation. The strongest City of Galilee called Sephoris opened the gates to them, and other Cities followed their example. They that were seditious and gave themselves to robbing, retired to the Mountain of Azamon which is situate in the midst of Galilee over against Sephoris: These Gallus went to attack with his Army; and so long as they kept the higher part of the Mountain, they easily repelled the Romans, and killed above 200 of them: but when they saw the Romans had gained a higher place than that wherein they kept, they resisted no longer: for not being armed, they could not stand out, and if they should have fled, they could not have escaped the Horsemen; so that only a few who hid themselves in difficult places escaped, and above 2000 of them were slain. Gallus finding he had no more to do in Galilee, returned with his troops to Cesarea, and Cestius with his whole Army went to Antipatris: were understanding that a great company of Jews were gathered together in the Tower called Aphee, he sent some before to attack them: but the Jews would not abide battel, and the Romans burnt their Tents and the Villages adjoining. Cestius going from thence to Lydda found the City desolate; for all the people were gone to Jerusalem, Lydda burnt, because of the Feast of Tabernacles: and when he had killed fifty persons whom he found there, he fired the Town, and went by Bethoron to Gabon, which is but fifty furlongs distant from Jerusalem. When the Jews saw the War draw near their capital City, they left their solemnity, and run to their arms: and having got together a great multitude, they went to fight with the Romans, observing no order, nor regarding the Sabbath, which formerly they held in so great estimation: and the same fury that made them leave their devotion, made them also victorious in the battel; for they assaulted the Romans with such courage, that they brake their body, and killing all that resisted, pressed into the midst thereof: and if a fresh supply both of Horse and Foot had not come in time, all Cestius's Army had been in danger. There were slain five hundred and fifteen Romans, whereof four hundred were Foot, and the rest Horse; but of the Jews only two and twenty. The most valiant in this combat were Monobazus and Ceneleus, Kinsmen to Monobazus King of Adiabena; and next to them Parades Niger, and Silas a Babylonian, who had fled to the Jews from King Agrippa, whom he had lately served. But at length the Jews being repulsed, returned to Jerusalem; and Simon the Son of Gioras attacked the Romans, as they were returning towards Bethoron, and slew many of the Rereward, and took many Carts and much Baggage, which he brought into the City. Cestius staid three days in the Field, and the Jews kept the high places, observing which way he would go, with a purpose to set upon the Romans if they stir'd.

C H A P. XXIV.

Of the Siege of Jerusalem by Cestius, and of the Massacre.

Agrippa perceiving the Romans to be in great danger, because all the Mountains were covered with infinite numbers of Jews, he purposed to try, if with gentle words he could persuade them to desist from war; or if some refused, to receive those that were willing. Wherefore he sent unto them Borecan and Phabus, two of his Captains, whom they well knew, with charge to promise them pardon in the name of Cestius, and of the Romans, for all that they had already done, if they would lay down their Arms and return to their duty. But the Revolters fearing that all the multitude, in hope of safety would joyn with Agrippa, determined to kill these Deputies; and they flew Phabus before he spake a word; Borecan, being wounded, escaped. But the people were angry hereat, and with stones and clubs drave them into

into the Town that were the authors of this fact. *Cestius* perceiving them divided among themselves, thought that he had now a fit opportunity to assault them, and so came upon them with his whole Army: and putting them to flight, he pursued them to *Jerusalem*. And when he had pitched his Tents in the place called *Scopon*, seven furlongs from the City, he did nothing against it for three days space; perhaps hoping that they within would relent; and in the mean time he sent a great many Soldiers into the Villages adjoining to fetch Corn. The fourth day, which was the thirteenth of *October*, he came against the City with his Army in battel array. The Jews were so surpris'd and terrified to behold the Roman Discipline, that they forsook the outmost parts of the City, and retir'd into the Temple. *Cestius* passing *Bethesda*, burnt *Scenopolis*, and the place called the new Market; and coming to the higher part of the City, he took up his quarters near the King's Palace: and if at any time he had violently given the assault, he had taken the City, and ended the War. But *Tyrannus Priscus* General of the Foot, and many other Rulers and Captains of the Horse, being corrupted with money by *Florus*, hindered that his purpose; whereby the War was prolonged, and a thousand Calamities befel the Jews.

In the mean time many of the chiefest among the Jews, and *Ananus* the Son of *Jonathas* made an offer to *Cestius* to open the Gates to him: but either through anger or diffidence, he contemned the offer. The Rebels understanding this Treason, with Stones constrained *Ananus* and his complices to throw themselves over the wall for their safety. Which done, they retired themselves to the Towers, from whence they beat back those that scaled the walls. The Romans for five days space assaulted the walls on every side, but all in vain; and the sixth day, *Cestius* with many chosen Soldiers and Bowmen assaulted the Temple on the North-side. The Jews valiantly made resistance out of the Porches, and often repulsd the Romans, as they approach'd the Walls: yet at last by the multitude of their adversaries darts, they were forced to give back. Then the foremost of the Romans holding their shields over their heads, and leaning against the wall, they in the second rank also held their Shields against those in the first, and so in order until the last, thereby making a Tortoise, as the Romans call it, or defence, that all their shot and darts could do them no harm; so that the Soldiers safely undermined the walls, and attempted to fire the Gates of the Temple.

The seditious were hereat greatly amazed, and many fled out of the City as if it would presently be taken. But the people were as glad of it as the Rebels were dismayed, and came to the Gates to open them to *Cestius*, as one who had well deserved at their hands. And truly if he had but a little longer continued the siege, he had taken the City. But I think that God being angry with these wicked persons, would not suffer the War to be ended at that time. For *Cestius* neither regarding the good will of the people, nor the desperation of the Rebels, removed his Army from thence; and having received no loss, very unadvisedly departed from the City: at whose unlooked for flight, the Rebels took heart; and making after him, they killed some Horse and foot of his Rear. *Cestius* quarter'd that day in the Camp which he had fortified near *Scopon*. The next day he went further into the Country, whereby he more encouraged the Rebels; who following, killed many of his Rere, because the place thorough which the Romans march'd was narrow, the Jews assaulted them on the flank, and the last durst not cast any darts against them who wounded them on their backs, thinking that an infinite multitude had followed them; and they were not able to resist them that assaulted them on each side, being heavy arm'd and not daring to break their order; whilst on the contrary the Jews were active and light: so that the Romans endured much harm at the hands of their Enemies, and did them none. And thus were they beaten all the way long, and many of them killed; amongst whom was *Priscus* Captain of the sixth Legion, and *Longinus* the Tribune, and *Æmilius Jucundus* Campmaster of a Regiment of Horse. And so with much ado, they came to *Gabios*; where they first pitch'd their Tents, casting away much of their baggage, which might any way hinder them. *Cestius* staid there two days, doubtful what to do. The third day he perceived his enemies increased, and all places about filled with Jews: whereby he saw that his slowness was to his disadvantage, and the number of his enemies would still increase, if he made any longer abode there. Wherefore that he might flee speedily, he caused the Soldiers to cast away all those things that might be a hindrance to them, and to kill their Mules and Ases, and Cattel, saving only those that carried munition; fearing that if he should not destroy them, the Jews might make use of them against him; and so he led his Army toward *Bethoron*. The Jews in large passages little molested his Army: but when they were to pass a strait, then they set upon those of

Divers Jews call for *Cestius* as if they intended to open

the Walls, and burn the Temple gates

Cestius's sudden departure makes the Thieves more confident.

A the Rere, and drove others down precipices, and all the army of the Jews were spread upon the eminent places, where the Romans were to pass, expecting to welcome them with their Arrows. While the Roman Foot were in this extremity, the Horse were in greater danger; for they could not keep their ranks for the multitude of darts and arrows; neither could they get up to their enemies, the ascent to the top of the Mountains was so steep: and they were compassed on each side with Rocks and deep Valleys, so that if any went out of the way he fell down and was killed; and thus there was no way either to flee or to resist. In this desperation they fell to lamentations and outcries, which the Jews answered with shouts of joy, encouraging one another to play the men, being glad of their enemies' adversity: and all the Army of *Cestius* had there perished, had not the night come on and helped them, which by the darkness gave leisure to the Romans to flee into *Bethoron*. In the mean while, the Jews kept all the places thereabouts besieged, and guarded the passages. *Cestius* seeing it not possible to march openly, thought best to flee, and chose almost 400 of his strongest Soldiers, and set them in very eminent places, commanding them that when they were aloft, they should cry as they did before, that the Jews might think that the whole Army was there, and so he with the rest of his Army marched quietly 30 furlongs. In the morning, the Jews perceiving the Romans to be fled, assaulted the 400, by whom they were deceived, and presently killing them with Darts, they pursued *Cestius*: who having fled away in the night, made more haste the next day; so that the Soldiers for fear, left their Arms and Instruments to beat down Walls, and Slings, and much other munition; which the Jews taking, after used against them. Thus they followed the Romans to *Antipatris*: and seeing they could not overtake them they returned, bringing with them the warlike Instruments, and rifling those that were slain, and taking whatsoever the Romans had left behind; and so singing Songs of Victory, they returned to *Jerusalem*, having lost very few of their company, and slain 5380 of the Roman Foot and their Auxiliaries; and 980 Horse. And this was done upon the eighth day of *October*, and in the twelfth year of the Reign of *Nero*.

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C H A P. XXV.

Of the Cruelty of those of Damascus against the Jews, and of Joseph's affairs in Galilee.

AFTER this ill success of *Cestius*, many of the chiefest among the Jews daily fled and forsook the City, as a ship presently ready to sink. *Costobarus* and *Saul* two Brethren, and *Philip* the Son of *Joachim* General of *Agrippa*'s Army, retir'd themselves to *Cestius*. As for *Antipas*, who was also besieged by them in the Kings Palace, he would not flee with the rest, and so was killed by the Rebels. But *Cestius* sent *Saul* and the rest of his Company into *Achaia* unto *Nero*, to inform him of the cause of his retreat, and to shew how *Florus* had caused all these wars: for so he hoped that *Nero* would turn his anger against *Florus*, and free him from danger. Then the people of *Damascus* understanding the defeat of the Romans, devised how to destroy the Jews which inhabited amongst them: and they thought it was easy to be accomplished, for that the Jews were already assembled in the common places of exercise, for fear of some such matter: yet they mistrusted their own Wives, who all, except a few, were Jews in Religion. Wherefore they took great heed to conceal their intent from them; and so assaulting the Jews in a narrow place and unarmed, they put them all to the sword, to the number of ten thousand. After the Rebels that had pursued *Cestius* were returned to *Jerusalem*, they laboured to join all to them that favoured the Romans, either by force or by flattery; and assembling themselves in the Temple, they determined to choose a great number of Captains to carry on the War. *Joseph* the Son of *Corion*, and *Ananus* the high Priest, were appointed Rulers high Priest, of the City, and especially to see the Walls thereof repaired. *Eleazar* the Son of *Simon* was put into no authority, notwithstanding that he had in his custody great prey and spoil taken from the Romans, and *Cestius* his money, and a great part of the publick treasure; because they perceived he aspired to a Tyranny, and had his greatest Confidants about him as his Guards: yet in time *Eleazar* by money and craft persuaded the people to obey him in all things. They also chose other Captains, to be sent into *Lumæa*, who were *Jesus* the Son of *Sapphas*, and *Eleazar* the Son of the new high Priest: and they commanded *Niger* who was born beyond *Jordan* to obey these Captains, who was therefore called *Peraites*, and was then Governour of *Lumæa*. they neglected not to do the like by other Regions: for *Joseph* the Son of *Simon* was sent

The year of the world, 4030, after Christ's Nativity, 68.

The Jews parley their Enemies, and bring them into a desperate Estate. The mourning and lamentation of the Romans, and the Jews exhortation. *Cestius*'s first tagem.

The year of the world, 4031, after Christ's Nativity, 69.

Divers of the noblest Jews forsake the City, as if they had been in a ship ready to sink.

The Damascus kill 10000 Jews in one hour, Joseph the Son of Corion, and Ananus the high Priest, appointed to Govern the City.

sent to *Jericho*, and *Manasses* beyond the River, and *John* the *Eslean* to *Tamma*, every one to assume the Government of his Country as a Toparchy. *Lydda*, *Joppe*, and *Amanus* were annexed to *John* the *Eslean*, and *John* the Son of *Ananias* was appointed Governour of *Copbinitis* and *Acrabatena*. *Joseph* the Son of *Matthias* was made Ruler over both *Galilees*, unto which was joyned *Gamala* the strongest City in all that Country.

Each of these Governours discharged his place according to his wisdom and dexterity. When *Joseph* came to *Galilee*, which was committed to his protection, his first care was to get the good will of the Inhabitants; knowing that it might much profit him, although in other matters he should offend: considering that he should have the most considerable persons his friends, if he made them partakers of his Authority. He chose seventy of the most ancient wise men amongst them, and made them Rulers over all *Galilee*, and elected seven Judges over the lesser Towns to judge inferior matters: but he reserved all great affairs and Criminal Causes to his own hearing. Moreover, having ordained a form of Justice that those seventy should follow, he took counsel how to provide for his security abroad. And being assured that the Romans would come into *Galilee*, he compassed those places with strong Walls that were fit for his purpose, to wit, *Jotapata*, *Bersabca*, *Selamie*, *Perecho*, *Japha* and *Sigoph*, *Tarichea* and *Therias*: Moreover he fortified the Hill *Itaburim*, and the Caves near the Lake of *Genezareth*, which is in lower *Galilee*; and in high *Galilee* *Petra*, which is also called *Acheleron*, and *Sepl*, *Jamith*, and *Merozin* *Gaulanitis* also, *Seleucia*, and *Soganes*, and *Gamala*; he only permitted them of *Seboris* to build their own Walls, because he perceived them to be rich and prone to War of themselves. Likewise *John* the Son of *Levi*, at *Joseph's* command, built the Walls of *Gisgala* himself alone; but in all other places that were fortified, *Joseph* put to his helping hand, and directed how they should be done. He lifted an hundred thousand men, who were all young persons and fit for the War, and he armed them with old Armour, which he had gathered from all parts of the Country. And considering that that which made the Roman Army invincible, was that they were all obedient to their Officers and well disciplin'd, and that he could not exercise them in martial discipline, by reason of his other occasions, he thought good at least to teach them to be obedient. And calling to mind that the multitude of Rulers made obedience, he ordained many Captains, and constituted divers sorts of Soldiers, as the Romans used to do; making some Governours of ten, others over a hundred, and others over a thousand; and appointed likewise Rulers over them. He taught them also how to give the sign of War, and how to sound the trumpet, both to call to combat, and to retire; how to march in length, and cast in a ring, and how to succour those that were most in danger: and in short, he taught them whatsoever might either encourage them, or make them active: but especially he exercised them in good Discipline, imitating in particular the order of the Romans, and often telling them that they were to fight with men, who for strength of body and courage surpassed all nations of the World. Also he told them that hereby he should perceive whether they would be obedient in War, if now they abstained from such things as were usual to Soldiers, to wit, robbing and spoiling their Country-men, crafty and deceitful dealing, and spoiling those with whom they conversed, for their own gain; for those Wars had always best success, where the Soldiers carried good Consciences; and those that were bad should not only have men, but God also for their enemy. After this manner he daily exhorted them: and now he had got together as many men as he desired; for their number was 60000 Foot, and 250 Horse, besides 4500 strangers whom he hired, and to whom he chiefly trusted, and 600 chosen men to guard his own person. And the hirelings only excepted, the rest of the Soldiers were provided for by the Cities: for every City before mentioned, sent one half of their men for Soldiers, and the other half they kept to provide Victuals for them; that one part being employed in War, the other might do such business as the City required.

of *Joseph's* danger and escape; and of the malice of *John* of *Gisgala*.

WHILE *Joseph* thus ordered the Estate of *Galilee*, there arose a Traytor born in *Gisgala*, *John* the Son of *Levi*, a most subtil and deceitful man, who by vile means was now become the richest person in that Countrey, having before been very poor, and unable to put his Villanies in practice. He could lie at his pleasure, and thought deceit a Virtue, which he used even towards his dearest friends; he was also a great Counterfeiter of Humanity; and yet for the hope of gain became a cruel Murderer. He always aimed at high matters, with an aspiring mind, and at first nourished his hope with small Villanies. For first he was a Thief alone, and lived in Woods and solitary places; at last he got to him a company of audacious people like himself, at first small, but afterwards he greatly encreased it. He also had a great care to chuse no weak persons; but such as were strong of body, valiant of mind, and skilful in Martial Affairs: Of these he gathered four hundred, most of them out of *Tyre*, and the Villages thereabout; and with them he waited all *Galilee*, and killed many of those whom the fear of War had driven thither. This man, long time before, had desired to be General of a formed Army, and aspired to greater matters, only the want of money hindered him: And perceiving that *Joseph* considered him as a serviceable man, he persuaded him to suffer him to build the Walls of that place where he was born, and which was now desolate; and to accomplish this, he gathered great sums of money of the richer sort. After which, having persuaded *Joseph* to give order to all the Jews that were dispersed over all *Syria*, that they should send no Oyl to the neighbouring places, save only that which was made by their own Nation, he caused great quantities of Oyl to be brought to the Confines of *Galilee*, and buying four Barrels for a piece of *Tyrian* money (which amounted to four Attick Groats) he sold them again to the *Syrian* Jews; the half of one Barrel for as much as all four cost him. And for that *Galilee* abounded with Oyls, and especially at that time, he conveyed it to such places where there was great want, and none was brought but by himself. By this means he gathered an infinite mass of Money, which presently he returned to the prejudice of him who had given him licence to get it. And thinking that if he could depose *Joseph*, he might come to be Ruler over *Galilee*, he commanded his followers to rob and spoil more than they did before; and so to trouble the Countrey, that he might either kill the Governour treacherously, if he sought to redress it; or if he neglected it, to accuse him of slothfulness, and so make him odious to the people. Moreover, he had already given out speeches, that *Joseph* went about to betray *Galilee* to the Romans; and he devised many things to this effect, to work *Joseph's* Overthrow. It happened that at that time, some of the Village of *Dabarita*, who watched in the field, set upon *Pholomey*, who was Steward to King *Agrippa*, and his Sister *Bernice*, and plundered all his Carriages, wherein was much costly Apparel, and many Silver Vessels, and six hundred pieces of Gold. And for that they could not carry this secretly, they brought all the whole Booty to *Joseph*, at *Tarichea*: who, reproving them for offering violence to the King's Servants, commanded the things to be kept at the house of *Ananias*, who was one of the richest men in the Town, and should restore them to the owner when time served; wherein, thinking to do himself great good, he brought himself into much danger. For the Thieves being offended that they received no part thereof, and seeing that *Joseph* would restore to *Agrippa* and his Sister *Bernice* that which they had laboured for, they went round about the Villages in the night, and spread this false report in every place, that *Joseph* was a Traytor to his Countrey; and with the same rumour also, they filled the Cities thereabout. So that early in the next morning, ten thousand men armed assembled themselves together in the Theatre at *Tarichea*; the greatest part of them cried out in their fury, that the Traytor *Joseph* ought to be stoned, others that he ought to be burned; and *John* himself, with one *Jesue* the Son of *Sabbias*, who at that time was Magistrate in *Tiberias*, omitted nothing to animate the people yet more against him. All the Friends of *Joseph*, and his Guards, being terrified with such a multitude, fled, four only excepted. *Joseph* in the mean while was asleep; and had he slept a little longer, they had set his house on fire. The Tumult awakened him, and the four that remained with him, counselled him to flee: But he not dismayed for that he was left alone, nor that to great a multitude came against him, went boldly towards them with his Garment all torn, and Althes upon his head, holding his hands behind him, and his Sword upon his neck.

neck. At this sight they that bare him good will, especially the people of *Tarichea*, were moved to compassion; but the Country people, who thought he overlaid them with Taxes and Tributes, cursed him; and bad him bring forth the publick Treasure, and confesse his Treason; for seeing him in this plight, they thought he would not deny any thing whereof he was accused; and that he came so only to move them to compassion, in order to obtain pardon for his offence. This his humility stood him in good stead; for hereby those that before were enraged against him, now began one to fall out with another in his behalf, when he promised to confesse the whole matter: And having obtained licence to speak, he said: *I was never minded to send back that money to Agrippa, nor to keep it to my private use. For (God forbid) that I should cover hold him for my friend, who is your open Enemy; or that I should so seek my own profit, as thereby to damnify you all. But (O ye men of Tarichea) for as much as I perceived that your City especially had great need to be fortified, and that you were not able to build the Walls, and for that I feared the people of Tiberias, and others adjoining, who still gaped after this Prey and Wealth that was taken from Agrippa; I determined to get those Spoils for you, to re-edify your Walls. If ye mislike this, I will bring out the Treasure, and give it to be divided amongst you: But if you like thereof, then you are obliged to defend me.*

This Speech of his well pleased the people of *Tarichea*, who gave him great Praises, and displeased them of *Tiberias*, so that they breathed out threatnings against him. Thus they both left *Joseph*, and contested one against another. *Joseph* now having many partakers (for the people of *Tarichea* were almost forty thousand) spake more boldly to the multitude, and rebuked their temerity; telling them, that it was necessary to strengthen *Tarichea* with that present money, and that he would also provide to strengthen other Cities; and that they should not want money, if they would agree and conspire together against those from whom they might get it, and not offer violence to him, who could procure it for them. The multitude being thus deceived, though they were angry, yet departed: Yet two thousand of those that were animated against him, offered to set upon him: but he being already retired into his house, they there besieged him. Wherefore *Joseph* used another device likewise to repress these: and getting to the top of the house, he beckned unto them with his hand, to keep silence; and then said, that he was ignorant what they requested at his hands; for he could not hear one for another, because their voices were confounded with their number; but if they would send some into the house to talk friendly with him, he would do whatsoever they requested. The Nobles and Magistrates hearing this, presently entered into the house; whom, when he had led into the innermost part of the house, and shut the doors, he caused to be beaten so long, till that their ribs appeared. The doors in the mean time being fast, the people stayed before the house, thinking that the cause of their long tarrying was to debate reasons to and fro: But presently *Joseph* opening the doors, put them forth amongst the people all bloody as they were; whereat they were so daunted, that leaving their Weapons behind them, they ran away. Hereat *John* took occasion to encrease his hatred and jealousy against *Joseph*; and having ill success in this policy, he still attempted other plots to bring *Joseph* in danger. First he counterfeited himself sick, and requested *Joseph* to permit him to go to *Tiberias*, and use the hot Baths, in order to recover his health. *Joseph*, not having yet perceived his Treason, writ Letters in his behalf to the Governour of the Town, to provide *John* with good accommodation, and to let him want nothing that he needed. Two days after his arrival there, he went about the business which he designed; and enticed some with money, others with flatteries, to revolt from *Joseph*. *Joseph*, whom *Joseph* had made Governour of the City, understanding this, presently by Letters gave notice thereof to *Joseph*; who receiving the same in the night, went to *Tiberias* very early in the morning. All the people, except those that *John* had corrupted, went out to meet him: but *John*, notwithstanding he judged that he came against him, still counterfeited himself sick in bed, and sent a man of his acquaintance to excuse his absence for not coming to meet *Joseph*. Then *Joseph* assembled the *Tiberians* together in a place to speak to them, concerning that which was written to him: And *John* sent armed men thither with Commandment to kill *Joseph*. The people perceiving them to draw their Swords, cried out; and *Joseph* at their cry looking about him, and perceiving their Swords even almost at his throat, he leaped down a little Hill upon the Shore, which was six cubits high, upon which he stood to speak to the people: And going into a boat with two of his Guard which he found there, he went into the midst of the Lake; and presently his Guard taking their Weapons, assaulted the Traitors. *Joseph* fearing that a great conflict would ensue, and so the whole City,

for

A for a few men's fault be destroyed, sent to his Soldiers, charging them only to take care for their own safety, and no more; and to kill none, nor reprove any, for that wicked fact: and they forthwith obeying his Command, ceased from fight.

But those that inhabited about the City, and heard of the Treason, and by whom it was attempted, armed themselves and came against *John*; but he, before their coming, fled to *Gisgala*, where he was born. In the mean while, all *Galilee* came and joyned with *Joseph*; and there were many thousands of Armed men gathered together, affirming that they came against *John*, and to fire that City which had received him. *Joseph* thanked them for their good will, saying, that he had rather conquer his enemies by moderation, than by fire and Sword; and therefore requested them to be content. He also published an Edict, wherein he declared, that all those that had rebelled with *John*, and did not forsake him within five days next following, should lose all their Estates, and their houses should be sacked and set on fire. Hereupon, three thousand presently forsook *John*, and came and laid down their weapons at *Joseph*'s feet, prostrating themselves before him; so that there remained with *John* but two thousand fugitive Syrians. By whom being assisted, he again went secretly to work, having had so ill success by open dealing; and so he privily sent messengers to *Jerusalem*, to accuse *Joseph* that he had gathered a great Army, and that except he were quickly prevented, he would come and usurp Dominion over the Mother-city. But the people understanding before of *John*'s hatred, did not regard it; yet divers rich men and Magistrates who envied *Joseph*, secretly sent money to *John*, to hire Foreign Soldiers, that he might make War against *Joseph*; whom they determined amongst themselves to displace: And thinking that their order was not sufficient to effect it, they sent moreover two thousand five hundred men, and four of their Principal Nobility with them, to wit, *Joazar* the Lawyer, and *Ananias* the Saducee, and *Simon* and *Judas*, the Sons of *Jonathas*; all very eloquent men, and learned in our Laws, to withdraw the people's minds from *Joseph*; giving them charge, that if he of his own accord came to them, then they should permit him to speak for himself; but if he refused to do so, then they should hold him as an enemy. *Joseph*'s Friends at *Jerusalem* gave him intelligence that an Army was coming against him, but for what cause they knew not, because it was kept secret. And hereupon, before he could prevent it, four Cities revolted from him, to wit, *Sephoris*, *Gamala*, *Gisgala* and *Tiberias*, which nevertheless he soon after easily recovered, without Force of Arms: And having taken the four Captains and Counsellors of his enemies, he sent them to *Jerusalem*; against whom the people being incensed, would have killed them, and those that sent them, had they not fled in good time.

C H A P. XXVII.

E The Cities of Tiberias and Sephoris are recovered by Joseph.

NOW *John*, for fear of *Joseph*, kept himself within the Walls of *Gisgala*; and a few days after *Tiberias* revolting again from *Joseph*, the Inhabitants called in *Agrippa*, who came not at the day appointed, only a few Roman Horle shewed themselves. *Joseph* understanding this at *Tarichea*; and having sent his Soldiers to fetch Corn, he thought not good to go alone against the Rebels; nor yet did he think it best to delay the time any longer, fearing that whilst he delayed, King *Agrippa* would come and possess the Town; besides that, the next day being the Sabbath, he could do nothing. At length he resolved to overcome the Rebels by policy; and so he commanded the Gates of *Tarichea* to be kept shut, that his intent might not be revealed to them, of *Tiberias*. Then taking all the Boats that were in the Lake, in number two hundred and thirty, and in every one of them four Sailers, he speedily sailed to *Tiberias*: And when he came near the City, yet so far off, that the Inhabitants thereof could not easily descry him, he commanded all the Boats to stop, and the rowers to beat the water till as if they were rowing; and taking only seven of his Guard with him, unarmed, he went near enough the City, that they might see him. When the Rebels perceived him, and thought that the Boats were full of Armed men, they threw down their Weapons, and held up their hands to him, beseeching him to spare the City. *Joseph*, with many threatening and bitter Speeches, reproached them first, that having undertaken War against the Romans, they with Civil Diffentions consumed their own Forces: Secondly, that they had fought his life, from whom they ought to expect their safety; and that they were not ashamed to shut the Gates against him, who had built

The year of the World, 4031, after Christ's Nativity, 60.

Joseph's Oration to the Seditions.

Another Narration of Joseph against the Jews.

John's Envy and Treason against Joseph.

Joseph's refusal of the Tiberians to revolt from Joseph.

John's sending certain Armed men to kill Joseph.

Joseph's flight in a little Boat by the Lake.

The year of the World, 4031, after Christ's Nativity, 60.

John's flight to his Country, *Gisgala*. The Galileans flock to Joseph against John.

John's Treason against Joseph.

Four Cities of Galilee submit themselves to Joseph's Enemies.

Joseph with seven Soldiers convert to Tiberians and convert his Enemies.

The year of the
World, 4021.
after Christ's
Nativity, 69.

Joseph by a
fanciful policy
toucheth out
the chiefest of
Tiberias, and
carrieth them
away in Boats
to Tarichea.
Clitus the Au-
thor of the se-
dition, draw-
ing his Sword
with his right
hand, cut off
his left.

built the Walls; yet if any would come and talk with him, and give him assurance of their fidelity, he would not refuse them. So ten of the chiefest among them came to him, whom he carried away in a Fisher-boat far from the City, and he demanded fifty Senatours, as though he required their promise also. And devising new Causes, he still under pretence of agreement sent first for one, and then for another, as he thought good, till he had loaded all the Boats: which done, he commanded all the Boatmen with all speed possible to go to *Tarichea*, and put them in Prison; so he carried away all the Council, which were in number six hundred, and 2000 more, all whom he brought to *Tarichea*. But they which remained in the City, cried with one voice that one *Clitus* was cause of the revolt, and therefore besought *Joseph* to punish him for all. *Joseph* told them that he would put none of them to death, but commanded one of his Guard, called *Levias*, to come and cut off *Clitus* his hands: but he fearing to trust himself amongst so many enemies, refused to do execution. *Clitus* perceiving that *Joseph* was angry, and ready to come out of his Boat to do it himself, besought him to grant him one of his hands; which *Joseph* did upon condition that he should cut off the other himself. So *Clitus* drawing out his Sword with his right hand, cut off his left. After this manner *Joseph* brought *Tiberias* again under his subjection. And within a few days after, he took *Gisgala* and *Sephoris*, which had revolted, having given the spoils thereof to his Soldiers; yet afterward he restored most that was taken away to the people; and the like he did to the inhabitants of *Tiberias*: by which means he got the good will of them all.

C H A P. XXVIII.

How the people of Jerusalem prepared themselves for War, and of the Robberies of Simon Son of Gioras.

The troubled
Estate of Je-
rusalem.

After that these broils, which hitherto happened only in *Galilee*, were ceased, they prepared themselves against the Romans. And the chief men of *Jerusalem*, and *Ananias* the high Priest, with all speed renewed and repaired the Walls, and made all sorts of Instruments for war, Arrows and other weapons; so that all the City was busied herein, and trained their men in warlike discipline. All places were filled with agitation and tumult; but the graver fort were very pensive, and many as it were forcing the calamity that after ensued, could not refrain from tears: they that desired peace, received no comfort in any thing: all things were done at their beck who were cause of all this War. And the Estate of the City, even then before the Romans came, was like a City to be destroyed, But *Ananias* neglected that which was necessary for War, and laboured to reconcile the seditious faction of those that were called Zelous: but how he was overcome, and what his end was, we will declare hereafter. In the mean time one *Simon* the Son of *Gioras* in the Torparchy of *Acrabates*, having gathered together a multitude of seditious people, robbed and spoiled every where; and he not only broke into rich mens houses, but also beat them grievously, openly exercising his Tyranny. But when *Ananias* and the rest sent an army against him, he fled to his fellow-thieves of *Masfada*, and there staid till *Ananias* and the rest of his Enemies were slain: and then he wasted *Idumea* with the rest; so that the Governours of that place were fain to put a Garrison in every Village: so great was the number of them that were slain by these Thieves. And thus stood the affairs of the Jews.

Simon the Son
of Gioras com-
miteth great
rapines, and
murders in
Acrabates
and *Idumea*.

T H E

A

The THIRD BOOK

Of the

WARS of the JEVVS,

Written by *Flavius Josephus*.

B

The Contents of the Chapters of the Third Book.

1. OF the coming of *Vespasian General of the Romans* into *Judea*; and of two *Masfades* of the Jews; and how the *Sephorites* yielded themselves to *Vespasian*.
2. The Description of *Galilee*, *Samaria*, and *Judea*.
3. Of the Aid sent to them of *Sephoris*, and of the military discipline amongst the Romans.
4. How *Placidus* assaulted *Jotapata*.
5. How *Vespasian* invaded *Galilee*; and how at his presence the *Galileans* fled.
6. How *Gabara* was taken.
7. How *Jotapata* was besieged; and of the situation and battery thereof.
8. Of the Siege of *Jotapata* by *Vespasian*; and of *Joseph's* diligence, and of the excursions of the Jews against the Romans.
9. How *Vespasian* battered the Walls of *Jotapata* with a Ram, and other warlike Engines.
10. How *Jotapata* was again assaulted.
11. How *Trajan* and *Titus* took *Japha*.
12. How *Cerealis* overcame the *Samaritans*.
13. How *Jotapata* was taken.
14. How *Joseph* being taken, saved his own life.
15. How *Joppe* was taken again.
16. How *Tiberias* was yielded.
17. How *Tarichea* was besieged.
18. Of the Lake called *Genesareth*, and the Fountains of *Jordan*.
19. How *Tarichea* was delivered.

E

C H A P. I.

Of *Vespasian's* coming into *Judea*, and of the Massacre of the Jews.

When the Emperor *Nero* understood the ill success of his Armies against the Jews, he was seized with fear and astonishment; yet he dissembled it as much as necessity would permit him. In the mean-while he set a good face on the matter, and made as though he were of more courage, saying, That that which happened, was rather by the fault of his General *Cossinius*, than the valour of their Adversaries: thinking that it behoved him, who was Emperor, not to shew himself moved with a little bad news; and that the greatness of his Empire ought to secure his mind from the apprehension of considerable misfortunes. Yet it appeared by the vexation of his spirit that he was much moved, and in great care to whom he should commit the charge of the East, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like attempts. At last, he pitcht upon *Vespasian*, whom he thought only meet for that purpose; a man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeased the people of the West, and helped them being troubled by the Germans, and recovered it for the Romans: as also he did *Britain*, which was unknown before; and for that cause made his Father *Claudius* triumph, without taking any pains for it. *Nero* considered all these things, and his prudence grounded on old Age and Experience; and that also he had Sons in the flower of their Age, to be pledges for his fidelity, who might assist their Father by their Courage. Wherefore God, as it should seem, even then disposing it for the good of the whole Common-wealth, *Nero* sent him to govern the Armies in

The year of the
World, 4021.
after Christ's
Nativity, 69.

Nero is amazed and afraid at the valiant acts of the Jews.

Nero sendeth *Vespasian* to govern in Syria, and direct his War.

K k k

Syria,

CHAP. III.

How Aid was sent to the people of Sephoris; and of the military Discipline of the Romans.

*The year of the World, 4311. After the Rav-
ing of Christ, 69.*

*Vespasian send-
eth help to the
Sephorites, but
sleeth Gallite
with sword
and fire*

I Have spoken of *Judea* as briefly as might be, and with what Countries it is environed. Now *Vespasian* sent help to the Inhabitants of *Sephoris*, to wit, one thousand Horse, and six thousand foot, *Placidus* the Tribune being their Leader. The Horsemen divided themselves into two Companies, and lodged in a great Plain; and the Footmen were in Garrison in the City to defend it, as the Horsemen did without. These Horsemen made excursions one every side, and greatly molested *Joseph* although he committed no act of hostility; and also spoiled all that was without the Cities, and always repulsed the Inhabitants, if at any time they took courage to revenge themselves. *Joseph* seeing things in this posture assaulted the City *Sephoris*, in hope to take it; but before such time as it revolved unto the Romans, he had compassed it with strong Walls, that the Romans themselves could not have taken it, and so his hope was frustrate: for neither by force nor fair means would the *Sephorites* yield to him. Hereat the Romans being angry, troubled the Country more than before: they now neither night nor day ceased from destroying it, but robbed and spoiled all they found; and all men able to bear Arms they slew, and made the rest their slaves. Thus all *Gallilee* was filled with fire and sword, and no man escaped that calamity; only those saved themselves, that fled into the Cities that *Joseph* had walled.

*Titus bring-
eth a mighty
Army into
Judea.*

In the mean time *Titus* came to *Alexandria* during Winter, sooner than he was expected; and so received there the Souldiers that he was sent for: and having a prosperous journey, he quickly came to *Ptolemais*; and finding his Father there, to two of the chiefest Legions, to wit, the fifth and tenth, he also adjoined that fifteenth Legion that he brought with him, and there followed them eighteen Companies; five out of *Cæsarea*, one Troop of Horse, and five Companies of Horse out of *Syria*: ten of these Companies of Foot had in every one of them a thousand Men, the rest only six hundred and thirteen, and in every Troop of Horse, were an hundred and twenty. The Princes that were Allies also brought great Aid: for *Antiochus*, *Agrippa*, and *Sohemus*, brought each of them two thousand Bowmen, and a thousand Horse: and *Malchus* King of *Arabia*, brought five thousand Foot, and one thousand Horse; the most of his Foot were Archers, so that the whole Army, together with the Kings Aid, amounted to the number of threecore thousand, Horse and Foot together; besides them that followed the camp, who were a great multitude, and inferior to none but their Masters in warlike discipline: for one cannot too much admire the Romans, who so train up their servants in time of Peace, that they are very fit for War. So that whosoever well beholdeth their Military Discipline, he shall perceive that they gained not this their goodly Empire by chance and fortune, but by their valour: for they do not only then begin to use weapons when they come to fight, but they practise military discipline before they need: and they are not idle in time of peace, but always practise themselves therein without ceasing. Their exercises are like War it self, and every Souldier is every day inured to some sort of Weapon, even as though they were fighting against the enemy; so that hereby they easily endure the burthen and travel of War. For no disorder makes them forget what to do; neither doth fear dismay them, nor continuance of Fight and War weary and tire them. So that whosoever they fight against, who are not so well expert in these affairs as they, they always overcome them: and one may well call their exercises amongst themselves, conflicts without blood-shed; and their wars, conflicts with blood-shed. They are not easily overcome at unawares: for in what Enemy-countrysoever they come, they fight not before they have fortified their Camp about; which they do not rashly, nor pitch their Tents in marsh or high places after a disordered manner; for if the place be unequal, they make it plain. And they proportion their Camp four-square: for they have many Smiths, and all kind of Workmen needful, which still follow the Army, to perform such businests. And in the innermost part of the Camp they make Quarters, whose outside resembleth a Wall, with Towers equally distant one from another, and between them Engines of War to cast Stones, and such-like, that all kind of shot may be in readines. They also build four Gates large and wide, both for their Horse easily to come in at, and also for themselves if need require, to enter in or issue out conveniently. Within the camp, there are streets divided by certain spaces: in the midst lodge their

*The diligence
and labour of
the Romans,
in providing
things necessary
for the
Wars.*

*The industry
of the Ro-
mans.*

*The order of
the Romans in
their Camp.*

A their Officers, and the *Pretorium*, or Generals Tent, is like a Temple; so that it seemeth a City, and a Market full of shops made in an instant. There are also seats built for the Chief Officers to judge of controversies, if any arise between the Souldiers and others. All this place, and all things belonging thereto, are made in an instant; partly by reason of the multitude, partly by the industry of such as work: and if need require, they compass it with a Trench four Cubits deep, and as many broad. Thus the Souldiers enclosed with their Arms, live quietly in their Tents, without disorder; and all things are done with good advice and prudence, whether they need Water, or Corn, or Wood, they all go to dinner at the time appointed, and all sleep at once; and a Trumpet giveth notice when to watch and guard, and nothing is done that is not commanded.

In the morning all the Souldiers come to their Captains to salute them, the Captains go to the Tribunes, and they all to the General, who gives them a Watch-word, and tells them what he thinks good, and how they shall behave themselves towards those that are under them; how in fight to demean themselves, and when to assault, and when to retire. When they go forth of the Camp, a Trumpet sounds and no man is idle, but at the first notice takes away his Tent, and makes all ready for departure. Then the Trumpet soundeth again, warning them to be ready; and having laden their Beasts with their baggage, they expect the found again, as though they were to run a race; and at their departure they burn their Camp, because it is easy to build the like again; and also least afterwards it should advantage their Enemies. When the

Trumpet hath sounded the third time, which is a sign to set forward, then they hasten those that are slow, lest they break their ranks. And a Herald standeth on the right hand of the General, asking thrice if they be prepared to fight, and they as often answer that they are, holding up their right hands with courage: and so they march on orderly, every man keeping his rank, as though they were ready to give Battle. The Footmen have a Head-piece, a Breast-plate, and a Sword on the left side, and on the right side a Dagger. The Footmen guarding the General, have a Javelin and a Shield: the rest are armed with Bucklers and Pikes. Moreover, they carry a Saw, a Basket, a Fardle, a Hatchet, a Cord, a Sythe, a Chain, and ViGuals for three days: so that the Footmen are as much laden as the Cartel. The Horsemen carry at their

right side a long Sword, in the left hand a Dart, and a long Shield hanging against the horse side, and a Quiver with three Darts, with broad edges, which are as big as a Spear; they have also Helms and Breast-plates like the Footmen. The Generals Horsemen that guard his body, nothing differ from the rest. That company always leadeth, that the los falleth unto. And these are the fashions of the Romans concerning their warlike discipline. They never do any thing unadvisedly in Battle, but manage all things according to counsel; so that they either do not err, or if they do, their fault is easily amended. For they think that bad success after deliberation, is better than good fortune without it; and they think that therein fortune did but flatter them, to work them some despight, by reason they did not deliberate: but that which is premeditated,

although it have ill success, yet it maketh them wary against another time. And none of them account that good success, which comes by chance; and every one is comforted in their misfortune, if then they took good advice. By their military exercises they do not only make the Bodies of their Souldiers strong, but their minds also more courageous; and their diligence is the greater by their fear of punishment. For their Laws are capital, not only for them that forsake their order, but also for them that commit the least negligences; and their Generals are more severe than their Laws. Yet their Rewards of merit are so great, that they seem not cruel in punishing the faulty. Moreover, they are so obedient to their Rulers, that in Peace they honour them, and in War the whole Army seemeth one body united together: they keep such good order, and are so ready to turn here or there, and so attentive to any command, so diligent to note signs made unto them, and so quick to labour with their hands, that they are always apt to execute any thing, and patient to suffer labour. Inasmuch that no number of Enemies, no Rivers, Mountains, Forests, or difficult place, can hinder them from Victory; no not even the crossness of Fortune: for they think themselves unworthy the name of Romans, if they triumph not over her too. Therefore seeing their deeds are ruled by Advice and Counsel, and their Commandments so well executed by the Army, what marvel is it if their Empire in the East reach to *Euphrates*, in the West to the *Ocean*, in the South to *Africk*, in the North to *Rhine* and *Danubius*: seeing that one may justly affirm the possession less than the possessors. This I have spoken, not so much to praise the Romans, but to comfort the conquered, and to terrify those that desire alteration: and perhaps it may instruct them who want good

*The year of the
world, 4311.
After the Ra-
ving of Christ,
69.*

*The reverence
and obedience
of the Roman
Souldiers to
their Cap-
tains.*

*How the Ro-
mans make
their Camp.*

*The Armour
of the Roman
Footmen.*

*The furniture
of the Romans
Horsemen.*

*The Romans
account no-
thing unad-
visedly or rash-
ly.*

*The Romans
grow more di-
ligent by fear.*

*The obedience
of the Roman
Souldier is no
small occasion
of his victory.*

*How far the
Roman Gov-
ernments ex-
tended.*

The year of the World, 4031, after Christ's Nativity, 69. Joseph by a subtil policy couleth out the chiefest of Tiberias, and carrieth them away in boats to Tarichea. Clitus the Author of the sedition, drawing his Sword with his right hand, cut off his left.

built the Walls; yet if any would come and talk with him, and give him assurance of their fidelity, he would not refuse them. So ten of the chiefest among them came to him, whom he carried away in a Fisher-boat far from the City, and he demanded fifty Senatours, as though he required their promise also. And devising new Causes, he still under pretence of agreement sent first for one, and then for another, as he thought good, till he had loaded all the Boats: which done, he commanded all the Boatmen with all speed possible to go to *Tarichea*, and put them in Prison; so he carried away all the Council, which were in number six hundred, and 2000 more, all whom he brought to *Tarichea*. But they which remained in the City, cried with one voice that one *Clitus* was cause of the revolt, and therefore besought *Joseph* to punish him for all. *Joseph* told them that he would put none of them to death, but commanded one of his Guard, called *Leois*, to come and cut off *Clitus* his hands: but he fearing to trust himself amongst so many enemies, refused to do execution. *Clitus* perceiving that *Joseph* was angry, and ready to come out of his Boat to do it himself, besought him to grant him one of his hands; which *Joseph* did upon condition that he should cut off the other himself. So *Clitus* drawing out his Sword with his right hand, cut off his left. After this manner *Joseph* brought *Tiberias* again under his subjection. And within a few days after, he took *Giscala* and *Sephoris*, which had revolted, having given the spoils thereof to his Soldiers; yet afterward he restored most that was taken away to the people; and the like he did to the inhabitants of *Tiberias*: by which means he got the good will of them all.

C H A P. XXVIII.

How the people of Jerusalem prepared themselves for War, and of the Robberies of Simon Son of Gioras.

The troubled Habit of Jerusalem.

AFTER that these broils, which hitherto hapned only in *Galilee*, were ceased, they prepared themselves against the Romans. And the chief men of *Jerusalem*, and *Ananus* the high Priest, with all speed renewed and repaired the Walls, and made all sorts of Instruments for war, Arrows and other weapons; so that all the City was busied herein, and trained their men in warlike discipline. All places were filled with agitation and tumult; but the graver sort were very pensive, and many as it were foreseeing the calamity that after ensued, could not refrain from tears: they that desired peace, received no comfort in any thing; all things were done at their beck who were cause of all this War. And the Estate of the City, even then before the Romans came, was like a City to be destroyed. But *Ananus* neglected that which was necessary for War, and laboured to reconcile the seditious faction of those that were called *Zelous*: but how he was overcome, and what his end was, we will declare hereafter. In the mean time one *Simon* the Son of *Gioras* in the Torparchy of *Acrabatsena*, having gathered together a multitude of seditious people, robbed and spoiled every where; and he not only broke into rich mens houses, but also beat them grievously, openly exercising his Tyranny. But when *Ananus* and the rest sent an army against him, he fled to his fellow-thieves of *Masada*, and there staid till *Ananus* and the rest of his Enemies were slain: and then he wasted *Idumea* with the rest; so that the Governours of that place were fain to put a Garrison in every Village: so great was the number of them that were slain by these Thieves. And thus stood the affairs of the Jews.

Simon the Son of Gioras committed great rapines, and murders in *Acrabatsena* and *Idumea*.

T H E

A

IRREGULAR
PAGINATION

RD BOOK

of the

the JEVVS,

Flavius Josephus.

B

The Contents of the Chapters of the Third Book.

1. OF the coming of Vespasian General of the Romans into Judea; and of two Massacres of the Jews; and how the Sephorites yielded themselves to Vespasian.
2. The Description of Galilee, Samaria, and Judea.
3. Of the Aid sent to them of Sephoris, and of the military discipline amongst the Romans.
4. How Placidus assaulted Jotapata.
5. How Vespasian invaded Galilee; and how at his presence the Galileans fled.
6. How Gabara was taken.
7. How Jotapata was besieged; and of the situation and battery thereof.
8. Of the Siege of Jotapata by Vespasian; and of Joseph's diligence, and of the excursions of the Jews against the Romans.
9. How Vespasian battered the Walls of Jotapata with a Ram, and other warlike Engines.
10. How Jotapata was again assaulted.
11. How Trajan and Titus took Japha.
12. How Cerealis overcame the Samaritans.
13. How Jotapata was taken.
14. How Joseph being taken, saved his own life.
15. How Joppe was taken again.
16. How Tiberias was yielded.
17. How Tarichea was besieged.
18. Of the Lake called Genesareth, and the Fountains of Jordan.
19. How Tarichea was delivered.

E

C H A P. I.

Of Vespasian's coming into Judea, and of the Massacre of the Jews.

WHEN the Emperor *Nero* understood the ill success of his Armies against the Jews, he was seized with fear and astonishment; yet he dissembled it as much as necessity would permit him. In the mean-while he set a good face on the matter, and made as though he were of more courage, saying, That that which hapned, was rather by the fault of his General *Cestius*, than the valour of their Adversaries: thinking that it behoved him, who was Emperor, not to shew himself moved with a little bad news; and that the greatness of his Empire ought to secure his mind from the apprehension of considerable misfortunes. Yet it appeared by the vexation of his spirit that he was much moved, and in great care to whom he should commit the charge of the East, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like attempts. At last, he pitcht upon *Vespasian*, whom he thought only meet for that purpose; a man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeased the people of the West, and helped them being troubled by the Germans, and recovered it for the Romans: as also he did *Britain*, which was unknown before; and for that cause made his Father *Claudius* triumph, without taking any pains for it. *Nero* considered all these things, and his prudence grounded on old Age and Experience; and that also he had Sons in the flower of their Age, to be pledges for his fidelity, who might assist their Father by their Courage. Wherefore God, as it should seem, even then disposing it for the good of the whole Common-wealth, *Nero* sent him to govern the Armies in

The year of the World, 4031, after the Nativity of Christ, 69.

Nero is amazed and afraid at the valiant acts of the Jews.

Nero sendeth *Vespasian* to govern in Syria, and direct his War.

K k k

Syria,

The year of the
World, 4021,
after Christ's
Nativity, 69.
Joseph by a
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C H A P. XXVIII.

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The troubled
Estate of Je-
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Simon the Son
of Gioras com-
mitted great
rapines, and
murders in
Acrabatesna
and *Ludmea*.

T H E

The year of the
World, 4021,
after Christ's
Nativity, 69.

The THIRD BOOK

Of the

WARS of the JEVVS,

Written by *Flavius Josephus*.

The Contents of the Chapters of the Third Book.

1. OF the coming of *Vespasian General of the Romans* into *Judea*; and of two *Mas- sacres of the Jews*; and how the *Sephorites* yielded themselves to *Vespasian*.
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16. How *Tiberias* was yielded.
17. How *Tarichea* was besieged.
18. Of the Lake called *Genezareth*, and the Fountains of *Jordan*.
19. How *Tarichea* was delivered.

C H A P. I.

Of Vespasian's coming into Judea, and of the Massacre of the Jews.

WHEN the Emperor *Nero* understood the ill success of his Armies against the Jews, he was seized with fear and astonishment; yet he dissembled it as much as necessity would permit him. In the mean-while he set a good face on the matter, and made as though he were of more courage, saying, That that which hapned, was rather by the fault of his General *Cestius*, than the valour of their Adversaries: thinking that it behoved him, who was Emperor, not to shew himself moved with a little bad news; and that the greatness of his Empire ought to secure his mind from the apprehension of considerable misfortunes. Yet it appeared by the vexation of his Spirit that he was much moved, and in great care to whom he should commit the charge of the East, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like attempts. At last, he pitcht upon *Vespasian*, whom he thought only meet for that purpose; a man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeased the people of the West, and helped them being troubled by the Germans, and recovered it for the Romans: as also he did *Britain*, which was unknown before; and for that cause made his Father *Claudius* triumph, without taking any pains for it. *Nero* considered all these things, and his prudence grounded on old Age and Experience; and that also he had Sons in the flower of their Age, to be pledges for his fidelity, who might assist their Father by their Courage. Wherefore God, as it should seem, even then disposing it for the good of the whole Common-wealth, *Nero* sent him to govern the Armies in

Nero is amazed and afraid at the valiant acts of the Jews.

Nero sendeth *Vespasian* to govern in Syria, and direct his War.

K k k

Syria,

The Jews, after the destruction of the Temple, 431.
The Jews, after the destruction of the Temple, 431.
 Syria, greatly encouraging him with fair speeches and promises, as at that time need H required.

Accordingly *Vespasian* departed out of *Achaia*, where he was with *Nero*: and he commanded *Titus* his Son to lead the fifth and tenth Legions from *Alexandria*; and he himself crossing over the *Hellefpont*, followed after by land into *Syria*, where he assembled all the Roman forces, and all Auxiliaries of the Kings adjoining that were confederates. The Jews after *Cestius* unfortunate success, became proud of their Victory, and could not contain themselves; but like men incapable of moderation, they still gave more occasion of War: and gathering all their Forces together, they went to *Ascalon*, which is an old City seven hundred and twenty furlongs distant from *Jerusalem*, which the Jews had always hated, for which cause they also first assaulted it. The Commanders in this expedition, were three men excellent above the rest for Conduct and Valour, to wit, *Niger* of *Parca*, *Silas* the *Babylonian*, and *John* the *Essen*. Now the City of *Ascalon* had very strong Walls, but few men to defend it; for it had only one Company of Foot, and one Band of Horse, whom *Antonius* commanded. The Jews made such haste, as though they had dwelt hard by. *Antonius* perswading himself that they would assault him, caused his Horse to issue forth of the City: and neither fearing the multitude, nor the malice of his adversaries, he valiantly received the first assault of the Enemies, and beat them back that attempted to assault the Wall. So the Jews who were unskilful, having to do with them that were expert; and fighting on foot against Horsemen; without order, against those that were in good order; lightly armed, against their adversaries who were well provided; they were easily defeated. Indeed, they were more led by rage and fury than good Counsel; and they against whom they fought were obedient, and would do nothing without the commandment of their Leader. Wherefore their first ranks being broken, they were forced by the Horse to turn their backs; and retiring themselves to their own Company who turned toward the Wall, they became as it were Enemies to themselves. So that seeking to avoid the Horsemen, they were all dispersed about the field, which was in every place for the advantage of the Horse. This greatly helped the Romans to kill so many Jews: for they that fled were easily overtaken by the Romans, and killed; and others compassing divers of the Jews about, slew them with Darts; so that the Jews were in a great L. desperation for all their great multitude, as if they had been alone. The Jews willing to overcome their misfortunes, were ashamed to flee, and so fled not hastily, in hope that Fortune would change. But the Romans not wearied with that which they did with great dexterity, continued the fight the most part of the day; so that there were slain of the Jews ten thousand, and two of their Leaders, *John* and *Silas*. The rest, whereof many were wounded, followed their General *Niger*, who fled into a little Town of *Idumea*, named *Salis*: Of the Romans only some were wounded in that fight. Yet the Jews were not daunted with this misfortune; but the grief thereof much increased their Courage: neither were they dismayed with the former loss of so many men within so short time; but rather calling to mind the great Victory they had got before, they drew upon themselves another defeat. For before their mens wounds were healed, they gathered together all their Forces, and went again to *Ascalon* in great number and fury, but with the same success and disadvantages in warlike affairs which they had before. For *Antonius* having notice upon what they meant to come, placed an ambush in the way; and the Horse setting upon them at unawares, killed above eight thousand of them, before they could prepare themselves to fight: whereupon all the rest fled, and *Niger* with them, after he had given all the proofs that could be expected from a valiant man: and for that the Enemies pursued them, they fled into the Tower of a Town called *Bezedel*. *Antonius* knowing it to be in vain to stay about the Tower that was invincible, and yet loth to let the General of the Enemies escape, set fire on the Walls; and so departed triumphing with the thought that *Niger* had been burnt. But he leapt into a deep Vault in the Castle, and so escaped, and three days after he shewed himself unto his Souldiers, who fought for him weeping, that they might have his body, for they thought him dead: whom against all expectation seeing alive, they were very glad, as though by Gods providence he had escaped to be fill their Leader.

Vespasian being arrived with his Army at *Antioch*, which is the mother-City of *Syria*, for greatness and other advantages, doubtless the third in the whole World; and finding that King *Agrippa* there expected his coming, he basted with all his Forces from thence to *Ptolemais*. At this place there came to him the Citizens of *Sepphoris* a City of *Galilee*, who had no thought at all of Rebellion: these both provident for their own safety, and well-knowing the Forces of the Romans, before *Vespasian* came, submitted themselves

A. Jelves to *Cestius Gallus*, and received from him a Garrison of Souldiers; and now also courteously entertaining *Vespasian*, offered their help against their Country-men. *Vespasian* at their request gave them a Guard of Horse and Foot, so great as he thought was able to resist the force of their Enemies, if the Jews should attempt any thing against them. For he thought it would be a great help to him in the future War to have *Sepphoris* on his side, the greatest City of *Galilee*, situate in a strong place, and which otherwise might be a safeguard to the whole Country.

CHAP. II.

The Description of Galilee, Samaria, and Judaea.

There are two places named *Galilee*, one called high *Galilee*, and the other low *Galilee*: and they are both compassed with *Phenicia* and *Syria*. On the West *Ptolemais*, with the limits of its Territory borders them, as also does Mount *Carmel*, which in time past belonged to *Galilee*, but now to the *Tyrians*. Unto which adjoineth *Gaba*, which signifieth the Horsemen City: so called, because King *Herods* Horsemen were sent thither to inhabit. On the South part it joyneth to the *Samaritanes* and *Sepphoris*, as far as *Jordan*. On the East part it bordereth upon *Hippene*, *Gadara*, and *Gaulanitis*, which are the Borders of King *Agrippa's* Country. On the North it bordered upon *Tyria*. The length of lower *Galilee* reacheth from *Tiberias* to *Zabulon*; near which is *Ptolemais* by the Sea-Coast. In breadth it reacheth from the Village *Xaloth*, situate in a great Plain, to *Bersabe*, where also begins the breadth of high *Galilee*, and reacheth to the Village called *Baca*, bordering upon the *Tyrians*; and the length thereof is from a Village near *Jordan* named *Thella*, to *Meruth*. And though of such bigness, and environed with so many Nations, yet they always resisted Foreign Forces. For the *Galileans* are from their Child-hood Warlike, and never daunted by fear or penury; for their Country is most fruitful, and abounding with all manner of Trees, notwithstanding the Inhabitants take small pains in tilling the ground; and there is no waste ground.

The Cities are many, and in every place there are Villages populous and rich; so that the least Village there, hath in it above 15000 inhabitants. And although *Galilee* be less rich compass than the Region beyond the River, yet it is more populous, fertile and rich than that: for it is all tilled, and all beareth fruit. But that beyond the water, though it be bigger, yet it is not all inhabited; for there are many Deserts, and barren Places, unfit to bear fruits for the nourishment of Men. *Peres* hath a good soil and large plain beset with divers trees, especially Olives, Vines, and Palm-trees: and it is abundantly water'd with Brooks running from the Mountains and Springs that continually stream forth during the greatest heats of Summer.

The Length of this place is from *Macheran* to *Pella*; the Breadth from *Philadelphia* to *Jordan*. This Town *Pella* lieth on the North part, and *Jordan* on the West, and the Country of the *Machabees* bordereth on the South; and on the East *Arabia*, *Silvanitis*, *Philadelphia* and *Gerasa*. *Samaria* is seated between *Judea* and *Galilee*, beginning at a Town called *Ginea*, and endeth in the Toparchy of *Acrabatsena*, nothing differing in nature from *Judea*. For both of them are full of Mountains and have rich plains and good for Tillage; full of Trees abounding with wild Apples and others: Though they are of their nature dry yet they have rain enough, and have many sweet waters, and abundance of good grass, and great store of milch-Beasts; and which is a great argument of wealth, both places are very populous. On the confines of these Countries stand *Ananib*, a Village otherwise called *Borecos*, which lieth on the North part of *Judea*. The South part of *Judea*, if you measure the length, extends to the Village of the *Arabians*, called *Jordan*: the breadth reacheth from *Jordan* to *Joppa*: in the midst thereof is situate *Jerusalem*; so that some call that City the navel of the Country. *Judea* also bordereth on the Sea-Coast, even unto *Ptolemais*. It is divided into eleven portions: the first is *Jerusalem*, Head and chief of all, and above all the rest; as the Head is above the Body: and the rest are *Toparchies*. *Gophna* is the second, after that *Acrabatsena*, then *Thamna*, afterward *Lydda*; also *Emmaus*, *Pella*, *laumea*, *Engadda*, *Herodium* and *Jericho*; besides these, *Famnia* and *Joppa* command the places adjoining. Moreover, there is *Gamala*, *Gaulanitis*, *Batanea* and *Trachonitis*, which are portions belonging to King *Agrippa's* Kingdom. This Country beginneth at Mount *Libanus*, and the Fountains of *Jordan*, and reacheth in breadth to the Lake near *Tiberias*. And in length it reacheth from *Julias* to *Arphas*; and the Inhabitants are partly *Jews*, and partly *Syrians*.

CHAP. III.

How Aid was sent to the people of Sephoris; and of the military Discipline of the Romans.

*The year of the World, 4331.
After the Destruction of Christ, 69.*

*Vespasian sent-
edibly to the
Sephoris, but
filled Galilee
with sword
and fire*

I Have spoken of *Judea* as briefly as might be, and with what Countries it is environed. Now *Vespasian* sent help to the Inhabitants of *Sephoris*, to wit, one thousand Horse, and six thousand foot, *Placidus* the Tribune being their Leader. The Horsemen divided themselves into two Companies, and lodged in a great Plain; and the Footmen were in Garrison in the City to defend it, as the Horsemen did without. These Horsemen made excursions one every side, and greatly molested *Joseph* although he committed no act of hostility; and also spoiled all that was without the Cities, and always repulsed the Inhabitants, if at any time they took courage to revenge themselves. *Joseph* seeing things in this posture assaulted the City *Sephoris*, in hope to take it; but before such time as it revolted unto the Romans, he had compassed it with so strong Walls, that the Romans themselves could not have taken it, and so his hope was frustrate: for neither by force nor fair means would the *Sephorites* yield to him. Hereat the Romans being angry, troubled the Country more than before: they now neither night nor day ceased from destroying it, but robbed and spoiled all they found, and all men able to bear Arms they slew, and made the rest their slaves. Thus all *Galilee* was filled with fire and sword, and no man escaped that calamity; only those saved themselves, that fled into the Cities that *Joseph* had walled.

In the mean time *Titus* came to *Alexandria* during Winter, sooner than he expected; and so received there the Souldiers that he was sent for: and having a prosperous journey, he quickly came to *Ptolemais*, and finding his Father there, to two of the chiefest Legions, to wit, the fifth and tenth, he also adjoined that fifteenth Legion that he brought with him, and there followed them eighteen Companies; five out of *Cæsarea*, one Troop of Horse, and five Companies of Horse out of *Syria*: ten of these Companies of Foot had in every one of them a thousand Men, the rest only five hundred and thirteen, and in every Troop of Horse, were an hundred and twenty. The Princes that were Allies also brought great Aid: for *Antiochus*, *Agrippa*, and *Sohemus*, brought each of them two thousand Bowmen, and a thousand Horse; and *Malchus* King of *Arabia*, brought five thousand Foot, and one thousand Horse; the most of his Foot were Archers, so that the whole Army, together with the Kings Aid, amounted to the number of threecore thousand, Horse and Foot together; besides them that followed the camp, who were a great multitude, and inferior to none but their Masters in warlike discipline: for one cannot too much admire the Romans, who so train up their servants in time of Peace, that they are very fit for War. So that whosoever well beholdeth their Military Discipline, he shall perceive that they gained not this their goodly Empire by chance and fortune, but by their valour: for they do not only then begin to use weapons when they come to fight, but they practise military discipline before they need: and they are not idle in time of peace, but always practise themselves therein without ceasing. Their exercises are like War it self, and every Souldier is every day inured to some sort of Weapon, even as though they were fighting against the enemy; so that hereby they easily endure the burthen and travel of War. For no disorder makes them forget what to do; neither doth fear dismay them, nor continuance of Fight and War weary and tire them. So that whosoever they fight against, who are not so well expert in these affairs as they, they always overcome them: and one may well call their exercises amongst themselves, conflicts without bloodshed; and their wars, conflicts with bloodshed. They are not easily overcome at unawares: for in what Enemy-countrysoever they come, they fight not before they have fortified their Camp about; which they do not rashly, nor pitch their Tents in marsh or high places after a disordered manner; for if the place be unequal, they make it plain. And they proportion their Camp four-square: for they have many Smiths, and all kind of Workmen needful, which still follow the Army, to perform such businels. And in the innermost part of the Camp they make Quarters, whose outside resembleth a Wall, with Towers equally distant one from another, and between their Engines of War to cast Stones, and such-like, that all kind of shot may be in readines. They also build four Gates large and wide, both for their Horse easily to come in at, and also for themselves if need require, to enter in or issue out orderly. Within the camp, there are streets divided by certain spaces: in the midst lodge their

*The diligence
and labour of
the Romans,
in providing
things necessary
for the
Wars.*

*The industry
of the Ro-
mans.*

*The order of
the Romans in
their Camp.*

A their Officers, and the *Pretorium*, or Generals Tent, is like a Temple; so that it seemeth a City, and a Market full of shops made in an instant. There are also seats built for the Chief Officers to judge of controversies, if any arise between the Souldiers and others. All this place, and all things belonging thereto, are made in an instant; partly by reason of the multitude, partly by the industry of such as work: and if need require, they compass it with a Trench four Cubits deep, and as many broad. Thus the Souldiers enfolded with their Arms, live quietly in their Tents, without disorder; and all things are done with good advice and prudence, whether they need Water, or Corn, or Wood, they all go to dinner at the time appointed, and all sleep at once; and a Trumpet giveth notice when to watch and guard, and nothing is done that is not command- ed.

In the morning all the Souldiers come to their Captains to salute them, the Captains go to the Tribunes, and they all to the General, who gives them a Watch-word, and tells them what he thinks good, and how they shall behave themselves towards those that are under them; how in fight to demean themselves, and when to assault, and when to retire. When they go forth of the Camp, a Trumpet sounds and no man is idle, but at the first notice takes away his Tent, and makes all ready for departure. Then the Trumpet soundeth again, warning them to be ready; and having laden their Beasts with their baggage, they expect the found again, as though they were to run a race; and at their departure they burn their Camp, because it is easy to build the like again; and also least afterwards it should advantage their Enemies. When the Trumpet hath sounded the third time, which is a sign to set forward, then they hasten those that are slow, lest they break their ranks. And a Herald standeth on the right hand of the General, asking thrice if they be prepared to fight, and they as often answer that they are, holding up their right hands with courage: and so they march on orderly, every man keeping his rank, as though they were ready to give Battel. The Footmen have a Head-piece, a Breast-plate, and a Sword on the left side, and on the right side a Dagger. The Footmen guarding the General, have a Javelin and a Shield: the rest are armed with Bucklers and Pikes. Moreover, they carry a Saw, a Basket, a Pardle, a Hatchet, a Cord, a Sythe, a Chain, and Viſuals for three days: so that the Footmen are as much laden as the Cartel. The Horsemen carry at their

right side a long Sword, in the left hand a Dart, and a long Shield hanging against the horse side, and a Quiver with three Darts, with broad edges, which are as big as the Spear; they have also Helmets and Breast-plates like the Footmen. The Generals Horsemen that guard his body, nothing differ from the rest. That company always leadeth, that the lot falleth unto. And these are the fashions of the Romans concerning their warlike discipline. They never do any thing unadvisedly in Battel, but manage all things according to counsel; so that they either do not err, or if they do, their fault is easily amended. For they think that bad success after deliberation, is better then good fortune without it; and they think that therein fortune did but flatter them, to work them some despight, by reason they did not deliberate: but that which is premeditated, although it have ill success, yet it maketh them wary against another time. And none of them account that good success, which comes by chance; and every one is comforted in their misfortune, if then they took good advice. By their military exercises they do not only make the Bodies of their Souldiers strong, but their minds also more courageous: and their diligence is the greater by their fear of punishment. For their Laws are capital, not only for them that forsake their order, but also for them that commit the least negligences; and their Generals are more severe then their Laws. Yet their Rewards of merit are so great, that they seem not cruel in punishing the faulty. Moreover, they are so obedient to their Rulers, that in Peace they honour them, and in War the whole Army seemeth one body united together: they keep such good order, and are so ready to turn here or there, and so attentive to any command, so diligent to note signs made unto them, and so quick to labour with their hands, that they are always apt to execute any thing, and patient to suffer labour. Inasmuch that no number of Enemies, no Rivers, Mountains, Forests, or difficult place, can hinder them from Victory; no not even the crossness of Fortune: for they think themselves unworthy the name of Romans, if they triumph not over her too. Therefore seeing their deeds are ruled by Advice and Counsel, and their Commandments so well executed by the Army, what marvel is it if their Empire in the East reach to *Euphrates*, in the West to the *Ocean*, in the South to *Affrick*, in the North to *Rhine* and *Danubius*: seeing that one may justly affirm the possession less than the possessors. This I have spoken, not so much to praise the Romans, but to comfort the conquered, and to terrify those that desire alteration: and perhaps it may instruct them who want good

*The year of the
World, 4031.
After the Destruction
of Christ, 69.*

*The reverence
and obedience
of the Roman
Souldiers to
their Cap-
tains.*

*How the Ro-
mans forsake
their Camp.*

*The Armour of
the Roman
Footmen.*

*The furniture
of the Romans
as Horsemen.*

*The Romans
accept no-
thing unad-
visedly or rash-
ly.*

*The Romans
grow more di-
ligent by fear.*

*The obedience
of the Roman
Souldier is no
small occasion
of his victory.*

*How far the
Roman Go-
vernment ex-
tendeth.*

The year of the World, 4031. after the Nativity of Christ, 69. Discipline, and are ignorant of the Manners and Customs of the Romans in their Military affairs.

CHAP. IV.

How Placidus assaulted Jotapata, and was repelled by the Jews.

Placidus draws his forces against Jotapata, and being repulsed by the Jews.

IN the mean time *Vespasian* being at *Ptolemais* with his Son *Titus*, prepared all things necessary for his Army. But *Placidus* was already entered into *Galilee* and run through it, where he slew almost all he had found, who were of the weaker sort of people incapable of resisting. And seeing that those of courage always fled into the Cities that *Joseph* had fortified, he turned his forces against *Jotapata*, which was the strongest of them, thinking it might easily be taken by a sudden assault, and that he thereby should get great glory and advantage; because the people seeing the strongest Cities surprized, would not fly to any again. But it fell not out as he expected; for the people of *Jotapata* understanding his coming, met him near the Town, and suddenly encountering the Romans, being a great multitude and well disposed to fight, as those that bare Arms for the general safety of the Country, and the lives of their Wives and Children, they put the Romans to flight, and wounded many, though only seven were slain; because the Romans in flying kept their ranks, and were well armed: but the Jews being unarmed, rather trusted to their Darts and Arrows, than come to handy blows. There were three Jews slain, and a few wounded. And so *Placidus* when he saw himself repulsed from the Town, abandon'd the Enterprize.

CHAP. V.

How Vespasian invaded Galilee, and how at the very sight of him the Seditious fled.

Vespasian describes the Romans march.

Vespasian desirous to master *Galilee* himself, departed from *Ptolemais*, making such journeys as the Romans are wont to. And he commanded his Auxiliary Troops, because they were lighter armed, to go before and repress the enemies incursions, and search the Woods and Forests fit for Ambushes, whereby they were to pass. After them followed part of the Romans Foot and Horse: and ten commanded out of every Company, with their Arms and all things necessary to make a Camp. After them followed the Pioneers, whose office it was to mend the Ways, where they were bad, and to cut down the Woods that were in the way, lest by bad way the Army should be retarded. After them he sent his baggage, and the baggage of the Officers under him, with Horsemen to guard it. And after them he himself followed, leading an Army of choice Foot and Horse: And accompanied with his own Guard of Horse. For he had out of every Legion six score men for his guard. Next followed those that carried the Engines to batter the Walls of Cities, and other Instruments, with the Prefects and Tribunes, Guarded with Choice Souldiers. After them the Imperial Eagle, which the Romans have chosen for their Standard, because it is the King of all Birds, and is most valiant and strong; wherefore they think it a sign of Dominion and Victory over all them against whom they bear it. After these faced Ensigns followed the Trumpets sounding in warlike manner; and after them the Body of the Army, marching six in a rank, and, as the custom is, with Centurions, by them to keep order. The Servants of each Legion accompanied the baggage. The last Company were Victuallers, Handicrafts-men, and other mercenary people, guarded by Foot and Horse in great number. Thus *Vespasian* with his whole Army came to the borders of *Galilee*, and there pitched his Camp. He might have passed on, but he thought fit by the sight of his Army to terrify his enemies, and give them time to repent, if any one would alter his mind before the War began. Yet in the mean time, he prepared all things necessary for a siege. The only Rumor of his coming made many Rebels faint-hearted. For *Joseph's* Souldiers, who had pitched his Tents a little from *Sepheris*, when they knew that the enemy approach'd, and that they were presently to fight with the Romans, they fled not only before they fought, but also before they saw them. *Joseph* being left with a very few, and knowing that he was not able to abide his enemies, and that the Jews were dismayed, and that if he put any trust in them, they would for the most part revolt to the enemies; for that time abstained from battle, and thought to get himself out of Danger: and so accompanied with those that remained with him, he went to *Tiberias*.

The Eagle by the Romans is held the Ensign of the Empire, and a sign of Victory.

Joseph's soldiers, who had pitched his Tents a little from Sepheris, when they knew that the enemy approach'd, and that they were presently to fight with the Romans, they fled not only before they fought, but also before they saw them.

CHAP.

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CHAP. VI.

How Gadara was besieged and taken.

The year of the World, 4031. after the Nativity of Christ, 69.

Vespasian went first to *Gadara*, and took it easily at the first assault: for all the able men and fit for War were fled out of the City. The Romans entering the place put all to death without mercy, partly for the hatred they had conceived against the Jews, and partly in revenge of that which had befallen *Cestius*. And they burnt the City, and all Towns and Villages adjoining: some of which were already desolate, and the inhabitants of the rest were made slaves. *Joseph's* presence in the City, which he had made choice of for his safeguard, filled it with fear. For the People of *Tiberias* thought he would never have fled if there had been any hope of withstanding the Romans: where-in they judged not amiss: for he foresaw what event the War would have, and that their safety consisted only in changing their rebellious minds. He himself, though he hoped to obtain pardon of the Romans, yet had much rather have died, then lived pleasantly with them against whom he was sent, and so become a Traytor to the Country committed to his charge. Wherefore he determined faithfully to write a true state of the Country to the Nobility at *Jerusalem*, and not to extol the enemies forces too much, lest they should say he was a Coward; nor yet put them in any comfort, lest perhaps now penitent for what they had done, they should by his Letters be incited to go forward in their rebellious course. He desired them presently to write an answer, whether they thought good to enter into League with the Romans; or, if they would make War, then they should send a sufficient Army against them: And having written to this effect, he presently sent men away to *Jerusalem* to carry the Letters.

Joseph is afraid of the Romans and writes to Jerusalem.

CHAP. VII.

Of the Siege of Jotapata.

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Vespasian was very desirous to take *Jotapata*, because he knew many of his enemies were fled thither, and this was the strongest Refuge they had. So he sent before some Foot and Horse, with Pioneers to plain the ways, which were full of ragged stones, so that it was hard for Footmen to pass, and altogether unpossible for Horsemen. Within four dayes they effected that which they were commanded, and made a large way for the Army to pass. On the fifth day, which was the one and twentieth of *March*, *Joseph* before they came, entered into the City, coming thither from *Tiberias* to encourage the Jews who were dismayed. A certain run-away told *Vespasian* that *Joseph* he might easily take all *Judea*. Hereat *Vespasian* was very glad, and took it as a good fortune that the most prudent and potent of his enemies, should (God so disposing) put himself as it were in hold. And so presently he sent *Placidus* before with a thousand Horsemen, and with him *Ebutius*, a man both valiant and prudent; and commanded them to invest the City on all sides, lest *Joseph* should privily escape from thence. The day after he himself followed with the whole Army, and about noon came to *Jotapata*; and leading his Army to the North side of the Town, he pitched his Tents upon a Hill seven stades distant from the City: purposely placing himself within the view of his Enemies, that the very sight of his Army might terrify them: as it also did; for presently all were in such a fear, that none durst go out of the City. The Romans being wearied that day, would not assault the City: but they bether the Gates with two Squadrons of Horse; and a third, that consisted of Foot, was placed without to intercept all passages, that none of the Jews could pass any-whither. Hereupon the Jews now in desperation took heart; for in War nothing is more forcible then necessity. The next day began the Battery, and the Jews kept themselves in order, and resisted the Romans before their Walls. But when *Vespasian* sent all the Bowmen, and Slingers, and other Engineers to beat them off from the Walls, and he himself with Foot assaulted the Wall in another place where it might easily be entered: then *Joseph*, accompanied with all his Forces, issued out the Town, and assaulted the Romans fiercely, and drove them from the Walls with great courage: though they themselves suffered as much harm as they did to their Enemies. For as the Jews were

Nothing is more effectual in War, or more desperate than necessity.

The year of the world, 4031, after the Victory of Christ, 69.

A light between the Romans and the Jews continued a whole day and broken off by night.

The situation of Jotapata.

Vespasian intends to begin a sharp Siege.

The Jews in the city and beat down the Bulwark.

Joseph fixeth stakes in the ground, and tall, so that they may see the Wall, and cast off the Shot.

were animated by desperation, so were the Romans with shame; these latter had Military knowledge and strength, and the Jews had despair and rage to encourage them. The fight continued all day even till night; wherein many Romans were wounded, and only thirteen slain: and of the Jews there were six hundred wounded, and seven hundred slain. The next day also they encountered the Romans, and resisted them more stoutly than before, taking courage that they the day before had resisted them contrary to their expectation. The Romans also fought more valiantly, ashamed as it were of themselves, in suffering the Jews to resist them; thinking withal that they themselves were overcome, if they did not quickly suppress their Enemies. Wherefore the Romans for five days together ceased not to assault the Town, and the Jews strongly repelled them; and neither the Jews feared their Enemies, nor the Romans were dismayed with the difficulty of taking the Town. Jotapata is almost all situate upon a Rock, and compassed about with deep Valleys, which descend straight down like a Wall, so that one can scarcely see the bottom without dazing. There is only one access to it on the North, where it is seated upon a declining Mountain; which Joseph enclosed with a Wall, to the end it might be no passage for the Enemies: all the rest of the City is environed with high Mountains, so that it cannot be discerned by any before they behard by it, such was the strength of Jotapata.

Vespasian determined both to combat the nature of the place, and the hardness of the Jews; and therefore called all his Captains together, and consulted with them to begin a hot siege: at last they resolved to rear a Mount in that place where the City was easiest to be entered. He sent his whole Army to provide wood to do it, who cut much on the Mountains near the Town: and great store of wood and stone being brought, and having set hurdles before them to bear off the Darts and Arrows, he began to raise a Mount; so that they received little or no harm by Darts cast from off the Walls; whilst others brought earth from places thereabouts, and no man was idle. The Jews cast continually great stones, and all kind of Darts upon that which defended them; which though they pierced not thorow, yet they made a great noise and terrified the Workmen. Which Vespasian seeing, caused all Engines that cast stones and darts, which were in number an hundred and threecore, to be placed against the Walls to beat the Jews from thence. And so they cast Stones, Darts, Fire and Arrows in great abundance: so that they not only beat the Jews from off the Walls, but also out of the reach of their shot; for both the Arabian Archers, and those that used Slings and Darts, and all the Engines continually played upon them. For all this the Jews rested not, but running out in Companies, they pulled down the Sheds which defended the Workmen, and then assaulted them having no defence: and when they had beaten them away, destroyed and fired all that the Romans had wrought for their own defence and safeguard. At last Vespasian perceived that these damages hapned, for that there was some space left between all these works, whereby the Enemies had access to do them such harms: Wherefore he united them together, and so hindered the excursions of the Jews. When the Mount was almost made, and the Towers upon it finished, Joseph thund'ed to do nothing for the safeguard of the Town, called all workmen necessary together, and commanded them to build a Wall there higher than the Romans Work; but they said, it was impossible for them to work, for the number of Darts in that place. Then Joseph made this device to defend them: he fixed stakes in the ground, and fastened to them hides of Kine and Oxen new slain, by which they were defended from shot and fire; so that labouring night and day they raised the Wall twenty cubits high, erecting also upon it many Towers: and by this means they made it a strong defence. The Romans, who before thought themselves sure of the Town, were now greatly dismayed, both by this device of Joseph, and also by the hardness of the Jews.

CHAP. VIII.

Of the Siege of Jotapata by Vespasian, and the diligence that Joseph used; and how the Jews made Salies against the Romans.

His Stratagem, and the Courage of the Jews, greatly moved Vespasian: for now they receiving courage from that defence, made assaults upon the Romans of their own accord, and every day skirmished, running out in Companies, and like Thieves G taking away whatsoever they lighted upon; and what they could not carry away, they

set

A set on fire. At last, Vespasian would not permit his Souldiers to fight any longer, but determined to take it by Famine, and either to make them come and yield themselves for lack of Food, or if they held out, to famish them: conceiving that it would be more easie to take it by force, if ceasing a while from assaulting it, he afterwards set upon it when their Cafe was more desperate. Wherefore he commanded all passages to be kept, that none could go out of the City; but they had great store of Corn, and of all other things else, except Salt and Water, whereof they stood in great want: for there is never a Fountain in the City, and they have little rain in Summer, so that the Inhabitants were in great distress; for there was hardly any Water left in the City. Joseph perceiving there was abundance of all things else, and that the Citizens were valiant, as also the Siege like to continue long, he gave to every one water in measure, with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they began to faint, and refuse to labour. The Romans perceiving this, being upon a high hill, over against the place whither all the Jews came together to receive Water, they with their shot killed many that came thither, inasmuch that Vespasian hoped that within short time their Water would be spent, and they constrained to yield. But Joseph to frustrate this hope, commanded a great many Garments to be laid in water and hanged upon the Walls, so that the Water might run down on every side. When the Romans saw this they were much surprised, imagining that they would not waste so much Water in mockery, if they wanted Water to drink: wherefore Vespasian no longer hoping to win the City by Famine, purposed to assault it again by force. The Jews were very glad of this; and being in manifest danger, rather willed to be slain, than perish through hunger or thirst. Joseph devised also another way to get Water out of the Country. There was a little Valley out of the way, and therefore not regarded by the Romans; by this way Joseph sent men into the Country to his Friends, for such things as the City wanted, commanding them when they came near the Watchmen, to hide and cover themselves with hairy Skins, that the Watchmen might think them to be Dogs: and thus he used a good while, till at last the Watchmen perceived it, and so set a guard there to stop the passage. When Joseph perceived the City could not hold out long, and fearing his own Life if he still continued there, he consulted with the chief of his Officers, how he might flee. But the People discovering his intent, flocked about him, and besought him to take pity upon them, and not forsake them, who had no hope but in him: affirming, that for his sake they were all courageous and bold to fight; and if they were taken, yet he would be a comfort to them, and that it did not become him to flee from his Enemies, nor forsake his Friends, nor, as it were, leap out of a Ship shaken with a Tempest, into which he came when the Seas were calm; for so by this means the City would soon be lost, and he once gone, no man afterward could or durst resist their Enemies, for in him was all their hope.

Joseph kept it to himself, that his purpose was to work his own safety: and told them, the thing which he intended was for their good, and that though he stayed still in the City, he could do them little good: and if the City should chance to be taken, then he and they were like to perish; but if he were abroad and not besieged, he could do them great service, for he would presently assemble all the People of Galilee, and come against the Romans, and so raise the Siege: whereas now staying with them, he saw not wherein he did them any good, but rather incited the Romans against them, making them more earnest to take the Town than they would be, only because he was there, that they might take him; but if they knew once that he were fled, they would not then be so earnest in the Siege. Joseph herewith could not persuade the people, but they flocked faster about him, and both young and old of all sorts came and prostrated themselves at his feet, weeping, and beseeching him to take such hap as should befall them, whether it were good or bad; not for that they envied his escape, but for that they hoped they should receive no harm if he remained with them.

Joseph considering with himself that if he stayed with them voluntarily, he granted their request, and if he denied, he feared they would force him; therefore being partly moved with compassion, he determined to stay: and being now, as all the City was desperate, he told them that now it was time to fight; seeing there was no hope of safety; and that it was a glorious thing to spend their lives honourably, and by some noble act to leave a remembrance unto their posterity of their Valour. And so issuing out of the City, with the most valiant among them, when he had killed the Watchmen, at the first encounter he came even to the Romans Tents, and tore the Skins that their Tents were made of, and fired others, and their Engines: and so he did the second

and

The year of the world, 4031, after the Victory of Christ, 69.

Vespasian restrains his Souldiers from fight, and beseegeth the City.

Joseph delivereth his Souldiers water by measure.

Vespasian's Stratagem.

Another Policy of Joseph.

The people beseech Joseph that he would not forsake them.

Joseph's Prudence.

Joseph stays in Jotapata. Where there is no hope of help there was no life left remedy.

The great courage of the Jews in their extrem depARATION.

The year of the World, 4031. after the Nativity of Christ 69.

The audacious courage of the Jews in their common desperation.

The Jews with their illness are repulsed by the Arabian Archers.

and third day, and for certain days and nights afterward never ceased. When *Vespasian* perceived the Romans greatly endamaged by such Salles, and very loth to fly for shame, and not able to follow them, being so laden with their Armour, and that the Jews always did some exploit before they retired themselves into the City, he gave command to his Souldiers to leave the assault, and not to fight against men who desired to dy, because no men were more courageous than the desperate; and that if they found none to assai, their courage would soon be laid, like a flame of fire, when the matter that nourisheth it is consumed. That the Romans must seek victory more warily, for that they fought not for necessity, but only to increase their Dominions. After this, oftentimes they beat the Jews by the Arabian Archers, and with Slings and Darts, and others shot which never ceased. But so soon as they were without the danger of shot, they more furiously assailed the Romans, sparing neither Life nor Limb, but continually fought by turns, and every one of the City assisted them that so laboured.

CHAP. IX.

How Vespasian battered the Walls of Jotapata with a Ram, and other Warlike Engines.

Vespasian thinking himself as it were besieged, both in regard of the long time which he had continued the Siege, and also of the divers sallies and excursions of the Jews; and having now almost raised the Rampiers as high as the Walls of the City, determined to batter them with a Ram. A Ram is a huge Beam like the Mast of a Ship, whose end is armed with strong massie Iron, and made in the form of a Rams-head; whence it takes its name, because it butteth Walls as a Ram butteth with his head. It hangeth on another Beam with Ropes, like the Beam of a pair of Ballances: the Beam it hangeth on lying across, is held up with two props, which being drawn back by force or many men, and then jointly with all their Forces shov'd forward, it striketh the Wall with the head of Iron: And there is no Wall nor Tower so strong, but though it abide the first stroke of the Engine, yet can it not hold out long. The General of the Romans thought good to use this means to take the City by force, for that the siege was dangerous, by reason that the Jews never retired, to which end the Romans with all kind of shot endeavoured to beat the Jews from off the Walls that made any resistance; and the Archers and they who used slings, were hard by: and when they saw that none of the Jews durst come upon the Walls, they applied the Ram to them; and covered it above with Hurdles and Skins, both for to defend themselves and the Engine. At the first stroke the Walls were shaken, so that the Citizens cried as though the Town had been already taken. *Joseph* seeing them still bear one place, and that presently the Wall would fall, devised a way to resist the force of the Ram, he filled sacks with chaff, and let them down off the Wall just against that place where the Ram struck ordinarily, and so brake the force of the blows, the looseness of the chaff making no resistance, but drowning or abating the violence of the stroke. By this invention the Romans were retarded: for whithersoever they brought the Ram, thither did they upon the walls also remove the Sacks of Chaff, and brake the force thereof: till at last the Romans also devised a way to cut the Sacks, by taking long Poles, and binding Siches to the end of them, and so they cut these Sacks of Chaff. And the Ram shook the Wall, which being newly built was not strong enough to resist. Then *Joseph* and his Souldiers fought to help themselves by fire, and so they fired all that was made of dry wood in three several places; and withal the Engines, and Mounts of the Romans, who now had enough to defend themselves, because they were astonished at the valour of the Jews: every one having work enough to secure himself against the fire, which seizing upon dry matter with Brimstone and Pitch wonderfully increased, so that in one hours space, it consumed all the works that the Romans had made with so great labour. There was an action of a Jew one *Samson of Eleazar*, which deserves eternal memory: the man was born at *Saab in Galilee*. He took up a great stone, and cast it down with such force upon the Ram, that he brake off the head thereof; and nothing fearing leape down amongst the midst of his Enemies, and brought the head away to the foot of the Wall, where being unarmed, and as it were a mark for his enemies to shoot at, he received in his body five Arrows; and as though he had not felt them, he got up the Wall again, where, that all might see him, he boldly stood still, till through grief of his wounds, having the head of the Ram in his arms, he fell down. Next to him two brethren of

Ramath

A *Ramath in Galilee* shewed themselves valiant, named *Netiras*; and *Philip*, who assailed the tenth Legion of the Romans with such violence, that they broke their ranks, and put all to flight that endeavour'd to withstand them. At the same time *Joseph* and a good number with him, took fire and burnt the Engines, Works and Huts of the fifth and tenth Legions, and those that followed him destroyed all Engines, and other matter that was left. In the evening the Romans again erected the Ram against that part of the City which before they had beaten: and one of the Jews shot an Arrow from the Wall, and wounded *Vespasian* in the sole of the foot; yet the wound was not great, for that the force of the Arrow was spent before it came to him, having come a great way off.

B This fact greatly troubled the Romans, who seeing *Vespasian* bleed, presently spread the news through the whole Army, and almost all of them came running to see their General, and especially *Titus*, who feared his fathers danger. But *Vespasian* presently freed the Army from all perturbation, and his Son *Titus* from fear. For the dissembling grief of the wound, he shewed himself to all that were sorrowful for him, and incited them to fight against the Jews more earnestly than before. Whereupon every one as it were to revenge their General, despised all danger, and assaulted the Walls, exhorting one another. *Joseph* and his associates, notwithstanding many of them were killed with Shot, Darts and Arrows; yet forsook not the Walls, but with Fire and Sword, and Stones fiercely assaulted them, that being defended with Hurdles battered the Walls with the Ram: but to little purpose, for they were continually killed by their Enemies, because they could not see them: But their Fire made such a light, as though it had been day, so that the Romans easily perceived whither to direct their shot. And for that their Engines were not perceived afar off, the Jews could not defend themselves from the Arrows and Stones that were shot against them, by which means many of them were slain, and the tops and corners of the Towers beaten down. And many that were behind were slain by force of those stones; so that any man may know of what force that Engine is, by that which hapned that night. For one that stood near *Joseph* upon the Wall, was struck with a Stone, and his head carried from his body by violence of the blow three furlongs off, as though it had been cast out of a sling: and the next day a Woman great with Child was struck on the belly with one of those stones, and the Child carried forth of her from the place where she was struck three furlongs; so great was the force of this Engine. Thus the violence of the Engines was most terrible, and likewise the noise of Darts, Arrows and other shot. Many were slain on every side, and the bodies of those that were killed, being dashed against the Wall made a great noise: and within the City was heard a pitiful lamentation and weeping amongst the Women; and without a heavy mourning and cry of them that were wounded to death; and all that part of the Wall where the fight was, flowed with Blood: so that now the multitude of dead bodies had so filled the ditch before the Wall, that the Romans might easily pass over into the City; and the Mountains about Echo'd with the cries of the Citizens: and all that night long nothing wanted, that either might by the Eye or Ear move terror. Thus many stoutly fighting for *Jotapata* died most valiantly; many also were sore wounded: and notwithstanding the Wall was continually battered, yet it was almost Morning before it fell, being all night long beaten with the Ram. And then they of *Jotapata* repaired the breach with indefatigable labour, before the Romans could set up a Bridge to enter it.

CHAP. X.

How Jotapata was again assaulted.

The next day in the Morning *Vespasian* brought his Army to enter the breach, having given them but little rest after their whole nights labour: and desirous to make the Jews that defended the breach, forsake their Station, before such time as he entered, he took the most valiant of his Horsemen, and unhorsed them, being armed from Head to Foot, and placed them in three ranks: that they being so armed, might besiege round that part of the Wall that was battered, having long Pikes in their hands, so that as soon as the Bridges were set, they might first enter the breach. After them he placed the strongest of his Foot: the rest of his Horse he set round about the City

upon

The year of the World, 4031. after the Nativity of Christ 69.

Netiras and *Philip* valiant against the Romans.

Vespasian wounded in the sole of the foot by an Arrow.

The War renewed against the Jews.

The force of the Roman Darts.

Vespasian led on his Army to enter the City.

The war of the Jews, 40:11. after the Nativity of Christ, 69.

Joseph's faithful Policies.

The cries of Women and Children in the Battle.

The War of the Romans with the Jews upon the Bridge.

The Jews pour scalding Oyl upon the Romans.

The Romans retire an hour obtaining to retire.

upon the Mountain, to the end that none might escape. After the Footmen he commanded Archers to follow with their Arrows ready in their hands, and them that used slings also and other Engines for shot. And he caused others to scale the Walls, where they were not battered, to the intent that the Townsmen, busied in resisting them, might leave the breach unmanned; and the rest being wearied and opprest with the thickness of the shot, might be forced to forsake their standing. But Joseph, perceiving his intent, placed the old Men and Children, and those that were already wearied, upon those parts of the Walls that were not battered: and himself with the stoutest of the City went to defend the breach; and he placed fix men before them whom he chose out, himself being one of them to sustain the first brunt of the enemies assault: commanding them likewise to stop their Ears to the end that they might not be terrified with the cries of the Army, and to cover themselves with their shields against the Darts and Arrows; and give back a little, till such time as the Archers Quivers were emptied; and if so be that the Romans should offer to make bridges, then they employ all their courage to repel them: and now fight, not to defend but as it were to revenge their Country, being in a manner already lost; and make those feel the effects of their just fury, whose cruelty would doubtless after the taking of the place shed the blood of their Fathers, Children, and Wives: such were the orders which Joseph gave. In the mean time, the weaker multitude, Women and Children, seeing the City compassed about with three ranks of Horsemen, and the Romans with their Swords drawn pressing against the breach, and all the Mountains about shining with their enemies weapons, and the Arabians ready to let fly a Shower of Arrows: they cried out as though the City were already taken; so that a man would have judged them already under their Enemies Swords, and not only in danger to fall into their hands. Wherefore Joseph commanded the Women to their houses, left their cries should dismay his Souldiers; willing them likewise to keep silence, and threatened them if they did not: and so he marched to the breach, which place fell to his lot: He gave not much heed to them that fought to scale the Walls, but only minded what effect the terrible Storme of the Enemies Arrows would produce.

As soon as the Trumpets began to sound, the Air became obscured with the multitude of Arrows. Joseph's Companions, remembering the charge given them, stopped their Ears, and cover'd their bodies against the shot of arrows. And as soon as the bridges were set against the Wall, presently they fell on; and before the Romans could enter upon them, they repell'd them back with great prowess and courage which the greatness of the danger did not abate but increase, so that they did not give one foot back, till either they kill'd or were killed. But the Jews had not any fresh men to second those that were tired; and the Romans, still as they were wearied sent fresh supplies and joyning together their long shields, exhorting one another, they became as it were a wall of defence invincible; and the whole Army like one body, beat back the Jews, and so set foot on the Walls. Joseph, in this desperate case devised a new way to repel this present danger: he commanded the Jews to fetch scalding Oyl, which M they had ready, and pour it upon the Romans, and also cast the Pans upon them. This device broke the body of the Romans so that through great pains they fell from the Wall: for the Scalding Oyl easily got between their flesh and Armour, and scorched them like fire, being easily heated, and long continuing hot by reason of the farnels. The Romans being loaden with Helmets and Breast-plates, could not retire so nimbly as was requisite: so that some leapt down off the bridge, and others: died of the pain; others would fain have retired themselves, but could not, because their Enemies followed them so hard. But neither the Romans wanted vertue and valour in adverse fortune, nor the Jews prudence. For the Romans, notwithstanding they were in intolerable pain, being Scalded with hot Oyl, yet they freshly assaulted them that hurt them, desirous to shew their courage. Then the Jews used another device to make them retire: for they poured boyled Fenigreek upon the bridge, so that they slid down: and neither they that would have fled, nor they who strove to assault the Jews, could stand upon their feet, it was so slippery; and many falling down upon the bridge, were by their own Company trodden to death; others slid down upon the Rampier; and always as they fell, the Jews struck them: and when the Romans were retired from the place, so that now they were not forced to handy blowes, they had leisure to shoot Arrows and Darts against them. When Vespasian saw that his men in the fight endured much misery, towards evening he caused them to retire, many being slain, and more wounded, only six men of Jotapata were slain, but above 300 wounded: this fight was upon the 20. day of June. But after Vespasian had comforted his Souldiers for that

A that which had hapned, perceiving that they were enrag'd, and desired to fight to revenge themselves, so that they needed no exhortation; he raised the Rampier higher, and erected three Towers 50 foot high, covering them also with Iron, that so by reason of their weight they might stand steadfast, and not be consumed by fire; these he placed upon the Rampier, and in them Archers, and men that cast Darts and such like: who not being perceived of them that were upon the Walls by reason of the highness of the Towers, and the covering thereof, easily wounded them who stood thereon. So the Jews when they could not avoid the Arrows, nor be revenged upon them whom they could not see, nor yet fire the Towers being covered with plates of Iron, forsok the Walls; yet they always encountered with them who sought to enter. Thus the people of Jotapata resisted, notwithstanding that many every day were slain, and that they did their Enemies no harm without great danger to themselves.

The year of the World, 4031. after the Starving of Christ 69.

Vespasian erected three higher Towers.

The Citizens of Jotapata valiantly sustain the siege.

CHAP. XI.

How Japha was taken by Trajan and Titus.

A T this time Vespasian understood that Japha a City near Jotapata, minded to rebel, encouraged thereunto for that they heard how they of Jotapata had held out contrary to all expectation: wherefore he sent thither Trajan, Governour of the tenth Legion, and with him two thousand Foot, and a thousand Horse: who finding the Town able to resist, and the Inhabitants prepared for fight, and marched out to meet him, (for the Town being by situation strong enough, was also compassed with a double Wall) he fought with them, and after a while put them to flight, and in the pursuit entred with them at the first Gate: which the Citizens perceiving, shut the second Gate, not suffering their own Citizens to enter in, lest the Enemies also should rush in with them, as they had done into the first Gate. Truly, God gave this Victory unto the Romans; and his will it was, that most of the Valiant men of the City should have their own Gates shut upon them, and so fall into their Enemies hands, who were most greedy to destroy them. Many of them came to the gates, and called those that kept them by their names, pitifully intreating that they might come in: which whilst they were kept out, were butchered like Sheep being inclosed between two Walls; their own Citizens having shut one Gate upon them, and the Romans the other: and many thus enclosed perished by their fellows Swords; and an infinite number by the rage of the Romans, having no courage to resist and revenge themselves. For the Inhumanity of their own Citizens, and terror of their Enemies together, utterly discouraged them; and so they died all, in number 12000; cursing not the Romans, but the Jews their own Country-men. Trajan, thinking that the City was now destitute of fighting men; or if any were within, that they durst not resist being thus terrified, reserved the taking of the City for the General, and sent Messengers to him, requesting him to send his Son Titus to accomplish the Victory. Vespasian fearing that yet there would be some resistance, sent Titus with 500 Horse and 1000 Foot, who hastening thither, placed Trajan on the left side of the Town, and himself on the right: so the Romans on every side scaled the Walls; and the Galileans, having a while resisted, at length left them. Then Titus and his followers leaping down, got into the City, and began a vehement fight with them that were assembled therein. Some valiantly issuing out of the Narrow streets, and assaulting them, and the Women casting such things as they could get, upon the Romans, from the tops of their houses; and thus they held battel six hours. When their fighting men were all slain, then the Old Men and Children, and all the other Company both in the streets and in their houses were soon dispatcht, that none of them were left alive, save only Infants, who with the Women were led Captives. The number of them that were slain, both in the City and in the first conflict, amounted to 15000, and the number of those that were led into Captivity, were 1130. This Massacre of the Galileans hapned the 25th day of June.

The taking in of Japha by Trajan.

The Jews shut up by the Romans, between two Walls are slain.

12000 Jews slain.

Titus with his Forces comes to Japha.

A sharp Skirmish within the Town, between the Galileans and the Romans.

The year of the
World, 4081.
after the Na-
tivity of Christ
69.

The Assembly
of the Samaritans
on the
Mountain Ga-
rizim.

Water of wa-
ter in the
Mountain
Garizim.

116000 Sam-
aritan slain.

A fugitive cer-
taineth the
weak estate of
the Citizens
of Jotapata,
and how few
they were.

The Romans
enter the City
which the
Jews defied.

The Romans
have seen the
miserable state
of the Jews.

CHAP. XII.

How Cerealis Conquered the Samaritans.

THE Samaritans also were partakers of the sad Effects of this bloody War. They assembled themselves together upon Mount *Garizim*, which they accounted a sacred place. But this Assembly gave cause to believe, that not warned by their neighbours harms, nor with any advice or judgement, considering their own infirmity, and the Romans power, they began to be tumultuous. *Vespasian* foreseeing this, thought good to prevent them: and although all the Region of *Samarita* had Roman Garisons in it, yet the great multitude assembled, made it reasonable to fear them. Wherefore he sent thither *Cerealis*, the Tribune of the fifth Legion, with six hundred Horse, and three thousand Foot. *Cerealis* thought it not the best way to go unto the Mountain, and attacke the whole multitude there, who were so numerous, but he commanded his Souldiers to beleaguer the Mountain about, at the Foot thereof, and to keep there all the day. There hapned at that time a vehement heat, and the Samaritans wanted Water. It was then Summer, and the People had not provided themselves with Victuals, so that many, in one day only, for want of drink died of thirst: others preferring death before the misery they endured, fled to the Romans: of whom *Cerealis* learned that those that yet remained on the Mount, were even disheartened by the misery they endured. Wherefore he ascended the Mountain, and compassing about the Enemies with his Army, he first exhorted them to yield, and promised them all their lives if they would cast down their weapons: but nothing prevailing with them, he set upon them, and killed them all, in number 116000. This was done the 27th, day of June. These were the miseries that befel the Samaritans.

CHAP. XIII.

How Jotapata was Taken.

THE Citizens of *Jotapata* having endured this hard Siege, beyond all expectation, seven and fourty dayes, the Romans Mounts were now raised higher than their Walls. On the same day one of the City fled to *Vespasian*, and told him in what case the City stood, and how few Citizens were left, and that with daily watchings and fighting they were far spent, so that they were not able to resist any more, and that they might be taken by policy if they were followed: for in the last part of the night, being weary, they ceased from their labour, and slept till the Morning: wherefore he persuaded *Vespasian* to assault them at that time. But *Vespasian* knowing how faithful the Jews were one unto another, and how they contemned all punishment, gave little credit to this Run-away: For a little before, one of *Jotapata* being taken, could not by any torments be compelled to confess or disclose the Estate of the City: the fire nothing moved him, and so at last he was crucified, laughing and scorning death. Yet a probable conjecture which he had, persuaded him to give some credit to this Traitors words: and for that he knew no great harm could befall him, if he so assaulted the City as the Traitor advised, he commanded the man to be kept, and put all his army in readiness to assault the Town. At the hour appointed, he made towards the Wall with silence: *Titus* marche first, accompanied with one *Domitius Sabinus*, a Tribune, and some choice men of the fifteenth Legion: who killing the Sentinels, entered into the City; and after them entered *Sextus Cerealis* and *Placidus*, with their Companies; so the Cattle was taken, and the Enemies were in the midst of the Town; and it was fair day-light, and yet the Townsmen knew nothing, being now fast asleep after their great labours and watchings: and they that watcht could see nothing, there was so thick a mist by chance that Morning, and the rest never wakened till Death was at their door, and that they perceived their Calamity and Destruction. The Romans mindful of all that had befallen them in the time of the siege, neither spared nor pitied any one: but driving the people out of the higher part of the City into the lower, they massacred them all. They that would have fought could not for the narrowness of the place; and so being cumberd for want of room, and sliding down the banks for haste, their

H their Enemies still pursuing them, they were easily slain. Many of *Josephs* Guard seeing that they could not fight, gathered themselves together in a corner of the City, and slew themselves that the Romans might not kill them. But some of the Watchmen, who first perceived the City to be taken, fled into a Tower, and resisted a while (this Tower was situate in the North-side of the City) and at last being invironed with their Enemies towards Evening yielded, and offered themselves to be slain. The Romans might have boasted that this Victory had been without blood-shed on their part, had not *Antonius* a Centurion been slain treacherously. For one of them who fled into the Caves (as many did) requested *Antonius* to give him his hand, in token that he might come out safe and without danger: which he doing unadvisedly, the Jew with a spear struck him in the flank, whereof he presently died. The Romans that day slew all the people that they found; and the days following they searcht all the secret places, and drew those out of the Caves and Dens that had fled thither, and slew all but Women and Infants: so that they took away a thousand and two hundred Captives; and the number of them who were slain during the siege, and at such time as the City was taken, amounted to fourty thousand. *Vespasian* commanded the City to be destroyed, and the Castles to be burnt. Thus *Jotapata* was taken the thirteenth year of *Nero's* Reign, on the first of July.

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CHAP. XIV.

How Joseph was taken, and how he redeem'd his Life with Deeds and Words.

BUT especially, above all others, the Romans made diligent search for *Joseph*, both for the animosity they had against him, and also because *Vespasian* greatly desired to get him into his hands, conceiving he being taken, the greatest part of the War would then be ended; so they sought him among the dead, and amongst those that were hid; but he (fortune favouring him) when the City was taken, escaped from the midst of his Enemies, and leapt into a deep Well, which had a large Cave on the one side, which they above could not perceive) where he found fourty of the bravest of his men, who had provision there for many days. There in the day-time he lay hid, and in the night he went forth to see if he could escape; but perceiving that all places about were diligently watcht for to take him, he returned again into the Cave, and lay there two days; the third day, a certain woman that had been with them in the Cave, discovered him. Then *Vespasian* sent two Tribunes to him, to promise him safety, and bring him before him; the Tribunes names were *Paulinus* and *Gallicanethus*. But *Joseph* would not accept the offer, fearing that because he had been the Author of all the Evils that the Romans had endured, they sought him out to punish him; till *Vespasian* sent *Joseph Nicomor*, the third Tribune, one of *Josephs* acquaintance. *Nicomor* the Tribune known to *Joseph*, recounted to him how mild the Romans were towards them whom they had conquered, and that the Roman Generals rather admired him for his Virtue, than hated him. Moreover, that his General intended not to punish him, which if he pleased he might do, (whether he yielded himself or no) but to save him, being so valiant a man: adding also, that if *Vespasian* meant ill, he would never have employed his Friend in such a message, to use friendship (so noble a Virtue) to so evil a purpose as to work Treason; and that he, though *Vespasian* had been so minded, would never have consented to have betrayed his friend *Joseph*. For all *Nicomors* words, he still hesitated, as unresolved what to do. Whereat the Roman Souldiers being angry, began to cast fire into the Cave: but *Vespasian* hindred them, being desirous to take *Joseph* alive. *Nicomor* ceased not to intreat him; and he perceiving how his Enemies began to be enraged, and calling to mind the dreams he had had, wherein God had fore-shew'd him all the Jews calamities, and what happy success should befall the Romans (for he could interpret dreams, and whatsoever God obscurely shewed, being instructed in the Holy Books of the Prophets, and himself a Priest, as his Parents were) being as it were now filled with the Spirit of God, and the Dreams and Visions coming into his mind, he prayed secretly to God after this manner: O great Creator of the Universe, Seeing it pleaseth thee to ruin the Nation of the Jews, and to send all good Fortune to the Romans, and that thou hast chosen me to foretell future events, I submit to thy will, and render my self to the Romans to save my life, protesting, that I mean not to go to them to play the Traitor to my Country,

The year of the
World, 4031:
after the Nat-
ivity of Christ
63.

Joseph con-
sents to Ni-
canor.

The Treviso
I once and ex-
pulation as
against Joseph.

Country, but as thy Minister. And having thus spoken, he yielded himself to Nicanor. H But they who were in the Cave with Joseph, perceiving that he yielded himself to the Romans, flocked about him, and cried out, What is become of all our love for our Laws? Where are those generous Souls and true Jews, to whom God when he created them, inspired so great a contempt of Death? Art thou, O Joseph, so desirous to live, as to become a vile brand slave? How soon hast thou forgotten thyself? How many hast thou perjured to embrace death for the sake of their liberty? Truly, thou hast but a shadow of valour and prudence in thee, if thou dost hope that they will save thy life, against whom thou hast so behaved thyself; or if they would save thee, to desire life at their hands. But seeing the Romans offer hath made thee forget thyself; yet we, to preserve the honour and credit of our Country, will lend thee our Arms and Swords, and so if thou be willing to die, die like the General of the Jews: which if thou refuse to do, thou shalt whether thou wilt or no, die like a Traitor to thy Country. When they had thus said, they all threatened to kill him with their Swords, if he yielded to the Romans.

Joseph fearing their violence, and being persuaded that if he died before he had revealed to his Nation the things which God had declared to him, he should fail in his duty to God, he had recourse to the reasons which he thought most likely to prevail, and spoke to this effect.

Josephs Ora-
tion to his
Countrymen.

Wherefore, O my Friends (said he) you are become murderers of your selves? Wherefore are ye so eager to divide things so united as the Soul and the Body are? If any man imagine that his mind is changed, the Romans know whether that be true or no. I confess it is a thing most honourable to die in War; not any way, but according to the Law of Arms, to wit, by the Conquerors hand. If I entreat the Romans to spare my life, then I am worthy to perish with mine own sword and hand: But if they think good to spare their Enemies, should we not think it good likewise to spare our selves? Truly, it is meer folly to do that to our selves, to avoid which we fight against them. I confess it is a commendable thing to die for liberty, but that is to die in fight, and by their hands only who took away that liberty: But now, neither do they war against us nor kill us. He is not only to be judg'd a Coward, who refuseth to die when need requirerth, but he also who will die when no need urgeth. Moreover, what with-holdeth us from offering our selves to the Romans? Truly, fear of death. Shall we therefore make that certain our selves, which we fear at the Romans hands? But some will say, if I they spare us, we are made Captives. I pray consider, what liberty we have now.

It is a goodly
matter to die
for liberty,
but yet to die
fighting.

The similitude
of a Sailer.
It is against
the common
course of Na-
ture for a man
to kill himself,
yea, and a he-
nous sin a-
gainst God.

The soul is
immortal, and
a portion of
God placed in
our bodies.

God revengeth
him on the au-
thor of injuries.
The custom
of the ancient
Jews, and how
they dealt with
those that slew
themselves.

If it be said, that it is a part of courage to kill ones self; I maintain on the contrary, it is the part of a very Coward. For I think him to be a very timorous Sea-man, who perceiving a Tempest coming, sinketh the Ship wherein he is before it comes. Moreover, it is against the Law of Nature, and the Sentiments of all Creatures to kill our selves, and thereby we also commit a heinous crime against God. There is no living creature that of his own seeking would willingly die: For every one feebleth in himself the strong and forceable Law of Nature, whereby they desire to live: and for this cause we judge them our Enemies, that seek to take life from us, and punish them that take it: indeed: And do you not think it a great contempt for a man to despise life which is Gods gift? For we of him receive our first being, and from him let us expect our ending. The Body is mortal, framed of corruptible matter; but our Souls are immortal, and in some sort partake of the Nature of God: If any one abuse that which another putteth him in trust with, we think him a perfidious and wicked man: and shall we think that if we remove out of our Bodies that which God hath placed in the same, that he shall not know of it whom we have so abused? We hold those slaves worthy to be punished that run away from bad Masters: and shall not we then be held for impious, who flee from so good a Master as God is? Do ye not know that they, who according to the Law of Nature depart out of this Life, and render that to God which they received of him when he gave it requires it, shall leave behind them a perpetual Name to their Posterity and Family? And that unto those souls who are obedient to their Creator when he calls them, he gives a holy and sacred mansion in Heaven, from whence, after a revolution of the Heavens, they are again remanded to animate Bodies pure as themselves. And that on the contrary, they who cause their own death, go into dark hell: and that God punisheth this their offence upon all their posterity? Hence it is that our wife Law-maker forbiddeth it, who know how God abhorreth this crime. For if any amongst us kill themselves, it is decreed that still the Sun go down they shall be unburied, though we hold it lawful to bury before those that have been killed in War.

Other Nations cause their right hand to be cut off, who have killed themselves: judging, that as the soul thereby was separated from the body, so the hand severed to be separated from it. Wherefore, O Companions, think on that which is reasonable, and add not to your misery, O impiety against God who created us. If we desire to be saved, let us save our selves: for

Josephs Pro-
creation.

It is no disgrace to receive our lives at their hands, who are witnesses of so many valiant deeds of ours. If we desire to die by their hands who have overcome us, I will not go into any world, any Enemies Camp to be a Traitor against myself. For I bear not their mind who forsake their own company to fly to their Enemies: for they fly to them to save their lives, but I go to them to cause mine own death. And I would to God that the Romans would break promise with me: for if they kill me after they have promised to save my life, I shall willingly die, and with great courage, seeing their breach of promise and perjury as a blemish to their late victory.

Joseph spoke more to this effect, to dissuade his Companions from killing themselves: But they stopping their ears with desperation, wherewith they had armed themselves to die, came furiously towards him with their swords drawn, upbraiding him that he was a Coward, and every one was ready to strike him. Then Joseph calling one by his Name, and looking upon another with a countenance like a Governour, holding anothers hand, and intreating the rest distracted in such danger, by this means diverted the blows they intended him, for still as one came near to strike him, he turned his face upon him, like some wild beast encompassed with the hunters. Some of them who remembered he had been their Captain in their extremity, with reverence of his personage trembled, so that their swords fell out of their hands: and many lifting up their arms to strike him, of their own accord let their weapons fall. Joseph, notwithstanding his desperate estate, yet was not void of judgement, but trusting in Gods assistance, he hazarded his life, and spake unto them as followeth: Seeing ye are all determined to die, let us cast lots who shall kill one another; and he to whom the lot falleth, shall be killed by him who shall next follow, and so the lot shall be cast upon every one of us, and none of us shall be forced to kill our selves. For it were injustice, that when some of us are slain; the rest should repent themselves, and so escape. They all liked well of this, and always he upon whom the lot fell, was slain by him that followed, for death was more acceptable, because they thought Joseph should die with them. Now it hapned, by the providence of God, that Joseph remained alive only with one other; and he periwaded him who was left alive to live, and not to seek death, lest either the lot should fall upon himself, and so he be slain, or upon the other; and so he should be polluted with the murder and slaughter of one of his Friends. Joseph being thus delivered from extrem danger both from the

The year of the
World, 4031:
after the Nat-
ivity of Christ
63.

Joseph is in
great danger
to be slain.

Another policy
of Joseph.

Joseph follows
directly by lots,
and Joseph and
another are re-
served.

An example
of Titus grace
and mercy to-
wards Joseph.

Joseph hath
private con-
ference with
Vespasian.
Joseph foretel-
leth Vespasian
of his future
honours.

Josephs truth
in all things.

D Romans, and from those of his own Nation, went with Nicanor to Vespasian. All the Romans came about him to see him; and pressing about their General, they made a great noise, some rejoicing that he was taken, others crying out to punish him, others striving to come near to behold him better: and they who were afar off cried out to kill that Enemy of the Romans Fame. But those who were near and beheld him, remembering his great Actions, were astonished at his change of Fortune: No Captain or Ruler, but although before they were all moved against him, yet now beholding him, they begin to pity him: especially Titus, who being of a gentle disposition, admired Josephs valour, his constancy in adversity, and considered his Age, and thereby was moved to take compassion upon him, remembering what a manner of man he had been during the Wars, and what he now was, being fallen into his Enemies hands: calling also to mind the power and force of Fortune, and how uncertain the chance of War is, and that humane affairs have no steadfastness. His Example drew many minds to pity him, so that Titus was the chief author of Josephs life: Yet Vespasian caused him to be carefully kept, as though he meant to send him to Caesar. Which Joseph hearing, requested that he might speak a word or two with him alone. Whereupon, all but his Son Titus departing, and two of his Friends, Joseph spoke to him in these terms.

You think only, that you have Joseph for your Captive, but I am a Messenger to you of greater matters from God. Otherwise, I knew my Country Laws, and how it behoved the Generals of our Nation to die, and not to be taken alive by their Enemies. You will send me to Nero: Wherefore? Since Nero and those that are to succeed him before you, have so little stie to live, you; O Vespasian, shall be Caesar, and Emperor of Rome, and Titus your Son after you: keep me therefore in bonds with you, for you are not only my Lord, but Lord of all the World, Sea and Land, and all Men-kind. And if I now save these things in this state of mine own mind against God, let me be referred to greater punishment. After he had thus spoken, Vespasian gave small credit to his words, thinking that Joseph fained these things of himself to save his Life: yet by little and little he began to give credit to him, because God put it in his mind to hope for the Empire, and fore-told him of his Reign by many signs and tokens, and he also found Joseph to tell the truth in other matters. For one of Vespasians friends saying, that it was strange that he knowing this, could not prophetic of the event of the War against Joseph, and what was like to befall himself, that he might avoid those evils. Joseph answered, that he had foretold the Citizens of Josephs, that after seven and fourty dayes they should be destroyed, and that

that the Romans should keep him alive in hold. *Vespasian* secretly enquired of these matters, and finding by the relation of the Captives that it was true, he began to give more credit to that which *Joseph* had told him concerning himself. So he commanded *Joseph* to be kept Prisoner, yet he gave him apparel and divers other things in most courteous manner: and *Titus* greatly honoured him. The fourth day of July, *Vespasian* returned to *Ptolemais*, and from thence he came to the Sea-coast to *Cesarea*, which is the greatest City of *Judea*, whose Inhabitants are for the most part Greeks. The Inhabitants received the Army and the General with all friendship possible, both for that they loved the Romans, and especially also for that they hated the Jews; so that many intreated *Vespasian* to put *Joseph* to death. But *Vespasian*, judging this a rash Petition, would make no answer to it: and he left two Legions to Winter at *Cesarea*, because he saw it was a fit place; and he sent the tenth and fifth to *Scythopolis*, because he would not over-charge *Cesarea* with the whole Army. This place is warm in Winter, and exceeding hot in Summer, by reason it is situate on a Plain by the Sea-coast.

CHAP. XV.

How Joppa was taken by the Romans.

IN the mean time a great multitude being gathered together, who either were sedicious persons, or thieves, or such as had escaped out of the taken-Cities, re-edified *Joppa* for their refuge, which *Cestius* formerly had destroyed: and seeing they could not find provision in the Countrey, which was already wasted and left desolate by the War, they purposed to become Pirates; and so building Ships for that purpose, they robbed the *Phoenicians*, *Syrians*, and *Egyptians*, not suffering any to pass those Seas without danger. *Vespasian* understanding their practices, sent Horse and Foot against *Joppa*, who finding the City not guarded, got into it in the night: which the Inhabitants perceiving, were so terrified that they durst not make any resistance to expel the Romans; but they all fled to their Ships, and there stayed all night, a flight-hot from the shore. *Joppa* is naturally no road for Ships (for it is situated upon a turbulent Shore) and on every side hath very high and eminent Rocks, which trouble the Seas; and make huge Waves. In this place (if we may believe the fable) one may see the signs of *Andromeda's* Chains. When the North Wind blows, it striketh the Waves against the Rocks, and so causeth a dangerous Sea, that it were far more safe to be in the midst of the Seas than at that Shore when the said Wind bloweth. The Inhabitants of *Joppa* rode there all night, and by break of day the North Wind began to blow fiercely, and drove some of the Ships one against another, and others against the Rocks: and many striving against Wind and Weather, and seeking to get into the midst of the Sea for fear of the Rocky Shore, and their Enemies there, were drowned. They that escaped, neither had any place of refuge, nor hope of safety; for the tempest drove them from the Sea, and the Romans from the City, so that the air was filled with cries of the people expecting to be drowned, and with the noise and sound of the Ships beating one against another. By this means some of the Inhabitants of *Joppa* were swallowed up by the Waves, others suffered shipwreck; some killed themselves rather than to be drowned: many with the Waves were stricken against the Rocks, so that the Sea was bloody, and all the shore covered with dead Bodies; and whosoever escaped the Sea, and got to shore, the Roman Souldiers there standing ready, killed them. Four thousand and two hundred dead Bodies were cast upon the shore. So the Romans having without any fight taken the City, destroyed it: and thus was *Joppa* taken, and twice destroyed by the Romans in a short time. *Vespasian* built there a Castle, and placed in it some few Horsemen and Footmen, to the end that none of the Jews might come thither again to play the Pirates; and that the Footmen might keep the Castle, and in the mean time the Horsemen might go forth, and spoil all the Towns and Villages, and Territories belonging to *Joppa*: which also they did. When the news of the destruction of *Jotapata* was brought to *Jerusalem*, many gave small credit to it, partly for the greatness of the Calamity, partly for that no man could say, he had seen the destruction of the City: for none escaped the Massacre to carry the news, but only report thereof was spread abroad. But at the last it was confirmed to be true by those that dwelt near the place, and then they believed it; Many things also which were false, were reported as true: For it was bruited that *Joseph* was slain

A in the destruction of the City. All *Jerusalem* was so afflicted for his death, that whereas others were lamented only by their Kindred, all the City bewailed his supposed Death. They mourned for him thirty days, and hired Musicians to sing Funeral Songs for him. At last, truth discovered it self, and the true news of the destruction of *Jotapata* with the accidents there: also how *Joseph* was not slain, but was living in the hands of the Romans, and that the Romans honoured him more than a Captive could be expected. Then the Jews began as much to hate him now living, as before they had mourned for him when they supposed him dead. Some said he was a Coward, others that he was a Traitor to his Country, and the whole City vented reproachful speeches against him. These heavy tydings encreased their rage and their adversity (which to wife men had been a warning to provide lest the like should befall themselves) made them more outrageous; so that always the end of one mischief was the beginning of another. To be short, now they were more incensed against the Romans than before, in the thought that by revenging themselves of them, they might also be revenged of *Joseph*. And this was the Estate of the Citizens of *Jerusalem*.

CHAP. XVI.

How Tiberias was yielded.

Vespasian was desirous to see the Kingdom of *Agrippa* (for the King had intreated him to go thither, partly to the intent to feast him and his whole Army, partly that he might repress some troubles arising in his Kingdom in the time of his absence) And so he departed from *Cesarea* upon the Sea-coast, and went to *Cesarea Philippi*, where he stayed and refreshed his Souldiers twenty days; and himself also feasted, giving God thanks for his prosperous success in the War. This done, he had Intelligence that *Tiberias* and *Tarichea* were revolted (both which Cities belonged to *Agrippa's* Kingdom) whereupon determining utterly to destroy the Jews which inhabited thereabouts, he thought good to lead his Army against these two places, especially that he might reward *Agrippa* for his good entertainment, by surrendering these Cities to him. In order whereunto he sent his Son *Titus* to *Cesarea* to bring the Souldiers there to *Scythopolis*, which was the greatest City of all *Decapolis*, and was near *Tiberias*; whither himself being come, he expected his Son's coming: and departing from thence with three Legions, he pitched his tent in a place called *Enabris*, where the sedicious people of *Tiberias* might behold his Army; this place was thirty Furlongs from *Tiberias*. From thence he sent *Valerianus* a Captain to exhort them to peace, and he sent fifty Horsemen to accompany him: for he understood that the people desired peace, and against their will were forced to War, by some of the Seditious amongst them. *Valerianus* coming near the City Walls, lighted from his Horse, and commanded all his Company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable manner: before he spoke a word, the boldest of the sedicious persons issued out against him, having one *Jesus* the Son of *Tobias*, who had been a Captain of Thieves, for their Leader. *Valerianus* not presuming to fight without Authority from his General, although he had been certain of the Victory; and considering that it was great danger for so few to fight against a whole multitude, and withal terrified with the boldness of the Jews, contrary to his expectation, he fled away on Foot, accompanied only with five other, leaving his Horse and the rest behind him, whom *Jesus* and his followers took, and brought into the City, rejoicing as though they had taken them in fight, and not by treachery. But the Senators and chief of the City, fearing what might ensue upon this fact, went to King *Agrippa*, who presented them to *Vespasian*; they prostrated themselves at his feet, beseeching him to have compassion on them, and not to think the whole City partakers with those few wicked persons, that so had merited his displeasure; but to spare the people who always had honoured the Romans, and only punish the Authors of that revolt and misdemeanour, who also had withheld the whole City till now from yielding it self to the Romans. *Vespasian* moved by their entreaties, pardoned the City, though he was exasperated against them all for taking of *Valerianus* Horse; and because he perceived *Agrippa* was solicitous for fear that the City should be destroyed; and so *Vespasian* promised the Citizens pardon. Then *Jesus* and his associates thinking it not safe for them to abide there, fled to *Tarichea*. The next day *Vespasian* sent be-

The son of the
World, 4031.
after the Na-
tivity of Christ
69.
The Titians
entertain Fe-
spasian with
acclamations.

before him *Trajanus* with certain Horsemen into the Castle, to see if all the people de-
sired peace : and finding them to be peaceably dispos'd, he with his whole Army came to
the City. The Inhabitants opening the Gates of the City, went to meet him with great
joy, all crying out that he was the Author of their welfare, and Benefactor, and wishing
him all prosperity and felicity. The Gates of the City were narrow, so that the Army
could not quickly enter in : wherefore *Vespasian* commanded a part of the Wall on the
Southside to be pull'd down, and so entered, forbidding to spoil the Citizens, or ruin the
Walls, for *Agrippa's* sake, who promised that from thenceforth the Citizens should be
quiet : And indeed this King spared no pains to repair the mischiefs which Division
had caus'd amongst them.

CHAP. XVII.

How Tarichea was besieged.

Vespasian be-
sieged Tarichea.

Vespasian departed from *Tiberias*, and encamped near *Tarichea*, and fortify'd his
Camp: foreseeing that the Siege of this place would cost much time: for all Re-
bels that had deserv'd War were got thither, trusting both to the strength of the City,
and the Lake adjoining to it, called *Genesareth*. For this City was built like *Tiberias*,
upon a Mountain: and *Joseph* had inclos'd it with a Wall where it was not compass'd
by the Lake. But the Wall, though strong, yet was not so strong as that of *Tiberias*: for
Joseph built that in the beginning of the Revolt, having men and money at will;
but that of *Tarichea* was built only by the remainder of his liberality. The *Taricheans*
had great store of Ships in the Lake adjoining, to the end that if they were over-
come by Land, they might flee by Water: to which end they had prepared their
Ships for Battle by Water, if need should be. Whilst the Romans entrench'd them-
selves, *Jesus* and his followers not dismay'd either with the multitude or Military Dis-
cipline of his Enemies, issued out of the City, and slew the Workmen, and destroyed
part of the Work; till perceiving the Romans assembled together against him, he fled
again to his Company without any loss or harm received. But the Romans pursued them
so fast, that they forced them to take their Ships: and so being gone so far from the
shore, as that yet they might easily reach them with the shot of an Arrow, they cast
Anchor and dispos'd their Ships in Warlike manner, and fought against the Romans
who were on Shore. *Vespasian* understanding at the same time that a great multitude
of them were gathered together in a place near the City, sent his Son *Titus* against them
with 600 Horse; who finding the number of his Enemies too great to encounter, he cer-
tified his Father that he needed more Forces: Yet perceiving many of those Horsemen
of good courage, before any more aid came, (though some of them were afraid of the
Jews) he got upon a high place where all might hear him, and said, O ye Romans, I will first
put you in mind who you are, and of what Nation, that so considering what your selves are,
you may also consider who they are with whom we are to fight. As for you, was there ever any
Enemy in any part of the World that could escape our hands? And as for the Jews though they
endure and manfully bear out their misery, yet they look upon themselves as vanquish'd. If
therefore they constantly endure misery, and fight valiantly being in adversity; what should we
do who are in prosperity? I rejoice to see you show good Countenance; yet I fear lest great
multitude of our Enemies may disgrace some of you. Let every one therefore once again
consider who himself is, and with whom he is to fight; and that although the Jews be bold
and valiant enough, yet they observe no warlike order, and are unarmed, and so are rather to be
termed a multitude than an Army. I need not speak of your knowledge and skill in War: since
for this only cause we are trained up in Warlike discipline in time of Peace, to the end that
our courage should answer the number of our enemies when we are to join Battle: for what
fruit shall we show of this our perpetual warlike order and discipline, if we dare only fight with
a rude multitude that are no more in number than our selves? consider that you being armed
are to fight with men unarmed, and being Footmen are to fight with Footmen, and being guid-
ed by good Officers, with those who have no Head or Ruler. All which things supply in us the
want of more men; and the contrary in our Enemies doth much diminish their number. Victo-
ry doth not depend on the multitude of men, be they never so warlike; but in a few, if they
be valiant: for as they are few, so are they easy kept in order, and may easily come to help one
another, not being poster'd; whereas great multitudes do more hinder one another than do good,
and oftentimes do themselves more harm than their Enemies. The Jews indeed are led with
Desperation, Rage and Fury, which when good fortune seconds them are of some force, but the
least ill fortune quickly extinguishes that order: But we are led by Vertue, and Obedience,
and

Titus Oration
to his terrified
Souldiers.

Jews are not
to be feared.

As Titus con-
sidered how in-
great he was,
how in the
city, and how
the night
would be.

A and fortune, which are of force in prosperity, and also are good in adversity. Moreover we
have greater reason to fight than the Jews have: for they fight only for their Country and the
Liberty, but we fight for Renown and Empire; that since we have already gained the Empire
of the whole World, it might not be thought that our Enemies the Jews are Adversaries
able to match us. Consider moreover, that ye need not fear any great danger, for we have ma-
ny to help us; so shall our honour and our Victory be greater. Now there will be a trial made of
my Father, and you; whether he deserves the reputation he enjoys: whether I am worthy
to be his Son; and whether I may esteem my self happy in commanding you: For he is wont to be
victorious, and shall I return to him being conquered? and are you not ashamed to be dismay'd,
seeing that I your Captain offer my self, and will undergo the greatest perils: my self will bear
the brunt of the Enemies; and first encounter with them, and let none of you depart from me:
persevere your selves that God will assist me in this fight, and boldly presume that we can do
much more being in the midst of our Enemies, then if we should only fight with them at distance.
Titus having thus spoken, as it were by Gods providence, all his Souldiers took heart
and courage, so that now they were forty to see *Trajan* come with 400 Horsemen more
before the fight began, as though their Victory would be less renowned, because he came
to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000 Archers, to take the Mount-
ain that was just opposite to the Town, and to beat them that defended the City off
from the Walls; and they did as they were commanded. Then *Titus* with all force pos-
sible charg'd with his Horse upon the Enemies: and all followed him with an huge cry,
spreading themselves in such order that they occupied as much ground as the Jews, and
so appeared more than indeed they were. The Jews, though terrified by their fierceness,
yet stood the first assault; but in the end dismay'd, and put out of order with their Lan-
ces, and trampled on by the Horsemen, every one fled as fast as he could into the City. The
Romans killed some as they fled, others as they overtook them, many for haste tum-
bling one upon another; and they prevented all that fled to the Walls and drove them
back again into the field, so that of this great multitude a very few were sav'd who got
into the City. Now at their return into the City, there fell a great dissension: for the
Inhabitants considering their own Estate, and the event of all former Wars, and espe-
cially of this last fight, mislik'd the War, and desired peace: but the strangers that
had fled from other places thither, and were in great number, would needs continue it;
and so one part began a contest against the other, which proceeded so far that by their
outcries they seem'd ready to take Arms. *Titus* being not far from the Wall, heard these
tumults within the City, and cried out to the Romans; This is the hour (follow Souldiers)
wherein God hath given the Jews into our hands: why do we defer the time any longer,
why do we not take the Victory offered: do you not hear the cries within? they who escaped our
hands, are at variance amongst themselves: the City is ours, if we make haste, and take courage.
Nothing worthy renown can be achieved without danger. Let us not only prevent our enemies
concord, which necessity will soon effect, but also our own Forces before any fresh aid come to us;
that besides the Victory, being so few over so huge a multitude, we may also divide the spoil
of the City amongst us. No sooner had he thus spoken, but presently he mounted upon his
Horse, and rode into the Lake, and so pass'd into the City, and all the Souldiers followed
him. They that defended the Walls, were so amazed at his boldness, that none made
resistance against him as he came: but *Jesus* with his followers leaving the quarter which
was his to defend, fled into the fields: others flying towards the Lake, fell into their
Enemies hands, who came that way against them, and so were slaughter'd as they were
getting into their Ships; others were slain as they were swimming to overtake the Ships
that were near land: and from the Shore: and there was a great slaughter of men all over
the City. For the strangers that fled not, made some resistance, but the Townsmen did
not offer to defend themselves; for they abated from fight, hoping for pardon, be-
cause they had not approved the War: At last *Titus* having slain the factious, took com-
passion upon the Citizens and saved their lives, and caused the Slaughter to cease.
They who escaped to the Lake, seeing the City taken, remov'd as far as they could from their
Enemies. *Titus* sent Horsemen to let his Father understand what he had done.
Vespasian was very glad of his Sons glorious success, whereby a great part of the War
was ended. He commanded the City to be Guarded round about, to the intent that
none might scape away alive. And the next day he came down to the Lake, and com-
manded Ships to be built to pursue those that had escaped by it: and having many
workmen, and great store of matter to build them withal, his command soon effected.

They are af-
fraid of the
World, 4031.
after the Na-
tivity of Christ
69.

It becometh
Souldiers to
obey their
Captains.

Vespasian
sent fresh new
troops to Ti-
tus.

A bitter dis-
sension and
dissension in the
City.

Titus Oration
to the Roman
Souldiers.

Jesus with his
followers fly-
eth into the
fields.

Titus certifies
his Father of
his exploits
and Victory.

CHAP. XVIII.

The Description of the Lake of Genezareth, and the Fountain of Jordan.

THE Lake of *Genezareth* taketh its name from the Country adjoining to it; the breadth thereof is fourty furlongs, the length a hundred. The Water of this Lake is sweet and good to drink, and more subtil than ordinarily the Waters of other places are; and it is very clear near the shoar, and more cool to drink, than either that of the River or Fountain; yea it is always more cold than one would judge such a Lake to be of that largeness: for the Water being fet in the Sun, doth not lose its coldness, when the Inhabitants expose it to the Sun in Summer to allay the natural coldness thereof. There are in it many sorts of Fishes, nothing like the Fishes of other places, either in shape or taste. The River *Jordan* passeth through the midst of it. It is thought that *Panium* is the head and Fountain of it, but in truth it hath its Original from *Phiala*, from whence it passeth under ground a hundred and thirty Furlongs from *Cesarea*, towards that way which leads unto *Trachonitis* on the right-hand. This Source is called *Phiala*, by reason of its roundness, for it is as round as a Wheel, and the Water still keepeth within the brink of *Phiala*, never encreasing nor diminishing. No man knew that this was the head of *Jordan*, till *Philip* the Tetrarch of *Trachonitis* found it to be so; for he casting straws into *Phiala*, found them afterward carried to *Panium*, where before that time was thought to be the Fountain of *Jordan*. *Panium*, though it be naturally beautified, yet by *Agrippa's* cost and charges it was much more adorned, *Jordan* beginneth with a deep River out of this Den, and passeth along the Marsh places, and dirty Lake of *Semehonitis*, and from thence 120 Furlongs to the City *Julias*, and in the way divideth the Lake *Genezareth*, and passing a great way further into the Wilderness, at last it falleth into the Lake called *Asphaltites*. Upon the Lake *Genezareth* there bordereth a Country of the same Name, naturally beautiful and admirable; for there is no kind of Plant which will not grow there, and the Inhabitants have replenished it with Plants and Trees of all sorts, and the temperature of the Air well agreeth with all sort of Fruit-Trees: for there are an infinite Company of Nut-trees, which of all Trees especially require a cold soil: there are also abundance of Palms, which desire great heat: likewise great store of Figs and Olives, which require a temperate Air: so that one may justly say, that through the bounty of Nature, so different and opposite qualities are here together united; and at one time, as it were, all difference of seasons of the year conjoin for good purpose. And it doth not only nourish these Fruits, but also conserveth for ten whole Moneths Figs, Grapes, and all other Fruits all the year long. Besides the temperature of the Air, it is also watered by a plentiful Fountain called *Capernaum*: Many think it to be an Arm of *Nilus*, because it hath Fishes like the Corbe bred only in a Lake near *Alexandria*. The length of this Country along the Lake bearing the same Name, is thirty Furlongs, and the breadth twenty.

CHAP. XIX.

A Sea-Fight; in which Vespasian defeats in the Lake of Genezareth all those that had saved themselves at Tarichea.

VESPASIAN having built his Ships, and furnished them with as many men as he thought sufficient against those whom he was to pursue, he embarked upon the Lake, and himself also went against them. The *Taricheans* could not possibly make any escape by Land, although they would; and they were not able to fight hand to hand with the Romans, for their small Pyrate Boats could not withstand their Enemies great Vessels; and besides they were not sufficiently manned, so that they feared to encounter the Romans, who pressed altogether upon them: yet notwithstanding sometime they came about the Roman Ships, and cast Stones at the Romans afar off, and sometimes also they came near, and skirmished with them: yet they themselves always had more harm than the Romans; for their Stones which they cast did only rattle against the Romans Armour, but hurt them not, and they were killed by the Romans

Arrows:

H Arrows: and if at any time they were so bold as to come near the Romans, they were slain before they could do them any harm, or else sunk with their Boats. And as many as attempted to assault the Romans, were slain with their Javelins and Swords, the Romans leaping into their Boats; and many were taken with their Boats, the Ships meeting one another. They that were in the water and lift up their heads to swim, were kill'd with Arrows, or over-taken with Roman Boats: and if in desperation they came swimming towards their Enemies, their Hands or Heads were presently cut off. Thus one perished one way, some another, till at last they fled, and arrived upon the shoar, where their Ships were compassed round about. So the Romans kill'd many upon the Lake, and many upon the Land, and one might then have seen all the Lake stained with blood, and full of dead Bodies, for not one escaped alive. A few days after, these dead Bodies corrupted the Air by their stench, in such sort, that the whole Country was annoyed with it: and this spectacle was so hideous that it caused horror not only in the Jews, but even in the Romans themselves, who had been the cause of it. And the Shores were all full of Boats that had suffered Ship-wrack, and dead Bodies swollen in the water: And this was the end of that War by water. The number of them that perished here and in the City, was 6500. The Fight being ended, *Vespasian* sat in a Tribunal Seat, and separated the Strangers from the Inhabitants, for that the former seem'd to be the Authors of that War: Yet he deliberated with the Captains and Governours, whether he should likewise pardon them: but they told him that their lives might endanger him; for, said they, if you send those men away and let them live, they cannot live peaceably, because they want abiding places, and they are able to disturb and disquiet those to whom they shall fly. *Vespasian* for this cause judged them unworthy to live, presuming that if they were let go, they would fight against them who pardoned their Lives; it remained to consider what death to put them to. But he thought with himself, the Inhabitants would not patiently abide so many to be massacred, who had fled to them for succour; wherefore he sought to use no violence to them, because he had promised them security. But at last he was overcome by the persuasion of his Friends, who told him that all things against the Jews were lawful, and that prof was to be preferred before honesty, seeing both could not be had: so Licence being granted to them to depart, they suspecting nothing, were commanded to take only that way that leadeth to *Tiberias*. They willingly obeyed as they were commanded, not misdoubting the safety of their goods or money: But the Romans had placed themselves on every side the way even to *Tiberias*, to the intent that none might escape, and so shut them all in the City. Presently after came *Vespasian* and enclosed them all in an *Amphitheater*, and so killed 1200 persons, who were all old men, or young and unable for service. Of the rest, that were all strong young men, he sent 6000 to *Nero* to work at *Istmos*, near *Corinth*. The rest of the multitude he sold, in number 30400, besides others that he gave to *Agrippa*, whom also he permitted to do what he would with those that were of his Kingdom: But *Agrippa* sold all those that were given him, *M* Hippenis, and many of *Gadara*, whose contempt of Peace procured the War. They were taken the sixth of the Ides of September.

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THE FOURTH BOOK

Of the

WARS of the JEVVS.

Written by *Flavius Josephus*.

The Contents of the Chapters of the Fourth Book.

- 1 **H**ow Gamala was besieged.
- 2 How Placidus took Itaburium.
- 3 How Gamala was destroyed.
- 4 How Titus took Gichala.
- 5 Of the beginning of the Destruction of Jerusalem.
- 6 Of the coming of the Idumeans to Jerusalem, and of their deeds.
- 7 Of the Massacre of the Jews by the Idumeans.

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CHAP. I.

How Gamala was Besieged.

The Victory
of the Romans
against the
Jews.

After that *Tarichea* was taken, all those Cities that from the time that *Jotapata* was surprized till this instant had revolted from the Romans, did now again unite themselves unto them: so that the Romans had now gotten into their hands all Castles and Towns of *Galilee*, *Gisela* only excepted, and *Itaburium*, a Mountain so called. With these two rebelled *Gamala*, a Town over against *Tarichea*, and situate upon the Lake, belonging to the Kingdom of *Agrippa*; and also *Sagane*, and *Selucia*: which two last belonged to *Gaulanitis*. *Sagane* to the higher part, called *Gaulana*, and *Gamala* to the lower; *Selucia* unto the Lake *Semechonitis*, which is thirty furlongs in breadth, and threecore large, whose Marishes reach even to *Daphne*, which Country is very pleasant of itself, and famous for that it entertaineth the stream called little *Jordan*; and at the foot of the Golden Mountain, drives it into the great *Jordan*. *Agrippa* in the beginning of the Revolt had made a Treaty with *Sagane* and *Selucia*: but *Gamala*, trusting to its situation, would not enter into the Treaty. It is far stronger than *Jotapata*. It stands on a hill which riseth up in the midst of an exceeding high Mountain, so that it representeth the figure of a Camel, which the Hebrews call *Damel*, and thereof it took the name, which the Inhabitants have corrupted into *Damal*. Before it, and on either side are deep Vallies, into which a man can hardly descend; only it may be assaulted on that side where it joyneth to the Mountain, which also the Inhabitants have made inaccessible, by cutting there a deep Ditch. In that place the City was very well inhabited on the descent of the Hill, and towards the South part it stood on so steep a Hill, that it seemed as if it would have fallen every hour, and there another Hill served the Inhabitants instead of a Castle, being unwall'd: for it was exceeding high, and reached down to the bottom of the Valley. In the Town within the Walls thereof there was also a Fountain. Although this City were of its own nature invincible, yet *Joseph* compassing it with a Wall, and with Ditches and Mines made it stronger. Wherefore the Inhabitants of this place put far more confidence in their Walls, than they of *Jotapata* did; yet they were fewer in number, and not so Warlike people; but on account of the situation of the City, they esteemed themselves above their Enemies: for the City was full of men that fled thither by reason of the strength of the place: so that for seven Months they resisted the forces that were sent by *Agrippa* to besiege them. *Vespasian* having decamped from *Ammanus*, pitched his Tents before *Tiberias*, and so went to *Gamala*, (*Ammanus* signifies Hot-Water, for there is a Fountain of Hot-Water there, which cureth many Diseases.) The City was so situate

Semechonitis
a Lake.
The Fountain
of *Jordan*.
The situation
of *Gamala*.

The City of
Gamala in-
exhaustible,
and strong.

Vespasian be-
sieged the
City.

A situation, that he could not besiege it round about: wherefore he placed men to keep watch in such places as were passable, and possessed the highest Mountain; where his Souldiers pitched their Tents, entrenched themselves. On the East part of the City in the most eminent place there was a Castle, where the fifteenth and fifth Legions lay against the Town, and the tenth Legion filled up the Ditches and Vallies. King *Agrippa* went to the Walls, and spake to those that defended them, willing them to yield to the Romans; but one of them with a Sling struck him on the right Arm, and hurt him; which much troubled his familiar Friends. And the Romans for anger that the King was hurt, and for fear of such mischances to themselves, now became earnest to assault the Town, perfwading themselves that they would use strangers and their Enemies hardly if it lay in their power, seeing they had so ill entreated a Prince of their own Nation, for perfwading them to what was profitable for them.

The year of the
World, 4031.
after the Na-
tivity of Christ
69.

One with a
sling wound-
ed *Agrippa*.

The Romans having quickly intrenched themselves by reason of the multitude that laboured in business, who were accustomed to such work, began to place their Engines against the Town-Walls. *Chares* and *Joseph* who were two of the most potent men in the Town, animared and armed their Citizens, and led them to the Walls to defend them; but they had not much courage to the business. And although they well perceived that the City could not long hold out, seeing they wanted Water, and many other things necessary to stand a Siege; yet notwithstanding they exhorted the Townsmen to be valiant, where a while they resisted, notwithstanding the hot: but at last, they were therewith so terrified, that leaving the Walls, they fled into the City. Then the Romans battered the Walls with Rams in three several places, and where the Wall fell, there they issued in with Trumpets and a great shout, and fought with the Townsmen, who in the first conflict so valiantly resisted them, that they permitted them not to enter further into the Town. But at last being overcome both in strength and number, they all fled into the highest part of the City, and from thence they turned again upon the Romans, who pursued them, and drove them down into the Vallies, and killed many; and divers in that strait passage were trodden to death by their fellows. Whereupon, seeing that they neither could flee, nor resist their Enemies above their heads, they fled into the houses, which adjoynd unto the Plain, and so filled them, that being over-charged, they fell down upon other houses beneath them, and beat them down also, and they likewise others scizated beneath them; Many of the Romans this way perished; for being amazed, and not knowing what to do, they got into their houses, notwithstanding they saw them shake and totter: and many seeking to escape, were maimed by some part of the Ruines that fell upon their Bodies; and many were choaked in the dust. The Citizens of *Gamala* joyced thereat, thinking that this aid was sent from God: and not regarding their private losses, they ceased not to force the Romans into their houses; and if any were in the narrow streets, them they slew with Darts from the high places. The ruines afforded them Stones enough, and their slain Enemies Swords and Armour, which they took from them, being half dead, and used against themselves: many died, who cast themselves headlong from off the houses being ready to fall, and those that fought to flee could not easily escape; for being ignorant of the ways, and there being such a dust that one could not see another, they kill'd one another: till with much ado, finding passage, they got out of the City.

The Romans
besiege *Gamala*
and assault
it.

The Romans
fall down with
the ruines of
the Jews houses.

Many Romans
slain and
spoiled.

Vespasian, who was always in the midst of these encounters, was greatly moved to see the Buildings fall so upon his Souldiers, and forgetting his own safety, he retired himself with only a few to the higher part of the City, where he was left in great danger, having very few about him (for *Titus* his Son was not there, being before this time sent to *Marianus* in Syria) and now he could not flee safely, nor yet had it been for his honour, if he could. Wherefore remembering all his great Actions from his Child-hood, and his own Virtue, he encouraged his men, and with them joynd Arms, and covered themselves with their Shields, and so as it were assisted with some divine Aid, defended themselves from all Darts, Arrows, and Stones, which were cast from above upon them; and so they remained there, not terrified either with the number or might of their Enemies, till at last, wondering at his Valour and Courage, they abated their fury. And now perceiving his Enemies to assault him but faintly, he retired back, till such time as he got without the City Walls.

Vespasian's
fortitude and
warlike valour.

Vespasian's
fight with the
Jews.

Many Romans perished in this Fight, and among the rest *Eubatus* a Centurion, who not only in this fight shew'd himself valiant, but also in many battles before, and had done the Jews much harm. Also in that fight a certain Captain named *Galus*, accompanied with ten Syrian Souldiers, hid himself in a house, and at supper-time he heard the people of that house talk, what the Citizens of *Gamala* were purposed to do

Galus with
ten Souldiers
hid in a
certain house.

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against

The year of the World, 4011. after the Nativity of Christ, 69.
Vespasianum, fortich his Souldiers.

The inconstancy and mutability of fortune.

The Roman Souldiers do all things with diffidence.

The Romans cure more attempt the assault of Gamala.

against the Romans, and in the night time he flew them all, and escaped safe unto the Romans. *Vespasian* perceiving his Army dejected at this disadvantage, and so much the more, for that they never yet had so bad success, and especially; for that they had forsaken their General, and left him in danger, thought good to comfort them, speaking nothing concerning himself, lest he should seem to find fault with some. In the beginning of his speech, he told them, *That it behooved them patiently to bear that which was common to all men, because there was no Victory without bloodshed, and that Fortune was mutable; that he had already slain many thousand Jews, and now had paid a small Tribute for his happy success to adverse Fortune. That as it did not become any but vain glorious people to boast in their Prosperity, so none but Cowards feared and trembled in Adversity.* For, said he, *Fortune is very mutable both to the good and bad; and he is a valiant Man that is not moved by Adversity: for he, having all his wits about him, can even in the midst of his troubles, see where any fault is and amend it.* Yet (said he) *this hath not befallen us through want of Courage, or by the Valour and Prowess of the Jews; but the difficulty of the place has been the only obstacle of our Victory. If you are to be blamed, 'tis only for dunturing too far; for when you saw your Enemies flee to the higher places, you should then have held your hands, and not have pursued them with so manifest danger to your selves, as every one might fore-see in this pursuit: so having gain'd the lower part of the City, you might in a little time have drawn them to a more equal conflict: but you, being eager of the Victory, did not respect your own safety. It is not the manner of the Romans rashly and unadvisedly to fight; they are wont to do all things orderly and advisedly. Timidity is fit only for barbarous People; and, as you see, proper to the Jews. Wherefore, let us call our own virtue to mind, and rather be angry for this that happened (and so incite our selves to revenge) than sorrowful. And let every valiant Souldier with his own sword comfort himself: so shall we both revenge the death of our Friends, and be revenged of them by whom they were slain: and I myself (as also now I did) will expose my self to all dangers with you, and go forth to fight, and come last from it.* With these, and such like speeches he comforted his Souldiers.

The People of *Gamala* were at first very joyful for their prosperous success; which notwithstanding did not happen through their Valour: but soon after considering, that now all hope of pardon was taken away, and that there was no way to escape, they became very sorrowful, and their hearts relented (for now Victuals failed them) yet I omitted not to provide for their own safety as well as they could; for the most Valiant among them kept the Breach, and the rest the strong Places about the Walls which were yet unbattered. The Romans again built Mounts, and attempted to assault the City, and many of the Citizens fled by the Vallies where no guard was, and by secret Vaults underneath the ground; and they who for fear of being taken, remained in the City, perished for hunger: for all the Victuals were reserved for their that fought, who, by the extremity whereinto they were reduced, had not lost their Courage.

CHAP. II.

How Placidus took the Mountain Itaburium.

During this Siege, Vespasian made another attempt against those that kept the Mountain *Itaburium*, situate between the great field and *Scythopolis*, being thirty Furlongs high, and inaccessible on the North side. In the very top of this Mountain there is a Plain twenty Furlongs over, enclosed with a Wall: which Wall though of so huge a compass, *Joseph* had built in forty days. They received all necessary provision from beneath, but they had only rain-water. Unto this place a huge multitude were gathered, and *Vespasian* sent *Placidus* against them with six hundred Horse, who could no ways get up the Mountain: wherefore he exhorted many of them to peace, putting them in hope of pardon: Many Jews came down towards him, but with intention to entrap him, and surprise him unawares. *Placidus* purposely gave them fair speeches, hoping to get them down into the Plain: and they, as though they would have obeyed him, followed him thither, meaning when they came there, suddenly to assault him: yet *Placidus* his device took place. For when the Jews assaulted him, he feigned flight, and the Jews having pursued him a great way from the Mountain, he turned again upon them, and wounded many on the backs as they fled, killed some, and hindered the rest from ascending the Mountain: so the remainder left *Itaburium*, and fled

A fled to *Jerusalem*; and the Inhabitants (now Water failing them) yielded to *Placidus*, and delivered the Mountain unto him.

The year of the World, 4011. after the Nativity of Christ, 69.

CHAP. III.

How Gamala was Destroyed.

IN the mean time many of the *Gamaliens*, that had appeared the most hardy, fled and hid themselves; and the weaker sort perished through Famine: yet a few of the most courageous that were left among them, defended the Wall till the twenty seventh day of *October*. Upon which day, three Souldiers of the fifteenth Legion, towards the break of day, undermined the highest Tower in their quarter, and entered into it: those that kept it, neither perceiving them when they came in, nor when they went out (for it was in the night-time.) These Souldiers being wary left any noise should be made, removed five of the greatest stones of the Foundation, and presently leaped away; and incontinently the Tower fell with a hideous noise, and with the fall killed those that kept it; whereupon many that kept watch in those quarters fled through fear; and they who sought to escape the Romans, were killed; amongst whom *Joseph* was stricken with a Dart from a part of the Wall that was fallen down, and there dyed. They who were within the City were terrified with the noise hereof, and ran up and down as though all the Enemies were already entered into it. And *Chares* *Joseph's* Companion, being sick, yielded up the Ghost, fear increasing his Disease, and helping to shorten his life. The Romans remembering the bad success at the last assault, did not enter the City till the twenty-third of the Month aforesaid.

Then *Titus* animated by repentment of the misfortune of the Romans in his absence, accompanied with 200 Horsemen, and some chosen Foot-men, entered the City, no man reliving him: the Watch-men then first perceiving it, cried, *To Arms*. Those within the City fearing that *Titus* was entered, some took their Children, some their Wives, and fled into the Castle with pitiful Cries and weeping: others met *Titus*, and were all put to the Sword; and they that could not get into the Castle, not knowing what to do, fell among the Roman Guards. Then the skies were filled with the cries of men dying, and the lower places of the City flowed with blood. *Vespasian* led his whole Army against those that fled into the Castle, which was of a great height, and scarcely accessible, standing in a stony place full of Ditches and deep Dens; and compassed with steep Rocks. The Jews drove down the Romans that offered to come up to them, partly with Darts, partly with Stones, which they rowled down upon them; and they were so high, that the Romans Arrows could not reach them. But at last, as it were by Gods providence, who would have it so, a Whirlwind arose which carried the Roman Arrows amongst them in the Castle, and the Jews Arrows from the Romans; and the Wind was so violent, that it was not possible for them to stand upon those high places: and so not being able to stand, nor to see those that came against them, the Romans ascended and took the Castle, some resisting for their defence, others yielding themselves. The Romans now call to mind their fellows that had perished in the first assault, and so became more cruel. Many despairing of their lives, cast their Wives, their Children, and themselves headlong down those Precipices into the deep Vallies underneath. So that the Cruelty the Romans shewed against the people of *Gamala*, was not so great as that which they used against themselves; for there were only four thousand that perished by the Romans Sword, and the number of them who fled, was found to be five thousand; and not one escaped, but two Women that were Sisters, and Daughters to *Philip* Son of *Joachim*, a worthy Man, and General of *Agrippa's* Army; and these two were saved only, because at such time as the City was taken, they hid themselves: for they spared not infants, but many took them and cast them down from the Castle. And thus was *Gamala* destroyed the 23 day of *October*, having begun to Revolt the 21 day of *September*.

The Romans undermine a certain Tower and it falls with a great noise.

Titus with two hundred Horse besides chosen Foot-men, enter *Gamala*.

The top of the Castle of *Gamala* stony and hard to be climbed.

The Romans Victory by Gods Providence.

9000 Jews slain in *Gamala*, and only two Women escape.

CHAP. IV.

How Titus took Giscala.

Now all the Cities and strong Places of *Galilee* were taken, *Giscala* only excepted. Part of the Inhabitants whereof desired Peace, for that they were Husbandmen, and their riches consisted in the Fruits of the Earth; but there were many Fungible booters in the City, and amongst them many of the natural Inhabitants. These people were incited to Revolt by one *John*, a very wicked and deceitful person, Son to one *Levi*; he was of ill manners, bold to attempt any thing, and making no conscience of anything he took in hand, and he was known to all men for one that desired War, to make himself mighty. This man was a Ring-leader of the Seditious persons in *Giscala*; and for fear of him, the People, who perhaps otherwise would have sent *Legats* to the Romans to request Peace, were hindered and forced to stay till the Romans came to fight against them. Against these People *Vespasian* sent *Titus*, and with him a thousand Horsemen; and the tenth Legion towards *Scythopolis*: Himself with the rest went to *Cesarea*, to refresh them after their great labour, at the charge of the Towns adjoining; judging it necessary to fit them to sustain manfully the toils that were to ensue: for he foresaw that he should have much ado to win *Jerusalem*, both for that it was very strong, and was the Chief City of all the Nation. And his care in this point was so much the more, for that he perceived many out of all parts fled thither, and that it was compassed with almost invincible Walls: and besides this, the boldness and desperate courage of the Inhabitants, who although that they had had no Walls at all, yet had been scarcely to be Conquered: and therefore he thought it necessary to refresh his Souldiers before this Enterprize, as Champions are prepared for the Combat.

Titus having taken a view of *Giscala*, judged that it might easily be taken: yet knowing that if it were taken by force, all the People would be destroyed by the Romans, he being weary of blood-shed, and commiserating the innocent People, which were otherwise like to perish together with the culpable, attempted to take it by surrender. Wherefore the Walls being full of People, among whom were many of the Seditious, he told them that he marvelled what help they expected, or by whose advice, all other Cities being now taken, they alone would resist the Roman Forces, especially when as they had already seen many Towns, far stronger than theirs, overthrown at the first assault: and that contrariwise those who had yielded themselves to the Romans, lived in peace, and enjoyed all that was theirs. Which offer (said he) I now also make to you, and am not yet incensed against you, because that which you do is in hope of your liberty: but if you still persevere in your rebellious course, and refuse this kind offer, you shall presently perceive the Roman Sword drawn out for your destruction, and incontinently find your Walls but a mockery, and no wayes able to resist the Roman Engines: whereas contrariwise if you yield your selves, and trust to the fidelity of the Romans, you shall be the most happy people of all *Galilee*. None of the Townsmen were admitted to make answer, nor to come to the Walls; for the Seditious were Masters of them: and a Guard was placed at every Gate, lest any should go out to submit themselves, or any Horsemen should be received into the City. *John* made answer for all, That he liked well of the conditions offered, and that he would either persuade or compel the Inhabitants to accept them: but he requested that that day might be granted to the Jews, being the Seventh day, wherein it was not lawful for them to treat of Peace, or make War. For (as the Romans knew) the Jews every seventh day cease from all work: and if they profaned it, they who caused them to do so, were guilty of impiety. Moreover, so short time could not prejudice the Romans, being but one nights space: for nothing he could effect in that time to endanger them, except only by fleeing out of the City (which *Titus* might prevent by placing a strong Guard and Watch in every place about it.) That *Titus* might make advantage of it, since it being his design to offer them Peace and Safety, it was an action no less worthy of him, to have regard to the observation of their Law, than a duty indispensable in him not to violate it.

With these and such like speeches *John* sought to delude *Titus*, being not so religious about the keeping of the Sabbath, as careful for his own safety: for he feared that the City would presently be taken, and himself left alone; and so he determined in the O night to flee, as the only way to save his Life. And truly God would have it so, that

John a Poysoner and a Deceitful man, incited the Citizens of *Giscala* to Rebel.

Vespasian forthwith sent his small force in the Siege of *Giscala*.

Titus his commission towards those of *Giscala*.

Titus his merciful Oration to those of *Giscala*.

John answer to *Titus*'s Exhortation.

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A *John* should then escape to be the overthrow of *Jerusalem*, and that *Titus* should not only grant him the time he requested to deliberate, but also that night remove his Camp near *Jedessa*, a great Village, and the strongest of all that Country, belonging to the *Tyrians*, which the *Galileans* always hated.

In the night time *John* perceiving no Romans to keep watch about the Town, and having now opportunity, fled not only with the armed men about him, but also with many of the Chief of the City, and whole Families, whom he promised to conduct to *Jerusalem*. But *John* fearing either Death or Slavery, and careful for his own safety, carried them twenty Furlongs out of the City, where being so desolate, they began grievously to lament. For every one thought himself as near his Enemies, as he was B far from the City and his friends: and still every step they thought their Enemies at hand, ready to take them; and frequently they looked back, as though their Enemies heard the noise they made as they went, and were coming against them: inasmuch that many crowded forwards in heaps, and were killed in the way with the press of them that followed: so that the Women and Infants perished miserably: and if they spoke any thing, it was only to entreat their Parents or their Kindred to stay for them.

But *John*'s exhortation took effect, who cried to them to save themselves, and hasten to such a place where they might be safe, and revenge themselves of the Romans, for the outrages which they that remained behind were like to endure: and so the multitude that fled, every one as he was able, dispersed themselves.

C *Titus* early in the morning came to the Walls to know whether they accepted of his Offer. Then the people set open the Gates, and with their Wives and Children came to meet him, all crying that he was their Benefactor and Deliverer: Also they told him that *John* was fled, and besought him to pardon them, and execute Justice upon those Malefactors that remained in the City. *Titus*, at their request, sent certain Horsemen to pursue *John*; but they could not take him, for before they came, he had gotten to *Jerusalem*; yet they slew almost two thousand of them that fled with him, and brought back again 3000 Women and Children. *Titus* was angry that *John* by deceit had escaped unpunished: yet his anger was something appeased, when he perceived *John*'s purpose prevented, in that so many of his Company were slain, and so many brought back Captives. Thus he peaceably entered the City, commanding the Souldiers to break down a little piece of the Wall, as it were to take possession of it, and so punish the Seditious rather with Threats than Torments. For he thought that many were accused only for private hatred, and so were in danger to suffer being innocent: and he thought it better to let the wicked live in fear, than with them to destroy the guiltless: and that perhaps hereafter they would be more quiet, either for fear of punishment, or for shame of falling again into their former offence, for which they were pardoned: whereas if any man suffered undervedly, he could not afterwards help it. He placed there a Garrison both to repress the Seditious, and also to confirm them that desired Peace. And thus was *Galilee* Conquered after it had cost the Romans much toil.

The Jews of the World, 421. after their victory of *Cesarea*.

John referred, by Gods providence, to be at the Siege of *Jerusalem*.

The fear of those Jews that fled with *John*.

The Citizens of *Giscala* entertain *Titus* with all obedience.

John's mercy to his Enemies. It is better to leave an Enemy in subjection through fear, than with the guilty to consult the innocent.

CHAP. V.

Of the beginning of the Destruction of *Jerusalem*.

AS soon as *John* was entered into *Jerusalem*, all the People flocked about him, and those that came with him, enquiring what new Calamities had befallen their Nation. Some of them being yet out of breath, and not able to speak, thereby discovered their distress. Yet amidst these miseries some boasted that it was not the Roman power that forced them to flee, but that of their own accord they fled thither to fight against the Romans in a safer place, than that from whence they fled was; for none but unadvised and rash-headed men would fight for such a City as *Giscala*, and other places that were not able to resist; and that it behoved them all to reserve their Vigour and strength to defend their Metropolitan City. They also told them how *Giscala* was taken by the Romans, and that they departed in good sort away, though some reported that they fled. The People of *Jerusalem* hearing what these men reported, with him, flung up the Jews to make War against the Romans.

G which had happened portended their own ruin. But *John*, nothing ashamed he had so shamefully forsaken them of *Giscala* who fled with him, went first to one, and then to another,

M m m 3.

another,

another, inciting them all to War, with vain hopes, alledging the weakness of the Romans, and extolling their own Puissance, deceiving the simple; and persuading them, that though the Romans sought revenge, yet could they never enter the Walls of Jerusalem, having had so much ado, and endured such difficulties in entering the little Bourgs and Villages of Galilee, against whose Walls they had broken all their Engines.

These discourses of his incited many young men to Sedition; but all the wisest forefaw what was like to ensue, and already mourned for the loss of the City. In this case were they of Jerusalem: yet before this Sedition in the City, the Country People began to be at discord among themselves. For Titus departed from Gifala to Casarea, and Vespasian went from Casarea to Jamnia and Azotus, and took them both: and leaving there Garrisons, he returned to Casarea, bringing with him a great multitude of those that had yielded to him. All the Cities had Civil discords among themselves, so that when the Romans did not set upon them, one part of the Jews in every City fought against another, and there was a great diffention between those that desired peace, and the Seditious People. At first, this Discord began only in private houses; but in the end, those of one mind united, and began in Companies to Rebel openly. Thus every place was troubled with civil discord: and every where rash young men, who desired War, prevailed against grave and wise old men, who foreseing the calamity like to ensue, desired Peace. At first, the Inhabitants on one robb'd and spoil'd what they could; but at last in whole Troops they joyned together and robb'd openly, and waited all the Country about: and in their Robberies they shewed such cruelty, that the harm and injury they did to their own Country-men, was equal to the miseries which befall them by the Romans; and they who by these miscreants were spoiled, wist'd rather to have fallen into the Romans hands, than to be in the hands of their Country-men, who were loth to trouble themselves, or else for that they cared not for their Country-men, did nothing, or very little, succour them that fell into these Thieves hands. At last the Thieves assembled themselves together from all places, and joyning Companies brake into Jerusalem. This City had no Government, and according to the ancient Custom of their Ancestors, was open to all that came thither that were their Country-men; and so much more willingly at that time, because they thought they that came thither, came of good will to help them: which was afterward the only cause that the City was destroyed, and of the more civil diffention. For a great multitude of people unfit to fight being there, consumed the Victuals that would have sufficed for the fighting men: and besides the War, they brought upon it Famine and Civil diffention. Then other Thieves came out of the fields thereabout, and joyning themselves with those that were within the City, omitted no kind of Villany: for not content to rob and spoil; they also attempted to commit Murders, not only privily, or in the night upon sleeping men, but even in the day time they publickly set upon those of the chiefest quality. For first of all they took Ananias, who was of the blood Royal, a man of eminence amongst them, that the publick Treasure was committed to his charge, and put him in Prison: and after him they took Sappha a worthy man Son to Raguel, and Levias, both of them of the Kings Household; and after them all that seemed to bear any sway or Authority amongst the People. Great fear fell upon the Inhabitants, and every one provided to save himself, as though the City were already surprized by the Enemies. But these people were not content thus to have imprisoned these great men, they thought it not safe for themselves any longer to keep them alive: for many went daily to visit them, who were able to revenge their injuries; and moreover they feared that the People would make head against them, being moved with their Infolencies. Wherefore they determined to kill them: and to effect their purpose they sent one John a cruel Murderer, who was the Son of Dorcas: he accompanied with ten more, all having swords went to the Prison, and slew as many as they found there. To excuse this cruel fact of theirs, they alledged, That all they who were slain in Prison had conference with the Romans concerning the betraying of the City into their hands; and that for this Cause they had slain them as Traitors to their Country: They also boasted that this Fact of theirs had preserved the City, and that therefore they had deserved well by it. The People were brought to such slavery and terror, that the choosing the High Priest was in their hands, to elect whom they pleased; so much was their Infolence increased. Thus they not respecting the Families, out of which it was only lawful to choose the high Priest, they elected Strangers and base persons to that sacred Dignity, and such as would be partakers of their Villanies and Impieties: for they, who not deserving it, attained to such dignity, were bound in all things to the Will of those by whom they were so exalted. They

The Jews turn their weapons against themselves.

The Thieves robbing together in Jerusalem spoil the Country.

Raguel and Sappha committed by day.

The Nobility of the City are taken and slain by the Thieves.

The Thieves at their pleasure make a high Priest.

A high Priest chosen by them contrary to the ancient Customs.

A also devised many lies to set those that were in Authority at variance one with another, thereby as it were to hold them occupied, who were able to resist their Enterprizes, till word from thidding the blood of the Citizens, they proceeded to commit impiety against God himself, and with profane and impure feet to enter into the Sanctuary. Then the People were incited against them by the persuasion of Ananias, who was one of the Priests, and the most ancient and wisest of them all, who perhaps had saved the City, had he escaped the hands of these Miscreants. But they used the Temple as a Castle and defence for themselves against the People, and made the Sanctuary a place for them to exercise Tyranny in. And that which increased the sorrow of the Citizens, was, that amidst these Calamities, their Religion was also contumeliously abused: for these Thieves, to try of what strength and courage the People were, and their own Forces, elected by Lot a high Priest contrary to their Law: which, as we have already said, requirith that the Office of high Priest be by Succession. This deed of theirs they coloured with an ancient Custom, alledging that in time past the high Priest was chosen by Lot; but indeed this their fact was a violation of the most firm Custom that was amongst the People; and was only a device to get all Government into their hands, by establishing Magistrates at their pleasure.

Then calling one of the holy Tribes, named *Eniachim*, they cast Lots, and the Lot fell upon one, whereby their iniquity was discovered. This man whose Lot it was to be high Priest was named *Phanias*, who was the Son of *Samuel*, a man not only unworthy of that Dignity, but who had been so ill brought up, that he never knew what the high Priest meant. This *Phanias* was born in a Village called *Aphasi*. Him, against his will, they fetched out of the field, and as it had been in a Tragical Play, they graced him with the Sacerdotal habit, and gave him instructions how he should behave himself, as though so great impiety had been but a sport. The rest of the Priests, beholding a far off the holy Laws thus scorned, scarcely contained themselves from tears, and groaned for sorrow, that their sacred Dignities were so abused. The People could no longer endure this their Tyranny, but every one bethought himself how to suppress these Tyrants. And those that were most earnest herein, were *Gorion*, *Josephus*, and *Simon* the Son of *Garnael*; who first went about the City in private, and afterwards in a publick Assembly exhorted the People to be revenged upon those Tyrants, who took from them their Liberty; and to address themselves to purge the holy Temple from such vile and unclean Persons. Likewise the best disposed among the Priests, to wit, *Jesur* the Son of *Garnael*, and *Ananias*, the Son of *Ananias*, often in publick Sermons reprehended and upbraided the People with their sloth; that they made no more haste to destroy those Zealous; for so those wretches termed themselves, as though they had been devout promoters of God's Glory, and not impious malefactors.

The people being all assembled together, grieved to see the holy place so made a Den of Thieves, and such Robberies and Murders committed openly; yet did they not go about revenge, thinking themselves too weak to deal with these Zealots, as indeed they were. Whereupon the high Priest *Ananias* stood up among them: and having often turned his Eyes to the Temple, and beheld it with tears in his Eyes; Oh, said he, How far better were it for me to die, than live to see the House of God thus filled with impiety, and the Sanctuary wherein none should come but the high Priest, profaned with the wicked feet of impious persons, clothed in Priests apparel, and bearing the greatest Authority? Why do I yet live, and to be gray-headed, abstain from dying a glorious death? Nay, rather I alone will go against these Murderers, and as though I were in a Wilderness where there were no man besides my self, I alone will go and offer my soul in the presence of God. For what dost thou avail me to live amongst a People that have no feeling of their own calamity, and which seeketh not to redress their own present miseries? For you being robbed and spoiled bear all patiently, and being beaten you hold your peace, and there is none amongst you that dare openly mourn for them that are most cruelly murdered. O tyrannous Government! But why should I exclaim against the Tyrants? Do not your selves make them great, and nourish their power and authority by your patience? Do not you, by despising those who were before in authority, being but a few, make all these, who are many in number, Tyrants over your selves? Have not you by keeping your selves quiet whilst they are armed, drawn their swords upon your own heads? and whereas it behooved you to resist their enterprizes, when first they injured you: Kindred; you by suffering, have made them Thieves, because at first you made no account, when they destroyed Houses and whole Families. And this was the cause, that at last the Rulers and chief Men themselves were set upon, and none would succour them when they were drawn thron the midst of the City, and these Murderers butchered them in Prison whom you thus betrayed. I will not recount what men they were, and of what birth: but I say,

The year of the world, 4025. after the destruction of Jerusalem.

Phanias a Country Clown made a high Priest.

The best Citizens exhorted the people to revenge.

The Zealots the most wicked occasion of these violences.

Ananias thurst against the Zealots.

Ananias with his brethren.

The cruelty of the Thieves.

say, they being neither accused nor condemned, nor having any man to bear them, they were not cruelly murdered, as we have seen: for they were before our faces led to be slain, and yet no man opened his mouth, nor lift up his hand. And will you also endure to will you suffer the holy Sanctuary to be profaned before your Eyes? will you, having so emboldened these miscreants as ye see now, your selves stand in fear of them? assure your selves, they would, if they could devise how, commit greater impiety than this. They keep against you the strongest place in the whole City, called indeed a Temple, but now a Fortrefs or Castle of defence. What do you now think, such a Tyranny being established over you, and your Enemies could not but pity us: Will you not rise, and as the very brute Beasts do, revenge your selves upon them that have thus wounded you? Why doth not every one of you call to mind the Massacre of his friends, and what Calamity he himself hath suffered, and encourage your selves to be revenged? For ought I can see, you have all lost that sacred and sweet, and natural desire of Liberty; and now we imbrace Bondage, as though we had learned to be Bondmen even from our Ancestors. But they endured many and hard Wars to live in Liberty, and yielded not to the Power of the Egyptians, or Medes, because they would not be at their command. What need is there to recount to you the Wars of your Predecessors? to what end do we enterprise this War against the Romans (be it commodious for us, to our disadvantage) if not to obtain our Liberty? And we, who cannot endure to be subject to the Lords of the whole World, suffer those of our own Nation to tyrannize over us. It may be adverse Fortune to be once overcome by strangers; but to be slaves to the basest of our own Nation, argueth that we have no spark of Generosity in us, and that we hear base and servile minds. And seeing I have made mention of the Romans, I will not stick to declare to you that which now cometh to my mind, to wit, that if we be taken by them (which God forbid) yet shall we suffer no greater misery at their hands, than now we do under these base Tyrants. And how can you abstain from tears, beholding this Temple, enriched by the gifts of the Romans, robbed and spoiled by them of our own Nation, this being our Mother-City? and to see those men murdered whom the Romans (although they had conquered us) would not have touched? The Romans never durst pass beyond the limits of profane places, nor ever violated our sacred Laws and Customs, but always revered the Sanctuary, beholding it only as far off: yet now some born and brought up amongst us who are called Jews, tremble not to walk in the Sanctuary having their hands bathed in the blood of their Country-men and brethren. Who will now fear foreign Wars, seeing these civil broils are such? Much better were it for us to fall into our Enemies hands; yet, if you will call every thing by such a name, as it deserveth, we shall find that the Romans have not violated our Laws, but have been the Protectors thereof; and they within our Walls are the Violators of them. What punishment is there that those that have thus tyrannized over us deserve not? yet, what punishment can be devised great enough for their offence? I know that all of you were so persuaded before I spoke, and you were incited against them by that which you have endured at their hands: but yet some fear their multitude and their courage, and moreover that they are in a higher place than you: yet as all this came by your negligence and suffering, so by your delaying they will grow stronger. For their number daily increases, and every wicked person flyeth to his like, and they are so much the more emboldened, for that as yet no man hath once offered to resist their enterprizes: and be sure that if they have time, they will make use of the higher place, and that to your damage. But (believe me) if you would but once offer to go against them, their very consciences would abate their haughty minds, and the remembrance of their misdeeds would put them so far out of heart that they will not make any benefit of that higher place. Perhaps God in his vengeance will turn their own darts against them for their impiety, and consume them therewith. Let us but only show our selves, and we shall dismay them. Yet it is an honour for us, if need be to sacrifice our lives for the defence of the holy Temple. My self will assist you with the best advice I can; and you shall see that I shall not only assist you with words, but expose my self to the greatest dangers, and endeavour to animate you by my own example.

The Temple the strongest Fortrefs of this City.

Wars are intended for Liberty.

The compassion of the Romans and Jews and their properties.

An answer to their contrary opinion, who object the number and boldness of the Enemy.

The Epilogue of *Genius*: O spring to the people.

Ananus thus exhorted the people against the Zealots; yet he knew well that it was great difficulty to overcome them, being lusty young men, many in number, of great courage, and the more desperate by the remorse of Conscience for the horrible crimes and execrable deeds which had committed; for they despaired of all hope of pardon for their misdeeds. Yet Ananus thought it altogether intolerable that the Common-wealth should be so over-ruled. After this exhortation the people cried out, that they were ready to go against the Thieves, and to do as they were exhort. Whilst that Ananus selected out the most able men for War, and set them in order, the

A the Zealots issued out upon him, (having intelligence of all his inclines and proceedings by certain Spies which they had appointed on purpose;) and they fallist out sometimes in companies, sometimes all at once, other times in Ambushes; sparing none that they met with. Ananus quickly gathered together the people, who were more in number than the Thieves, but not so armed as they; but what they wanted in arms, their courage supply'd. For the Citizens were armed with fury; stronger then Arms; and they which were gone out of the Temple, with a more desperate boldness than all the multitude how great soever. For the Citizens thought it no abiding for them in the City, except they could drive away the Zealots: and the Zealots thought they could not escape torments and death if self, except they were Victors. So at last they joynd battel, each party under their Captains and Leaders; and first of all both parties cast stones one against another: and if any fled, the Conquerors pursued them with swords, and many were wounded and slain on both sides. Those Townsmen that were wounded, were by their friends carried into their houses; but the Zealots that were hurt, went into the Temple, and polluted the sacred pavements with their blood: so that their Religion was profaned by bloodshed. Always the Thieves in making excursions got the upper hand. Whereat the Citizens being angry, seeing their number every day decreased, reproved the cowards: so that if any of their company offered to flee from the Zealots, they made him stand and resist whether he would or no, not permitting him to pass away: and thus they bent all their forces against their Enemies. At last, the Thieves not able to make any longer resistance, by little and little retired themselves into the Temple, and Ananus with his Company entered the Temple by force with them, and brake the body of his Enemies. Then they in the outer Temple were in great fear, and fled into the inner Temple, and shut the Gates with all speed. Ananus would not offer violence to the sacred Gates; and besides the Enemies cast Darts from above: for he thought it a great offence against God, although he might have got the victory, to introduce the people not being purified. Wherefore he elected six thousand of the chief of all his men well armed, and appointed them to keep the Porches, and others to succeed in their place while they took rest. And many of the better sort of the Citizens being placed to keep watch there, hired other poor people to watch in their steads. But John, who as before we declared, fled from Giscala, wrought the ruine of them all. This man, being full of deceit, and above all measure desirous of rule, long ago intended to overthrow the Common-wealth. To which end, from that time he counterfeited himself to be against the Thieves, and so day and night accompanied Ananus and the rest, both in their Consultations, and when they went to visit the Watch; and he disclosed all their Counsels to the Zealots: and there was nothing decreed by the people, but he gave the Thieves intelligence thereof before it was put in practice; yet he seemed to be very respectful to Ananus, and the rest of the Nobility, hereby hoping to conceal his Treachery. But it fell out contrary to his expectation; for this his too much reverence caused him to be suspected, because they noted him to play the Parasite: and for that uncalled, he daily intruded himself into their Consultations, he was misdoubted to betray their secrets. For Ananus perceived that the Enemies knew all their designs; and though Johns deeds caused suspicion of Treason, yet could they not easily remove him, his craft was such: besides this, he was upheld by many noble-men who were employed in these affairs. Wherefore they thought good to request of him an oath of friendship, which he denied not, but added moreover that he would be true to the people, and neither disclose any deed or secret Counsel of theirs to the Enemies, but with heart and hand would truly endeavour to suppress the Rebels. So Ananus did no more mistrust him because of his oath, and admitted him afterward to all their Counsels, nothing suspecting him. Nay, they now trusted him so far, that they sent him as Agent to the Zealots, to persuade them to peace: for they were very careful lest the Temple through their deeds should be defiled and profaned, or that any of the Jews should there be slain. But he, as though he had sworn to the Zealots and not to the Citizens, entered boldly amongst them: and standing in the midst of them he recounted to them that he had often for their sakes undergone great danger, by suffering none of the Townsmens secrets to be concealed from them, but declared unto them all that ever Ananus and his Confederates determined against them; and that even now he was like together with them to fall into extrem Danger, except it pleased God as it were miraculously to assist them. For, said he, now Ananus without delay will fend to Vespasian, who will come with his Army in all haste and take the City: and that he had appointed the day following for Purification, to purify the people, that to under pretence

The year of the War, 4032, after the Nativity of Christ, 70.

Ananus disposed his Soldiers against the Zealots.

The fight of the Citizens and Zealots in the Temple.

John full of deceit, and a betrayer of the Citizens.

Johns friendship to the people.

John contrary to his Oath revealed their secrets to the Zealots.

The year of the
World, 4031.
after the Na-
tivity of Christ,
70.

gale stirr'd
up the Zealots
against the
Citizens.

pretence of piety he might let them into the City, or else they might enter in by force: and that he could not see how either they were able to endure a long siege, or encounter with so huge an Army: adding moreover, that it was Gods providence that he should be sent to them to make a peace, when *Ananus* purposed so soon as they were unarmed to set upon them. Wherefore if they had any care of themselves, they should either entreat the Watchmen that besieged them to be favourable to them, or else get some succour from some place without the Temple. For (said he) he that amongst you hope for pardon if you be overcome, doth not remember what hath past, and what he hath done; but let them persuade themselves as they please, they that have been injured, will not forget and forgive so soon, as he that injured them is sorry for his fact. Nay, many times the repentance of malefactors maketh them more hated than before, and the wrath of men that are injured, is increased by Authority, and licence to do what they please. And they might be sure that the friends and kindred of them that were slain, would always lay wait to requite the injuries; and that all the people were incensed against them for breaking the Laws: so that although some few would take pity upon them, yet the greater number would prevail. With these and such like speeches *John* terrified the Zealots; yet durst he not openly tell them what he meant by foreign help, notwithstanding he meant the *Idumeans*. And that he might more enflame the Thieves, he went to the chiefest of them, and secretly told them that *Ananus* was cruelly bent against them, and breathed out many threatnings against some in particular.

CHAP. VI

How the Idumeans came to Jerusalem, and what they did there.

Eleazer one
of the Zealots
caution the
Idumeans to
be sent for

Amongst the Zealots there were two principal, *Eleazer* the Son of *Simon*, who above all the rest was thought most fit both to give counsel, and to execute that which was consulted upon; and *Zacharias* the Son of *Amphicalus*; who both were descended from the Line of the Priests. These two, understanding, that beside the general threatnings, their death was especially resolved, and that the faction of *Ananus*, to get him into Authority, had sent to call the Romans (for this *John* had fained) deliberated with themselves what to do, having so short time to provide. For they supposed that presently the people would assault them; and they bethought themselves that now it was too late to seek foreign help: for they might endure all calamity, before they could give notice hereof unto any that would help them. Yet at last they determined to call the *Idumeans* to aid them, and so they wrote a short Epistle to them, letting them understand how *Ananus*, having seduced the people, meant to betray the Mother-City of their Nation to the Romans; and that they fighting for their liberty, were by him besieged in the Temple; that the time wherein they expected safety was very short; and that if they were not presently succoured, they were like to fall into *Ananus* and their enemies hands, and the City to be brought in subjection to the Romans: they also order'd many things to be spoken by word of mouth to the Rulers of *Idumea*. For which purpose were chosen two principal men, eloquent, and apt to persuade; and that, which was in this case required, swift of foot. It was certain that the *Idumeans* would presently aid them, being a brutish rude Nation, and prone to sedition and alteration, much rejoicing therein, and by flattery easily entreated to War, and would make as much haste to them, as if they went to some festival solemnity: so that there only was requisite two speedy messengers. Which two were ready and quick men for such an exploit, and were both called by the name of *Ananias*. These presently went to the Governours of *Idumea*, who reading the Epistle, and hearing that which the messengers were to say to them, like Mad-Men assembled all the people together in great haste, and proclaim'd War: so the people in an instant gathered themselves together, and were all armed to fight for the liberty of their Mother-City; and twenty thousand being assembled together under the Government of four Captains, came with all speed to Jerusalem: the names of them were *John* and *James*, the Sons of *Sosa*, and *Simon* the Son of *Cathala*, and *Phineas* the Son of *Gileph*. *Ananus* and his Watch knew not of the going of those two Messengers, nor of the Warches in the City, but they understood of the *Idumeans* coming, and so shut the Gates, and placed watchmen upon the Walls: yet they thought not good to go out and

The Zealots
require help
from the
Idumeans.

The nature and
manners of the
Idumeans.

Twenty thou-
sand Idume-
ans assembled
to fight.

A and fight with them, but first with peaceable words to persuade them to concord and peace. Wherefore *Jesus* the eldest of the Priests next after *Ananus*, stood in a Tower opposite against them, and spake in this manner.

Though many and divers tumults and troubles have molested this City, yet I never so much wondered at any of them, as that you are come with such fury and readiness to help these wicked people, against all expectation: for (said he) you are come against us to help most vile persons: and so rashly, as it becometh not you to have done, if your Metropolitan City had requested your help against barbarous people. If I judged your manners like theirs that have requested your help, I should then think you had some reason to come: for nothing causeth former friendship than agreement or sympathy in manners. But they, if their actions be considered, have every one deserved a thousand deaths. For they are the outcast and basest of all the Country people; who having spent their patrimonies riotously, and played the thieves in all places and Cities about them, now at last have got into this holy City, most religious of all Cities, and have profaned the holy Place by their impiety: they tremble not to be drunk even in the holy Temple, and there they consume in banqueting the spoils they had gotten from them whom they massacred. And you come to help these men with as great an Army and Provision, as though that this your Mother-City had by publick consent requested your help against foreign Enemies. Is not this a great injustice of Fortune, that your whole Nation hath conspired and bent all their forces against us, to help these miscreants? Till now I knew not what moved you so quickly and so suddenly to arm your selves to assist Thieves against your native Countrymen. What? Have you been informed of the Romans coming, and of the betraying of the City? For even now I heard some of you matter, that you came to deliver your Mother-City. Is it not a wonder to see this device and invention of these malefactors? But they could devise no other way to incite others against us (who even naturally desire liberty, and are ready for the same to spend our dearest blood in conflict with the enemy) but to fain us to be enemies of Liberty. But it becometh you to consider who are these Gallaniators, and against whom these Gallanies are devised; and then to gather the verity of the matter, not from forged tales, fained at mens pleasures, but from the thing itself. What should move us now to yield to the Romans, having endured as yet nothing to constrain us thereto? when if we had liked to live under their yoke, we needed not at first to have revolted; and beside that, if we had repented our servitude, we needed not at

D submitted our selves, and obtained their favour before this time that all this Country round about us is destroyed. Nay, if we now would yield, it is not easie for us: for the spoils of Galilee, which they have already conquered, hath made them proud; and by humbling our selves to them being now near us, should we not incur an infamy worse than death? I tell you this, I think peace better than War; yet being once provoked to War, and the War once begun, I had rather die a glorious death, than live in Captivity. Do they inform you that we have secretly sent the chief of our City to the Romans, or that by common consent of all the people we have done it? If they say we did it secretly, let them then tell what Friends of ours were sent, or what Servants of ours were Ministers to effect this Treason. Did they take any Messenger of ours and send Letters about him? How can that be, had from all our Citizens, with whom we do every hour converse? And is it possible that a few, shut upon the Temple, who could not come into the City, should know our secrets, and all the whole City know nothing? or do they now first know it when they are like to be punished for their impiety? never suspecting any of us to be Traytors, so long as they were in no fear. If they say that it was done by common consent of all the people, then all men were rebels when this speech was made to the people, to exhort them therunto, and request their consent, and so the news thereof would quickly have come to your ears. But what need had we to send Ambassadors if we had been now already certain to come to composition with the Romans? Let them tell you whom they appointed for that Embassy. These are but devices and contrivances of them who fear to have a death according to their desert, and seek shifts to escape punishment.

E If Fate had decreed that our City should be betrayed to the Enemy, assure your selves they who thus accuse us, would have betrayed it themselves; having committed already all sorts of impieties, Treason only excepted. It is your part, seeing you are come hither in Arms, first (as Reason and Justice requireth) to assist your Mother-City against them who tyrannise over us, and violate our Laws, make all that Justice, which they can effect with their Swords. First of all they took Noble-men and cast them into prison, having drawn them from amongst the publick assembly; and never being accused nor condemned, nothing respecting their entreaties, they put them to death. If it please you to come in peaceably and not in hostile manner into our City, your selves shall plainly behold evident tokens of this that I say to you, to wit, Houses ruined and made desolate by their Robberies, the Wives and Families of them that are slain in mourning apparel, and weeping in every part of the City; for

The year of the
World, 4031.
after the Na-
tivity of Christ,
70.

Jesus sheweth
the Idumeans
that since they
are come, they
should oppose
themselves against the Zea-
lots.

The disproof
of the Zealots
faction, who
intended the
overthrow of
the City and
betraying
thereof.

Peace is bet-
ter than War.

Jesus sheweth
the Idumeans
that since they
are come, they
should oppose
themselves against the Zea-
lots.

The year of the World, 4032. after the Nativ-ity of Christ 70.

For there is none amongst us, that hath tasted the persecution of these wretched men, who are H. gone so far, that not content to make this City their refuge (which is the chief, and a Speciale to all others for Sanctity) and to have robbed and spoiled all the Country and Villages, and Cities hereabout; now lastly they have made the sacred Temple a refuge and place to carry all their spoils unto, which they have impiously gotten in this City. This Temple they make their Fortrefs, to issue out and to retire unto: from thence they make incursions upon the Citizens: and this is the place where they practise their villainies against us. This sacred Place, which all the World, even the most barbarous and savage people reverence, is now defiled by the horrible Robberies which these born amongst us have committed. And now being in desperation, they rejoyce to see Nation against Nation, and City against City, and People against People, and our own Countrymen to turn themselves against their own bowels: when contrariwise, (as I have already said) it had been your parts and duties to join with us, and help us to exterminate these malefactors; and be revenged of them for this lie by which they presumed to call you to help them, whom they had just reason to fear as revengers of their impieties. Wherefore if you make any account of these mens prayers, vouchsafe (laying your Weapons aside) to come into our City like Friends, and be your selves Judges between us and them whom you come to help. And consider what favour we show them, who permit them to plead their own causes before you, they being guilty of so heinous crimes, and having put to death persons of such account never accused nor permitted to speak for themselves: yet this favour we will grant them for your sake. But if you continue your indignation against us, and refuse this offer to be our Judges, then let us entreat you, that leaving both parts, you would neither imbrue your hands in our blood, nor lend your aid to these miscreants against your Mother-City. And if you suspect any of us to be Confederates with the Romans, you may keep all the passages; and then seek to defend your Metropolis: when you have proof of any such matter as is alleged against us; and punish the Authors of that Treason, when you have convicted them. These enemies cannot prevent you, because you are already placed so near the City. If you like none of these, marvel not that we shut our gates against you, coming in an armed and hostile manner. But the Idumeans being angry, were not moved hereby, and so much the more for that entrance into the City was denied them, and their Generals were exceedingly displeased, thinking it shameful to lay down their Arms at the command of others who had no Authority over them.

J. fix requi-
eth the Idume-
ans to judge
the differences
between the
Zealots and
them.

The end of
Jesús Oration
to the Idume-
ans.

Simon an-
swer to Jesús.

The Idumeans
are displeased
because the
City gates
were locked a-
gainst them.

The reproach
es the Idume-
ans object a-
gainst the high
Priest and Ci-
tizens

Then one of the Captains named Simon, the Son of Gabiela, having with much ado gotten his Souldiers to be silent, stood up in a place where the High Priests might hear him, and said, That he now did not wonder that those who maintained Liberty, were besieged in the Temple, since they of the City now shut their Gates against them, the City being common and free for all the Nation; and that perhaps they were ready to open the City Gates to receive the Romans. That they spoke to the Idumeans from a Tower, and commanded them to cast down their Arms, which they had taken only for the Liberty of the City, when they durst not trust their own Nation to keep the same, and yet would have them Judges of the discord: and that accusing others for killing some not convicted, they themselves would condemn all our whole Nation by the ignominy they did to their Country-men, against whom they had now shut the City gates, which were open to all strangers to enter into for Religions sake. Did we make haste (saith he) towards you, to fight against our own Nation, when we came only to preserve your Liberty? But this is as true, as that they whom you thus re- venge have wronged you, and as the accusation you forge against them. But your keeping in hold those that are the defenders of the Common-wealth, shutting the City gates against them of your own blood, you impose upon us contumelious commands. Who can any longer endure this your mockery, that perceiveth how contradictory your allegations are? For who can justly accuse those that ye keep shut up in the Temple, because they presumed to punish Traytors whom you grace with the title of Noble and Innocent, because they were your Confederates? Only in this they are blame-worthy, that they did not begin with you first, but left alive such members of that Conspiracy. Except also you will say, that the Idumeans shut you out of your City, you yourselves not permitting us to come and offer Sacrifice. But though they were so merciful, yet we the Idumeans will preserve the House of God, and will fight for the com- mon good of our Country, and will be revenged both of the Enemies that are without the City, and the Traytors within. And here will we remain before the City till either the Romans come and deliver you, or till you change your minds, and bethink your selves what advantage it is to have Liberty.

CHAP. VII.

Of the Massacre of the Jews by the Idumeans.

A.

ALL the Idumeans assented with a loud cry to these speeches of Simon. And Jesus departed sorrowful, seeing that the Idumeans would agree to no reason, and that thereby their City should suffer a double War. For the Idumeans were no less disquieted, who took the matter in great disdain that they were not permitted to enter into the City, and also because they thought the Zealots so strong as they had believed, and they themselves were ashamed that they could not help them; so that many re- pented that they were come thither. Yet would they not for shame return, nothing be- ing done by them: and so rashly placing their Tabernacles near the City walls, they determined to stay there. But that night there arose a most furious Tempest; for there was a great stormy Wind, and an exceeding great Rain, mixt with fearful Thunder and horrible Lightning, and an Earthquake, with strange Noises; so that all men thought this motion of the Earth would overturn the whole order of Nature, or at least portend some great Calamity. The Idumeans and Townsfolk were both of one mind: For they thought that God was angry with them for bearing Arms against their Metropolis, and perwaded themselves that they could not escape death if they continued in their purpose. Ananias and his followers perwaded themselves that they had now overcome them without War, and that God had fought for them against the Idumeans. But they were false Prophets, and what they judged would befall their Enemies, fell upon themselves. In the mean while the Idumeans lay as close together as they could, and covered their heads with their Shields, by which means the Rain did them not so much harm. The Zealots were concern'd for the Idumeans more than for themselves, and desired which way they might succour them. The boldest amongst them advised the rest, by force to set upon the Guard, and so to get into the City, and open the Gates to the Idumeans that were come to help them: for it was easy to surprize the Watch, by reason that many of them were unarmed, and unfit for War; and the Citizens could not easily be assembled together, seeing every man, because of the Tempest kept his house. And though there were danger in the attempt, yet were it better to endure all mischiefs that might ensue, than to permit such an Army shamefully to perish, who came at their request to help them. But the wiser sort dissuaded the rest from this, seeing both a stronger Watch placed to keep them in, and the City Walls diligently guarded because of the Idumeans: and moreover they could not think that Ananias was careless, but went up and down, first from one Watch, and then to another; yet this night he did not so, not for slothfulness, but because that the Destinies had so decreed that thereby both he and the Watchmen should perish. For about midnight the storm increasing, the Watchmen fell into a deep sleep.

The Idumeans pitched their Tabernacles near the Walls.

A huge Storm.

The Zealots consult to break open the Gates, to assist the Watch and be in the Idumeans.

The watchmen are overcome with sleep.

Then the Zealots determined to file the Bars and Bolts of the Gates afunder, to effect which, they took the Instruments which were consecrated to the Temple; and this attempt was much furthered by the great Wind and Thunder, which made such a noise that they could not be heard: So issuing out of the Temple, they went privily to the Walls, and opened that Gate near which the Idumeans lay: and suspecting that Ananias would make some resistance, they first of all drew their Swords, and then together with the Idumeans came in: and if at that time they had assaulted the City, they had without any let or hindrance destroyed all the People therein; so great was their rage at that time. But first of all they halted to assist their fellows, whom they left be- sieged, and requested the Idumeans not to leave them in danger, for whose succour they were come, nor permit them to incur greater damage: for having first surprized the Watchmen, it would be more easy for them to assault the City; which if they did not, but first set upon the Citizens, they would presently assemble together, and oppose themselves against them, and not permit them to ascend up into the Temple. The Idumeans consented to this; and so they passed thorow the City into the Temple: and the Zealots remaining in the Temple impatiently expected their coming; at whose arrival they took Courage, and joyning with the Idumeans, came out of the inner Temple, and set upon the Watch: and some being slain who were fast asleep, the rest were awaked by the cries of others, and so brook themselves to their Arms to defend themselves, being yet amazed. And at first, thinking that they were only the Zealots that gave the Alarm, they hoped only by their multitude to suppress them; but seeing others

The Idumeans by the means of the Zealots enter into the Temple.

The Idumeans by the means of the Zealots enter into the Temple.

The year of the World, 4032, after the Nativity of Christ, 70.

The immunity of the Idumeans and Zealots against the Citizens of Jerusalem.

Ananus and Jesus the high Priest executed.

Ananus death the first cause of the destruction of the City. The praise of Ananus the high Priest.

others without the Temple also assailing them, they judg'd that the *Idumeans* were broken in : so the greater part of them being dismay'd laid down their Weapons, and cryed out : and only a few of them, young men , well armed, and of good courage, encountered with the *Idumeans*, and for a good space defended their idle fellows ; others went and advertised the Inhabitants what was done, yet none durst come to help them, because they now knew that the *Idumeans* were got in, but every one lamented their hard fortune, and the Women made great lamentation when the Watchmen were slain. The Zealots also answered their cries with the like, and the Tempest and Thunder made all more dreadful. The *Idumeans* spared none, because they were naturally cruel and fierce to shed blood, and angry that they were so beaten with the Tempest, they used them most cruelly, by whose means they were shut out of the City, sparing neither those who requested favour, nor those who made resistance, for they slew many as they were intrating them to remember that they were of their own blood, and requesting them to spare them for reverence of the Temple. There was no way to flee, nor any hope of escape : and being driven up in a narrow room, they hurt themselves more than the Enemies did, by crowding and treading one upon another ; for there was no place to flee, and their Enemies ceased not to kill them. Being in this desperate estate, not knowing what to do, they cast themselves headlong into the City, and so died a more miserable death than those that died by the Enemies sword. The next day there was found slain eight thousand and five hundred ; and all the outer Temple flowed with blood. Yet this Massacre sufficed not the *Idumeans* rage ; but turning themselves against the City, they robbed and spoiled all Houses, and kill'd all they met, making no account of the lives of the multitude. They made diligent search for the Priests, and many laid violent hands upon them, and killed them : and standing upon their dead bodies, sometime they upbraided *Ananus* with the Peoples favour towards him, sometime *Jesus* with the words he spake upon the Wall to them ; and they were so impious, that they cast away their dead Bodies unburied ; notwithstanding the *Jews* in this point are so religious, that after Sun-set they take down the dead bodies of Malefactor ; who by sentence have been adjudged to the Cross, and bury them.

I think I shall not greatly miss the mark if I affirm *Ananus* his death to have been the beginning of the destruction of the City, that the Walls of *Jerusalem* were overthrown, and the Common-wealth of the *Jews* perished in that day, when this their High Priest and Governour was so cruelly massacred in the midst of the City. He was of a laudable and just Life : and though Great in Dignity, Birth and Reputation, yet would he not exalt himself above any one, were he never so base. He was a man who thirsted to preserve Liberty to his Country, and Authority to the Common-wealth. He continually preferred the Publick Interest before his own Private Gain, and was always desirous of Peace, because he foresaw that the Romans could not be withstood, and that if the *Jews* did not quickly accord with them, their Ruine was inevitable : and I doubt not but if *Ananus* had lived, he had succeeded in his design. For he was an eloquent Orator, and could persuade admirably : and he had already reduced to extremity those false Zealots who caused the War : and if the *Jews* had had him for their Captain against the Romans, it had not been so easy for the Romans to have Conquered them. He was seconded by *Jesus*, who next him excelled all the rest. But I think Almighty God having decreed the total ruine of the City, which was now polluted and filled with Iniquity, and meaning by fire as it were, to purify the holy Temple, which was profaned, he first took up the Defenders thereof, and those that loved it most dearly. So they who a little before were clothed with the sacred apparel, and revered of all that from the furthest parts of the World came to *Jerusalem*, now lay murthered and naked in the open streets, left as it were a prey to be torn in pieces by Dogs and wild Beasts. Was *Virtue* ever more insolently outraged ! And could the without shedding Tears, behold *Vice* thus triumph over her :

The

The year of the World, 4032, after the Nativity of Christ, 70.

THE FIFTH BOOK

Of the

WARS of the JEVVS,

Written by *Flavius Josephus*.

The Contents of the Chapters of the Fifth Book.

- 1 OF another Massacre ; and of the Return of the *Idumeans*, and the Cruelty of the Zealots.
- 2 Of the Civil Discord amongst the *Jews*.
- 3 Of the Yielding of *Gadara*, and the Massacre there.
- 4 How certain Towns were Taken ; and the Description of *Jericho*.
- 5 Of the Lake called *Asphaltites*.
- 6 How *Gerasa* was Destroyed ; the Death of *Nero*, *Galba*, and *Otho*.
- 7 Of *Simon* of *Gerasa*, Author of a new Conspiracy.
- 8 Of *Galba*, *Otho*, *Vitellius*, and *Vespasian*.
- 9 Of *Simon's* Acts against the Zealots.
- 10 How *Vespasian* was chosen Emperor.
- 11 The Description of *Egypt* and *Pharus*.
- 12 How *Vespasian* Redeemed *Joseph* from Captivity.
- 13 Of *Vitellius* his Death and Manners.
- 14 How *Titus* was sent against the *Jews* by his Father.

CHAP. I.

Of another Massacre ; and of the Return of the *Idumeans*, and the Cruelty of the Zealots.

Such was the end of *Ananus* and *Jesus* : After whose death the *Idumeans* and the Zealots massacred the People, as though they had been a flock of pernicious Beasts, and very few escaped the Butchery. The Nobility and chief sort of men were put in Prison, in hope that by deserting their death, some of them would become partakers with them ; Yet none was hereby moved, but every one desired to die, rather than impiously to joyn with these Wretches against their own Country : Whereupon they were most cruelly whipped before they were put to Death, their Bodies being made as it were one fore place by Whipping and Stripes : and when they could not endure these Torments any longer, they were killed. Who so was taken in the day time, was in the night carried to Prison ; and those that died in Prison and Torments, they cast their dead Bodies out, that they might have place to imprison others in their room. The People were terrified, that none durst weep openly for his Friend, nor bury the dead Body of his Kinsman ; yea those that were in Prison durst not openly weep, but secretly ; looking about them, lest any of their Enemies should see them. For whosoever mourned for any that was afflicted, was presently himself used in the same manner, as he had been for whom he lamented. Yet sometimes some in the night scraped up a little earth with their hands, and therewithal covered the dead body of their Friend ; and some bolder than the rest did the like in the day-time. And in this general slaughter were twelve thousand young Noblemen slain in this manner. After which, being hated for these Massacres, they mocked and flouted the Magistrates, and made no account of their Judgments. So that when they determined to put to death *Zachary* the Son of *Baruch*, one of the chief of the City, because he was an Enemy to their wickedness, and loved the virtuous, and one that was rich, by whose death they hoped not only to have the spoil of his goods, but

The cruelty of the *Idumeans* and the Zealots.

12000 of the Nobility were cruel.

also to be rid of one who might be able to refit their bad purposes) they called seventy of the best amongst the common People together, as it were in Judgment, with a pretended Authority; and before them they accused *Zacharie*, that he had betrayed the Common-wealth to the Romans, and for that intent had sent to *Vespasian*: but they neither shewed any evidence or proof thereof, but only affirmed it to be so; and therefore would have credit given to their words.

When *Zacharie* perceived that under pretence of being called to Judgement, he was unjustly cast into Prison; though he had no hope of Life, yet he spared not to speak freely his mind, and began to scorn the rage and pretence of his Enemies, and purged himself of the crimes whereof he was accused; and converting his speech against his Accusers, he laid open all their Iniquities, and much lamented the miseries and troubles of the City.

In the mean-while the Zealots gnashed their teeth, and could scarcely contain themselves from drawing their Swords, and were desirous that their pretended Accusation and Judgment might be ended. He also requested them, who by these Mifcarers were appointed his Judges, to remember Justice, notwithstanding the danger they might incur by it. The seventy Judges all pronounced that he was to be absolved and freed as guiltlesse, and rather chose to die, than to cause his death who was Innocent.

This Sentence being pronounced, the Zealors began to shout and cry with a loud voice; and they all were angry at the Judges, who did not understand to what end that counsel. Kazarbie slain in the midst of the Temple.

feit Authority was given them. Then two of the boldest amongst them set upon Zazarbie and killed him in the midst of the Temple, and insulted over him saying, *Thou hast now our Sentence and Absolution, far more certain than the other was*: And presently they cast him down from the Temple into the Valley below: and then contumeliously with the Hilts of their Swords they beat the Judges out of the Temple; yet they did not kill them, to the end that being dispersed thorow the whole City, they might tell the People, as Messengers from them, of their miserable condition.

One of the Zealots discov-
ered their cruelty
and barbarous
dealing to the
Idumeans.

The *Idumeans* were now sorrowful for their coming, for they milified these proceed-
ings : and being assembled together, one of the Zealots secretly told them all that their
Faction had done from the beginning : that it was true the *Idumeans* had taken Arms, L
because they were informed that the Metropolitan City was by the P^{re}fects betray'd to
the Romans : but they might perceive, there was no proof nor sign of any such matter ; and
that indeed the Zealots who pretended themselves Defenders of the Liberty
of the City , were indeed Enemies , and had exercised Tyranny over the Citi-
zens even from the beginning. And though they had associated themselves with such
wicked persons, and made themselves partakers of so many Murders, yet they ought
now to cease from such wickedness, and not assist men so impious to destroy their Coun-
try and Religion. For though they took it in bad part, that the City Gates were shut
upon them, yet now they were sufficiently revenged of those that were the cause there-
of. That *Ananus* himself was slain, and almost all the People in one night (whereof M
many of them ere long would repent) and that they might now themselves perceive
the cruelty of those who requested their aid, to be more than barbarous, had not blun-
der to commit such Villanies openly, in the sight of them who had saved their lives : and
that their misdeameanous and impieties would be imputed to the *Idumeans*, because
they neither hindered their mischievous Practices, nor forsook their Society. That there-
fore it was their part (seeing it was now evident that the report of Treason was only
Calumny, and that no assault by the Romans was to be feared) and that the City was
impregnable, provided there were no domestic divisions) to depart home, and by for-
saking the Society of the Impious, to acquit themselves of their Impiety, as being by
them deceived, and so against their Wills made partakers thereof.

N

The Idumeans were hereby persuaded, and first of all they freed those that were in Prison, in number two thousand of the Vulgar; and presently leaving the City, they went to Simon, (of whom we will speak hereafter) and so they departed home.

Their sudden departure was against the expectation of both parts: for the People not knowing that the *Iamennes* were sorry for what they had done, rejoiced as now delivered from their Enemies: and the Zealots grew more insolent and proud, as though they never had needed help, and now were delivered from thofe, in consideration of whom they obtained from those Villanies. Whereupon they used no delay to effect all their Villany: for they spent not much time in taking advice; but whatsoever seemed best to them, presently without any delay they put it in practice. But especially they murdered thofe men that were wise and valiant: for they envied the

Zacharie con-
demned to
death by the
Zealots.

Seventy Judge
absolve & ac-
quit *Zacharie*

*Zacharie slain
in the midst of
the Temple.*

One of the
Zealots disco-
vereth their
cruelty and
barbarous
dealing to the
Idumeans

The *Edumeans*
depart out of
Jerusalem.

A Nobility for their Virtue : they thought it a principal point first to be effected; not to leave any one man of account alive. Wherefore they flew amongst the rest *Garon*; a Noble-man of great Birth and Dignity, who loved his Country, was very bountiful, and a lover of Liberty; so that there was none amongst the Jews like him; but for his desire of Liberty, and his other Virtues he was put to death. Neither could *Niger* *Peraite* escape their hands, a man who in War against the Romans had shewed himself valiant: and although he often cried out and shewed the fears of his Wounds received in defence of his Country; yet they ceased not for all this most shamefully to drag him thorow the City: and being led out of the City, despairing of life, he entreated that he might be buried. But the barbarous People denied his request and slew him. At his death he besought God that the Romans might come and revenge it upon them, and that Plague, Famine and Civil Discord might light upon their City.

B

The view of the Woe of the World, 403. After the Fall of the City, 404. Niger's Prayer, as the end testifies.

God heard his Prayers, and sent upon them all which he imprecated, and first of all, they were plagued with Civil Wars amongst themselves. *Niger* being thus slain, they were freed from the fear they had of him, that he would reſtit their wickedneſs. Many of the Common People were by ſome forged tale or other put to death. Some were ſlain, becauſe they had formerly born Arms againſt them; and they who were innocent in all points, were put to death for ſome offence deviſed in the time of peace: and they who did not conſerve with them, were murdered as thoſe that contemned them; and they chat freely and friendly converſed with them, were ſlain as thoſe that ſought to betray them. In ſhort, the greateſt offenders and the leaſt were all puniſhed alike, to wit, with death: for no man eſcaped, except he were either poor, or of very baſe condition.

CHAP. II.

The Civil Discords amongst the Jews.

IN the mean while the Roman Officers had their Eyes open upon what passed in the City of *Jerusalem*; and seeing the Citizens at great variance amongst themselves, they thought this to be for their great advantage. Wherefore they pressed *Vespasian* to their General not to lose this opportunity, affirming that it was Gods providence (who fought for them) that the Jews should be at Civil Discord amongst themselves; and that therefore he should not overflow his good on an occasion, lest the Jews should quickly be friends again one with another, either by the weariness of Civil War, or else repenting themselves of that which they had done. To whom *Vespasian* answered, That they were ignorant what was to be done, and desirous rather as it were in a Theater to show their forces and strength, than with him to consider what was profitable and expedient. For

E (said he) if we presently allow them, our coming will make concord amongst our Enemies, and so we shall bring upon our selves their forces yet firm and strong; but by expecting a little while, we shall have left ado to conquer them, their chief forces being destroyed by their own Civil War. God is more our friend than you are aware of, who without our labour and pain will deliver the Jews into our hands, and will give us the Victory without endangering our Army. Wherefore it is rather our part to be beholders of the Tragedy, than to fight against men desirous of death, and troubled with the greatest evil possible, to wit, domesticall Sedition, and Civil War. And if any think that the Victory is not glorious, because gotten without fight, let him know and consider the uncertain events of War: and that it is, better, if it be possible, to get a Victory without bloodshed, then therewith to hazard a Defeat. For they who by

F Counsel and Advice do any worthy Act, deserve no less praise than they who by force of Arms achieve a Victory. Moreover, in the mean time that the Enemies destroy one another, our Souldiers may take rest, and so be stronger and better able to fight when need shall require. Besides, it seems not that there is much haste required to get the Victory: for the Jews neither prepare Arms nor Engines of War, nor levie any Forces, nor seek for Aid; and so by delay no damage can ensue; but they will Plague one another more by Civil War, than our Army can by attacking their City. And therefore whether we consider Prudence or Glory, we have nothing to do but let them ruine themselves; for in case we should even at this present make our selves Masters of that great City; so it would be justly said, that the Victory was not to be imputed to us, but to their discord.

G The Captains all consented, and thought this advice of *Vespasian* best : and presently it appeared how profitable this Counsel was. For every day many Jews fled to him to escape the hands of the Zealots ; though it was dangerous to flee, because all the ways

The year of
the World,
4032. after
the Nati-
vity
of Christ, 70.
Gerion's Death
and Niger Pe-
riled.

Niger's Prayers took effect as the end testified.

The Soldiers
incite *Vespasian*
to resort to
Jerusalem.

*Vespasian ex-
pecteth Victo-
ry by the civil
dissention of
his Enemies.*

Many Citizens
to the Zea-
lous, r. sorted
to *Libertarian*.

The year of the
world, 4013.
after the Na-
tivity of Christ,
70.

The Zealots
tyrannize
bother over the
living and the
dead.

were guarded with Watch-men. And if any man upon any occasion whatsoever were taken upon the way, he was presently killed, as one who intended to have fled to the Romans: Yet if any one fed the Watch-men with money, he escaped away safely; and he that did not, was counted as a Traitor: so that only rich men could escape, and the poor were left to the slaughter. The multitude of the dead bodies that lay on heaps together was innumerable, and through the horror of which sight, many of those who had fled to the Romans, returned again into the City, choosing rather to die there: for the hope they had to be buried in their native soil, made death there seem more tolerable. But the Zealots became so cruel, that they neither permitted them who were slain within, nor them without the City to be buried. But like men that had now determined together, with their Country-Laws to abolish the Law of Nature, yea and by their impiety to defy God himself, let the dead Bodies rot above ground; and who- soever attempted to bury any of them that were slain, whether Friend or Kinsman, he was presently put to death, and left unburied; and to give Sepulchre to another, was crime enough to deserve it.

To be brief, nothing so much increased their indignation as Mercy: for the wicked People were herewith provoked to wrath; their displeasure and cruelty was extended from the living to the dead, and from the dead to the living. And such fear fell upon the whole City, that those that were left alive, deemed them happy, that being dead, were at rest, and free from those miseries: and they that were in Prison, in respect of the torments they endured, thought themselves more unhappy than they who lay unburied. All humane Justice was perverted, and they scorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, esteeming them as Fables and Jests. But having now contemned all Laws, established by their fore-fathers for the punishment of Vice and increasing of Virtue, at last they found that true which was fore-told, concerning the Destruction of themselves and their Country: For there was an old Prophecy, that when Sedition reigned amongst them, and their own hands had violated the Temple of God and holy things; then their City should be destroyed by War, and their holy Places burned with fire, according to the manner and custom of War.

CHAP. III.

How Gadara was yielded: and of the Massacre there.

John's Pride
and Ambition

But John who long ago aspired to be Tyrant over all the rest, could not endure that others should partake in Authority with him; wherefore by little and little he divided himself from their union and fellowship; after he had drawn to himself such as by their impious life were capable of the greatest crimes, so that now every one perceived (in that he always neglected what others commanded, and imperiously commanded what himself thought good) that he affected Principality. Many joy- n- ned to him for fear, some for favour (for he had a smooth tongue, able to persuade to what he would); many also followed him, thinking it better that all the impiety before committed were laid to one mans charge in particular, than upon them all. Moreover, being a valiant man of his hands, and one able to give political counsel, he wanted not followers, not withstanding that many of the contrary faction left him, envying that he, who before was their equal, should now be their Master and Command- er. Fear also terrified them from living under the Government of one man; for they thought that if he once prevailed, he could not easily be overcome: and again, if he were deposed, that he would pick quarrels against them in the end, because that they resisted him in the beginning. So every man determined rather to suffer all misery in War, then to submit himself, and become a Slave. Thus the parties were divided, and John was chief of one Faction: Jo between them they appointed Guards in every place; and if by chance they combated together, they did little or no hurt to one another: but the chief contention was, who should bear most sway amongst the People, and who should have the greatest part of the Spoil. Thus the City at one time was vexed with three intolerable mischiefs and evils, to wit, War, Tyranny, and Sedition: and yet the War seemed a less evil than the rest to the Commonalty. Wherefore many leaving their native soil, fled to strangers for succour, and found among the Romans safety, who with their own Nation lived in continual danger. There was also

The greater
part of the
contrary faction
call from
John.

The temple of
of their mis-
trifical
Jerusalem at
ruins.

The year of the
world, 4013.
after the Na-
tivity of Christ,
70.

Of those de-
ficient Rebels
that kept the
Cattle of Mas-
sada.

Slaughter and
desolation
thorough
Judea.

A similitude,

The Fugitives
besieged Vespasian
as to afflict the
City, and pre-
serve the rest
of the people.

The Gadarens
saw Vespasian
with joy and
acclamation.

Placidus con-
flict with the
Fugitives.

A also added a fourth evil, which wrought the ruine of the whole Nation. Not far from the City there was a Castle called *Massada*, built by the ancient Kings of *Jerusalem* very strong, to lay up their treasure and munition for War, and to retire themselves there- unto in time of need, for the safety of their persons. This Castle was taken and kept by that sort of Thieves that were called *Sicarii*, by reason of their final number durst Rob no more openly. These Thieves seeing the Roman Army now idle, and the people in *Jerusalem* at civil War and Sedition among themselves, took courage, and again fell to their Villanies. And so on that day, which is the Feast of unleavened Bread (which the Jews keep holy, in memory of their deliverance from the *Egyptian* Captivity) deceiving the Watchmen, they seized upon a Fort, called *Egged*. B. *di*: and before the Townsmen could arm and unite themselves together, they were by these persons driven out of the Town; who also killed them that could not flee, to wit, Women and Children, to the number of more than seven hundred; and so sack- ing the Houses, and taking the Fruits that were now ripe, they carried all to *Massa- da*: and so they wasted all the Villages and whole Country round about them, many wicked persons daily flocking unto them, and joining with them: and by their example, other Thieves that a while had been quiet, now robbed again, and spoiled in every part of *Judea*. And as in a body, if the principal member thereof be sick, all other parts of it are afflicted; so *Jerusalem* being filled with tumults and discord, those that were without the City found licence to rob and spoil: and all those that had C. their Towns destroyed where they were wont to inhabit, went into the Wilderness; where assembling and uniting themselves together, not so many as an Army, yet more than a Company of Thieves, they broke into the Towns and Temples; and, as in War it cometh to pass, the Country people purposed to assault them, by whom they had suffered such injury: but they were prevented; for the Thieves understanding their coming, fled with the spoil they had gotten. And there was no part of *Judea*, that did not suffer together with *Jerusalem* their Mother-City. Those that fled to the Romans, certified *Vespasian* heretofore: for although the seditious persons kept and observ'd all passages, and kill'd them that offered to fly, yet many secretly stole away from them, and besought *Vespasian*, both to help the oppressed City, and D. to take compassion upon the reliques of their Nation: affirming, that many had been butchered for wishing well to the Romans; and many being yet alive, were yet in great danger. *Vespasian* moved to compassionate their calamities, came with his Ar- my nearer *Jerusalem*, as though he would have besieged it (but indeed his intent was to deliver it from the oppression of these wicked persons, who in a manner kept it continually besieged,) hoping in the mean time to conquer that part of the Country that was yet untouched, and so to leave nothing to hinder him when he should begin the siege. Wherefore coming to *Gadara*, the strongest of all the Cities beyond the River, he entered into it the fourth day of *March*: for the Chiefest of the City, unknown to the seditious people, had sent Embassadors to him to desire Peace; and to save E. their goods and lives, they promised him to yield the Town into his hands: for there were many rich men dwelling in *Gadara*: but their Enemies knew not of their Em- bassage, till they saw *Vespasian* at the City Gates. And so despairing that they were able to keep the City, by reason they had in the Town many Enemies more in number and stronger than themselves; and moreover, seeing *Vespasian* even now almost at the City; and thinking shame to flee, and not to be revenged of their Enemies, they took *Dolseus* (a Noble-man and chief of the City, and also the Author of that Embassage) and killed him; and for anger beating him after he was dead, they fled out of the City. Now the Romans Army approaching near the City, the people of *Gadara* went forth and received *Vespasian* joyfully, who also confirmed a League betwixt F. them and him, and left them a Company of Horse and Foot to defend them against the incursions of the Fugitives their Enemies: for they themselves, before the Romans requested it, destroyed the City Walls, that so they might shew their desire of Peace; because having destroyed their Walls, if after they desired to rebel, they could not.

Vespasian then sent *Placidus* with five hundred Horsemen, and three thousand Footmen to pursue those that were fled out of *Gadara*; and he with the rest of his Army returned to *Cesarea*. But the Fugitives perceiving themselves to be pursued by *Placidus*, before he could overtake them, got into a Town called *Beisenabris*: and finding there many young men, partly for that they were willing, partly by force they compelled them to arm themselves, and so rashly they came against *Placidus*. G. *Placidus* and his Army seemed a little to give back, to the intent to draw them fur- ther from the Wall; and then having compassed them about in a flat place, they wound-

The year of the world, 4031.
after the Na-
tivity of Christ
70.

Placidus ca-
leth and burn-
eth Bethesa-
bris.

wounded them afar off with Darts and Arrows. The Jews seeking to flee, were prevented by the Horsemen : and they who offered to fight, were by the Romans Footmen all put to the Sword, never shewing any sign of valour. For the Jews assaulted the Romans, who were all covered with their Shields as with a Wall; and not being able to break into their battle, they were slain by the Romans Darts : but their Darts could do the Romans no harm : and so like fierce and Savage Beasts they wilfully ran upon their Enemies Swords, and all were either slain, or dispersed by the Horsemen. For Placidus was careful to intercept their passage to the Town; and to hinder their recourse unto it, and forc'd those back again that fled towards it, using his Darts, and killing those that were next him; till at last the strongest amongst them broke away, and got to the Town Walls. Those that were within the City knew it, not what to do, for they would not shut the Fugitives of *Cadara* out of the City, because they desired to let their own Citizens in; and again they perceived that if they let these in, the other thereby would work the overthrow of the City, as it fell out indeed they did. For the Gates being set open for them to come in, the Roman Horsemen almost broke into the Town with them; yet the Gates were shut before they could get in. Then Placidus with all his Souldiers assaulted the Town, and after a fore fight which continued till the Evening, at last he got the Walls, and the Town, and slew the weaker sort, for the stronger fled : so the Souldiers first sacked the Houses, and then fired the Town. They who escaped thence, incited the whole Country to fly with them, reporting their Calamities with the most, and affirming that all the Roman Army was at hand : and so they put all the Inhabitants there in great fear, and having assembled a great multitude, they fled to *Jericho*, in which place they put their confidence, for that it was strong and populous. Placidus having Horsemen, and incouraged with his former Victory, pursued them to *Jordan*, and whomsoever he overtook he slew, and at the River he fought with all the multitude there gathered together; because that the River being grown deeper by abundance of Rain that had lately fallen, they could not pass over it.

Placidus Vi-
ctory over the
Fugitives.

Placidus mak-
eth use of his
good fortune
against the
Jews.

Wherefore necessity forced them to fight, because they could not flee : and placing themselves along the Banks of the River, they there received the Horsemen, and warded their Darts. Many for fear fell into the River; and the Romans slew there 13000; and the rest not able to resist, cast themselves into the River; which were an infinite number : also the Romans took 2200 men alive, and a great booty of Sheep, Asses, Camels, and Oxen. This Slaughter though it was no greater than the former, yet it seemed to the Jews far greater, because that many all over the Country flying were killed, and *Jordan* was so filled with dead Carcasses, that none could pass over it : and also the Lake *Asphaltites*, was full of dead bodies, brought thither out of divers Rivers. Placidus having so good success, went to the Towns and Villages adjoynd, and took *Abila*, *Julias*, *Besemoth*, and all the Towns even to the Lake *Asphaltites*, and placed in them Garisons of the Jews that had fled to him : and afterward preparing Ships and furnishing them with Souldiers, he pursued them that were fled by Water, and overcame them. So all the Country beyond *Jordan* as far as *Macheron*, was reduc'd under the Power of the Romans.

CHAP. IV

How certain Towns were taken; the Description of Jericho.

Troubles in
France.

At this time came news of the troubles in *Gallia*; and how that *Vindex*, together with the Nobility of that Country had revolted from *Nero*; whereof we have made mention in another place. This news caus'd *Vespasian* to be more earnest to end the Wars of the Jews : for even then he foresaw the Civil War that ensued, and the danger of the whole Empire : and he thought that if he could before the beginning of those troubles end the Wars in the East part of the World, that then *Italy* was not in so much danger. But Winter hindring him, he in the mean time placed Garisons in all Towns and Villages about the whole Country, and appointed Officers in every City, and repaired many places, which he had before destroyed. And first of all, he with his whole Army that was at *Cesarea* march'd to *Antipatris*; and having seized the Estate of that City, after his abode there two days, the third day he departed, spoiling and burning all the Country : as also all the Country about

Tham-

The year of the
world, 4031.
after the Na-
tivity of Christ
70.

Vespasian vil-
lages about Judea

Vespasian cometh to Je-
richo.

The great
Field.

Two Lakes,
Asphaltites
and the Tiberis;
an Lake.

A large Foun-
tain near Je-
richo.

A miracle
wrought by G-
od.

Fruitful and
pleasant Gar-
dens about Je-
richo.

A of *Thamnia* the Toparchy, and so went to *Lydda* and *Famnia*. But seeing that those two places submitted themselves unto him, he left there such Inhabitants as he thought good, and went thence to *Ammaus*; and placing himself in the way to *Jerusalem*, he there entrenched his Camp, and leaving the fifth Legion there, with the rest he went into the Toparchy of *Beithesten*, firing it and all places thereabout; as also the Borders of *Idumea* : but he reserved certain Castles in fire places and fortified them. And having taken two Towns in the midst of *Idumea*, to wit, *Bogabri*, and *Gaphartophia*, he flew there above ten thousand men, and took almost a thousand; and driving out the rest of the Inhabitants, he left a great part of his Army there, who made Incursions, and waited all the High Places thereabout : with the rest he returned to *Famnia*; and from thence by *Samarina* and *Neapolis*, called by the Inhabitants *Naburtha*. The second day of *June*, he came to *Corca*, and pitching his Tent there, the next day he came to *Jericho*, where one of his Captains, named *Trajan*, met him with the Souldiers he brought from beyond *Jordan*, which place he had conquered. But before the Romans came, many fled from *Jericho* into the high Country over against *Jerusalem*; and many that stayed behind were there slain. So he found the City desolate, being situate in a Plain, under a great barren Mountain, which is of a huge length : for it reacheth on the North side, to the Borders of *Syphopolis*, and on the South to the Borders of *Sodom* and the Lake of *Asphaltites*. It is Rocky, and not inhabited, because it beareth no fruit. Over against this, near *Jordan*, is situate another Mountain, beginning on the North-side at *Galilee*, and reaching to *Beersa* on the South, which is the Limits of *Petræ*, a City of *Arabia*. In this place is that Mountain which is called the Mountain of Iron, reaching to the Country of the *Moabites*.

The Country between these two Mountains is called the Great Field, reaching from the Village *Gennabara* to the Lake of *Asphaltites*, being in length two hundred and thirty Furlongs, and in breadth a hundred and twenty; in the midst it is divided by the River *Jordan*. There are also two Lakes of contrary natures, *Asphaltites*, and *Tiberias*; for one of them is Salt and hath no Fish, but that of *Tiberias* sweet and abounds with Fish. This Plain in Summer time is burnt with the heat of the Sun, and the Air is infected in all places thereabouts, save only about *Jordan* : and this

D is the cause that the Palm-trees that grow about the River side do flourish most, and are more fertile than the rest. Near *Jericho* there is a large great Fountain, which plentifully watereth the fields thereabout, and riseth with a great stream out of the ground near the old City : which *Jehus* the Son of *Nam*, General of the Hebrews, took by War, the first of all that he took in the Land of *Canaan*. It is reported that in the beginning, the Waters of this Fountain destroyed all Fruits of the Earth, and also made Women be delivered before their time, and infected all places with diseases, and the plague; but afterward by *Elisba*, the successour of *Elia*, was made sweet and good for conception, which happened in this manner : That admirable person being once courteously entertained by the Inhabitants of *Jericho*, did thus reward them, and all the Country for that their kindness; and going unto the Fountain, he cast a Pitcher full of Salt into the Water; and lifting up his hands to Heaven, and tempering with this Fountain-Water certain sweet Waters, he prayed God to amend the ill qualities thereof, and to make it flow with more sweet Streams : which both might cause plenty of Fruits, and also of Children, to the Inhabitants : and that the Water might have the virtue to make Women fruitful, so long as they persisted in piety. These prayers had the Power to alter the Fountain : and from that time, this Fountain which before was the cause of Famine and Sterility, became the cause of Plenty and Fertility. And so it watereth the ground, that where a little of it cometh, it doth more good than all other waters which lie long upon it :

F and so they that water their grounds but a little with it, receive much Fruit; and they that water their Grounds with it much, do not receive therein that measure; yet it watereth a greater compass of ground than other Fountains : and in length it runneth through a Plain seventy Furlongs long, and twenty broad. Here are most pleasant and goodly Orchards, and many sorts of Palm-trees growing by brooks sides, which are divers in the taste of their Fruits; the fattest whereof being pressed, yield a juice like Honey, nothing inferior to other Honey : yet there is great store of Honey in the Country, and the juice of Balm, which is more precious than all other Fruits whatsoever. Here grow also Cypress-Trees and Myrbolans : so that one may justly say that this part of the Earth hath something Divine, where

G what Fruit soever is most dear and precious, is in most abundance. Also in all other Fruits it surpasseth all Countries in the World : for all things multiply and in-crease

crease sooner there. The cause hereof I judge to be these pleasant Waters, and the warm nourishing Air, which gently invetheth all things to spring up, and then encrease them : as the moisture causeth all things to take firm root, and also defendeth them from drought in Summer time, when the Country is vexed with such intolerable heats, that all things are scorched, so that nothing then will grow ; yet if they be watered with Water drawn before Sun-rise, by the blowing of a mild and temperate wind, it is refreshed, and it receives a contrary nature : In Winter-time it is almost luke-warm and temperate to them that go into it. The Air here is so temperate, that when it snoweth in other parts of *Judea*, and is extreme cold, the Inhabitants in this place only wear a linen Garment. This Country is distant from *Jerusalem* a hundred and fifty Furlongs, and threescore from *Jordan* ; and all the ground betwixt it and *Jerusalem* is desert and stony, and so likewise between it and *Jordan* and *Asphaltites*, though it be lower ground than the other. Thus we have sufficiently declared the fertility of *Jericho*.

CHAP. V.

The Description of the Lake Asphaltites.

IT is worth the labour to describe the Lake *Asphaltites*, which is Salt and uncapable of feeding Fish, yet what ever is cast into it, how weighty soever it be, it swimmeth above the Water : so that one, though he would on purpose, cannot sink to the bottom. *Vespasian* coming thither to see it, took men who could not swim, and caus'd their hands to be bound behind them, and cast them into the midst thereof, and all of them came up to the Top of the Water, as if some Wind had forc'd them from the bottom. Moreover, it is admirable, how this Lake thrice in every day changeth colour, and shineth diversly, according as the beams of the Sun sundry ways fall upon it. And in many places it casteth up pieces of black *Bitumen*, in greatness and shape like a Bull without a head, and these float above the Water. They that get their living upon this Water by gathering this *Bitumen*, draw it to their Boats, and it is so tough and clammy, that having fill'd their Boats herewith, it is not easie for them to get them away, but their Boats as it were fastened, and hangeh upon the rest of that mass of bituminous matter, till it be separated from it by the terms or urine of a Woman. This bituminous matter is good to close the rifts of Ships, and also to cure many diseases. This Lake is five hundred and eighty Furlongs long, extending to *Zoar* which is in *Arabia* ; and it is a hundred and fifty Furlongs broad. Near this Lake is the Land of *Sodom* and *Gomorrah*, sometime both fertile and rich : now all burnt, having been for the impiety of the Inhabitants consumed with lightning and thunder. To be short, one may here behold as it were the reliques of that fire that by Gods appointment destroyed the place : for one may yet see some remainders of those five Cities, and Trees and Fruits springing up in the ashes : which fruit to the Eye seemeth like other fruits ; but if you handle them, they fall into ashes and smook. And so the History of the destruction of *Sodom* is verifi'd to the Eye of them that behold it.

CHAP. VI.

How Gerasa was destroyed : of Nero's Death, and of Galba and Orho.

Vespasian desirous to besiege *Jerusalem* on every side, built Castles at *Jericho* and *Adida*, and left there Garisons of the Souldiers that came to assist him, and also Romans with them. And he sent *L. Annius* to *Gerasa* with a Body of Foot and Horse ; who at the first assault took the City, and slew a thousand young men, who had not time to flee, and made whole Families Slaves, giving the Souldiers the spoil of their goods : and so firing their Houses, he went to other places adjoining. They who were able, fled, and the weaker sort who could not flee, were slain : and whatsoever came in their way they consumed with fire. Thus all places both Mountains and Plains O being wasted and ruined with War, the Inhabitants of *Jerusalem* had no whither to go, when

A when they desired to flee from the Zelots by whom they were kept in. And they themselves who were against the Romans, were also kept in ; the City being on every side enclosed and encompassed with the Roman Army.

After *Vespasian* was returned to *Cesarea*, and with all his Army purposed to go to *Jerusalem*, news was brought him that *Nero* was slain, having reigned thirteen years and eight dayes. Touching whom I will not recount how he dishonour'd the Empire, committing the whole sway of all the Common-wealth to two most wicked men, to wit, *Nimphidius* and *Vitellius*, who were of least worth amongst all his Freed-men : and how being betrayed by these two men, he was forsaken of all his Guards ; and so fled only with four trusty Freed-men into the Suburbs, and there kill'd himself : And how that sometime after, they that deposted him were punished for that offence : And how the Wars ended in *Gallia*, and that *Galba* being created Emperour, returned to *Rome* out of *Spain* : and how he was accused of Cowardize by the Souldiers, and by them killed in the Market-place, as one of base condition : and how *Orho* was declared Emperour, and led his Souldiers against *Vitellius* : also *Vitellius* his troubles and his fight before the Capitol : and how *Antonius Primus*, and *Martianus* slew *Vitellius*, and so appeased the German Troops and the Civil War. Of all these I have forbore to speak, because I presume both the Greeks and Romans have written these things at large ; yet I have briefly recapitulated this to continue my History.

After *Vespasian* heard this news, he deferred the Siege of *Jerusalem*, expecting who should be created Emperour after *Nero*. And when he was certified that *Galba* reigned, he determined to do nothing, but lie quiet till such time as he should write to him his mind, whether he would have him proceed in the War against the Jews. And he sent to him his Son *Titus*, both to salute him, and also to know his pleasure concerning the Jews. Likewise, King *Agrippa* went with *Titus* for the same cause to *Galba*. But as they were passing by *Achaia* with long Ships in Winter time, as the Custom is ; news was brought that *Galba* was slain, having reigned seven Months and seven dayes : After whom succeeded *Orho*, who governed the Empire three Months. *Agrippa* not dismayed with this alteration, still kept on his Journey to *Rome*. But *Titus* (as God would have it) returned from *Achaia* to *Syria*, and so to *Cesarea* to his Father. They both were in suspense what would ensue, and who should be Emperour, the Empire being so full of trouble : and so they neglected the War against the Jews, fearing for their own Country, and therefore thinking it an unfit time to invade Strangers,

CHAP. VII.

Of Simon of Gerasa, Author of a new Conspiracy.

IN the mean time a new War broke out at *Jerusalem* among the Jews ; For there was one *Simon* the Son of *Giora* born in *Gerasa*, young in years, and inferior to *John* in subtilty, who now already had gotten the dominion over the City ; yet in Vigor and Boldness exceeded *John*. This *Simon* having been for this cause also driven out of the Country of *Arabatena*, where he was Governour, by the means of *Ananus* the high Priest, came to the Thieves that seized upon *Massada*. At his first coming he was so suspected by the Thieves, that they only permitted him, and the Women that came with him, to dwell in the lower part of the Castle, and they themselves kept the higher part : yet afterwards, his manners and behaviour was such that they put confidence in him, and he became their Captain always when they went to spoil and rob any part of the Country about *Massada*. After which he did all that he could to persuade them to attempt greater matters : for being desirous of rule, after he heard that *Ananus* was dead, he departed into the high Places of the Country, and with the voice as of a Crier proclaimed, that all Bond-slaves that would follow him should have their Liberty, and all others should be richly rewarded ; by which means he gathered together all the wicked and desperate People in the Country. And having now a considerable Army, he robbed and spoiled all the Towns and Villages thereabout ; and his number daily encreasing, he also presumed to come into the plain Countries : so that now Cities stood in awe of him, and many considerable persons fearing him for his strength and prosperous success, joynd with him. So that his Army did not only consist of Thieves and Slaves, but many People of the Country came to him, reverencing him as their Prince and King ; and they made Excursions into the Toparchy of *Arabatena*, and into the greater

The year of
the World,
4013; after
the Nativity
of Christ 71.
The Fight be-
tween Simon
and the Zea-
lots.

greater *Idumea*. For he had fortified a Town called *Nain*, wall'd about, which he used for his Retreat. And in the Valley called *Pharan*, he made many Caves, and found many already made, and in these Caves he kept his Treasure, and the Booties he got: also all Fruits of the Earth that he robbed and stole, there he laid up in store, as also Ammunition for many Companies. And now no man doubted, but that being thus furnished with Men and Ammunition he would go to *Jerusalem*. The Zealots fearing this, and desirous to prevent him who they saw every day encreased his number, and grew more potent against them; they armed many of their Company, and went out to meet him. *Simon* was not daunted at this, but boldly encountered them, and gave them so sharp a Battle, that he slew many of them in fight; and forced the rest to retire themselves into the Town; yet not having men sufficient, he would not besiege the Town; but first of all he purposed to subdue *Idumea*; and so accompanied with 20000 armed men, he halted towards the borders thereof.

The Princes of *Idumea* understanding this, presently assembled five and twenty thousand armed men: and leaving at home sufficient Garisons to defend their Country against the *Sicarii*, who held the Fortresses of *Masfada*, they accompanied with these Forces, went out and expected *Simons* coming into the borders of their Country, where having met him they joyned battle, and fought a whole day: yet it appeared not which part got the Victory. Then *Simon* returned to *Nain*, and the *Idumeans* home. Not long after *Simon* with a greater Army than before, assaulted the borders of their Country, and pitching his Tents in a Village called *Theus*, he sent one of his Companions, named *Elaazar*, to them that kept the Castle *Herodium*, not far from that place, to solicit them to yield it to him. The Garison there presently received him into the Castle, not knowing the cause of his coming. But so soon as he began to persuade them to Treason, they drew their Swords to kill him: and he not having any place to flee to, cast himself from off the Castle Wall into the Valley underneath, and so died.

The *Idumeans* something fearing *Simons* Forces, before they would offer him Battle, thought best to espie what number of men he had: to effect which business, one *Jacob* a Captain among them offered himself, meaning indeed to betray his Country to *Simon*. So departing from *Olurus*, where the *Idumean* Forces were assembled, he went to *Simon*, and promised him to betray his Country to him, receiving of him an Oath; that for reward of this deed he should be always next in dignity to *Simon* himself, and so he presently promised to help subdue all *Idumea*. For this cause he was welcome to *Simon*, and feasted liberally, and had great Promises if he performed that which he offered; and then returned to the *Idumeans*; and fained that *Simons* Army was far greater than indeed it was. And so terrifying the Governours of his Country, and the People, he by little and little persuaded them to receive *Simon*, and without any more fight to yield to him the Sovereign Authority over them.

Jacob studying to bring this his purpose to pass, privily sent Messengers to *Simon*, willing him to come with his Forces, and promising him to dissipate the *Idumeans* for him, which he also did. For when *Simons* Army drew near, he first of all got upon his Horse, and together with his Associates that were partakers of his Treason, fled to the Enemy. Then fear fell on the *Idumeans*; and every one without any more ado fled home.

Thus *Simon* against his own expectation entered *Idumea* without blood-shed: and first of all assaulting a little Village called *Ghebron*, he took it, and in it an exceeding great Booty, a great quantity of Corn, and many Fruits; all which he carried away. The Inhabitants report that this *Ghebron* is not only more ancient than all Cities of that Land, but also than *Memphis* in *Aegypt*; for they affirm it to have been built two thousand three hundred years since. They also say, that this was the place where *Abraham* N the Father of the Jews dwelt, after he forsook *Mesopotamia*; and that his Posterity departed from hence to *Aegypt*. Indeed there are yet seen Monuments in the City, richly wrought in fine Marble.

Six Furlongs from the Town there is an exceeding great Turpentine Tree, which they affirm to have endured ever since the Creation of the World, until this day.

Simon having obtained this place, from hence invaded all *Idumea*, and not only robbed and spoiled all the Towns and Cities thereof, but also wasted and destroyed much of the Country: for besides his Army, there followed him forty thousand men, so that he could not find Victuals for such a Multitude. Moreover, besides this Calamity that he brought upon *Idumea*, he exercised great Cruelty and Out-rage upon the Country, and caused great spoil therein. And as after great swarms of Locusts, the Trees and Woods are dispoiled, so wheresoever *Simon* had been, all the Country was left desolate.

And

Idumea Simon's fellow-citizens himself heading into the trenches, and presently ditch *Idumea* the betrayer of his Country.

Simon beyond all expectation entered *Idumea* without blood-shed.

Hebron an ancient City where *Abraham* dwelt.

A Turpentine Tree, which hath continued ever since the Creation of the World.

A And either by fire, or by ruining places where he came, or else by treading upon the Corn-Fields with the feet of his Army, or by destroying such as they found, they left nothing standing or growing either in Field or Town: and only by passing thorough fertile places, he made the fields harder than barren ground; and left no sign, in places which he had destroyed, that ever they had been tilled.

f Hereat the Zealots were again animated against him; yet durst they not fight with him in open field: but placing Ambushes in the way he was to pass, they took *Simons* Wife, and many of her Servants, and so came again into the City, rejoicing as though they had taken *Simon* himself. For they persecuted themselves, that *Simon* would presently lay down Arms, and come in humble manner to entreat them to restore him his Wife. But *Simon* was not moved with compassion for the loss of his Wife, but with fury: and coming to the Walls of *Jerusalem*, like a cruel Beast that had been wounded, and could not come to them that hurt him, he killed all he met. And taking them that went out of the City to gather Herbs and Wood, he caused them to be whipt to death, whether they were young or old: This cruelty seemed only wanting in him, that he did not eat the flesh of the dead Bodies. Also he took many and cut off their hands, and so sent them into the City, thereby to terrifie his Enemies, and to cause the People to abandon the Zealots: and he had them tell the Citizens, that except they presently restored his Wife to him, he swore by God who governed all, that he would break down their Walls, and use all he found in the City after that fashion, and that he would spare no age, nor respect the innocent more than the guilty.

C These his threats did not only terrifie the People, but also the Zealots, inasmuch that they sent him his Wife again; and so his anger being somewhat allwaged, he ceased a while from his Murders.

The year of the World, 4013. After the Nativity of Christ 71.

Simon spoiled all *Idumea*. The Zealots take *Simons* Wife.

The Zealots send back *Simons* Wife.

CHAP. VIII.

Of Galba, Otho, Vitellius and Vespasian.

D NOT only in *Judea*, but also in *Italy* at this time was Civil War: for *Galba* was slain in the midst of *Rome*; after whom *Otho* was created Emperour, and fought against *Vitellius*, who affected the Empire, being chosen Emperour by the German Legions. The Battle was fought near *Bebrias*, a Town in *Gallia Cisalpina*; the first day, *Otho* got the Victory against *Valens* and *Cecinna*, the Generals of *Vitellius* his Army. But the day following they overcame *Otho*: and so many being slain on both parts, and news being brought that *Vitellius* his Army had gotten the Victory, *Otho* being at *Brixels* slew himself, when he had held the Empire three Months and two days. *Otho's* Souldiers turned to *Vitellius* his Captains, and joyned with them, and so *Vitellius* came to *Rome* with his Army. In the mean time *Vespasian* the fifth day of *June* departed from *Cesarea*, and went to those parts of *Judea*, which were yet unconquered: and first of all he went into the high Countrys, and subdued the two Toparchies of *Acrabatsena* and *Gophnitis*, and after them two Towns called *Bethel* and *Ephrem*, and placed Garisons in them, and so went to *Jerusalem*, killing many that he found in the way, and taking many Captives.

One of his Captains, called *Cerealis*, with a party of Horse and Foot, wasted all the higher *Idumea*: and in the way as he went, he took *Gaphetra* a Castle, and burnt it, and besieged another called *Gapharis*, enclosed with a strong Wall: by reason of which he deemed he should have made long abode there: but contrary to his expectation, the Inhabitants opened the Gates to him, and yielded themselves, beseeching him to be good to them. When he had overcome them he went to *Hebron*, an ancient City, and set it on fire; this *Hebron*, as I have already said, was situated upon the Mountains, and near *Jerusalem*: and breaking into it by force, he slew all them that he found there, and fired the City. And having subdued all places, save only three Castles, to wit, *Herodium*, *Masfada* and *Macheron*, which were kept by the Thieves, now only *Jerusalem* remained to be Conquered.

Gophnitis is a City.

Cerealis was a Roman.

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CHAP,

CHAP. IX.

Of Simons Acts against the Zealots.

The year of the World, 4033. after the Nativity of Christ, 71.

The Zealots fill the whole City with iniquity.

The way of flight was quite cut off.

The discord between the Zealots and the Idumeans.

The flight of the Zealots with the Idumeans into the Temple.

Simon enters the City with a great Army.

Simon assaults the Temple, wherein the Zealots kept.

After Simon had recovered his Wife from the Zealots, he went into Idumea, to rob and spoil that which was left : and chasing the Inhabitants up and down, at last he forced them to flee to Jerusalem, and he himself pursued them thither ; and at the foot of the Walls, he killed all the People he took, that returned out of the fields from their labour. Thus Simon without the City, was more terrible to the People than the Romans, and the Zealots within the City crueller than them both, being encouraged and incited thereto by the counsel of the Galileans. For they had put John in Authority : and John in reward thereof permitted all things to be done as they requested. There was no end of robbing and spoiling rich mens Houses, and of slaughtering both of Men and Women, and to kill Men and Women was but a Pastime. And having with blood bedewed their prey, and without all fear gotten what they liked, they now began to lust after Women : yea they became effeminate and lascivious, they curl their Hair, and clothed themselves in Womens Apparel, and anointed themselves with sweet Ointments, that their beauty might be pleasing and alluring ; they now not only imitate the Attire of Prostitutes, but also their impudency, and became so shameless, that they thirsted after unnatural pleasures, as though Jerusalem were become a Stews, and so profaned the whole City with their execrable impurities. Yet though they effeminated their Faces, their Hands were prone to blood-shed ; and though they lived in ignominious manner, as People given over to pleasure, yet could they quickly become Warriors, and in the habits of Women, drawing their Swords they killed whomsoever they met. Whosoever escaped Johns hands, Simon the more cruel murdered ; and whosoever escaped the Tyrant within the City, was slain by the Tyrant without ; and there was no way to flee to the Romans.

Furthermore, the Army of John began to be divided, for all the Idumeans separated themselves from the other People, and there rose a mutiny against the Tyrant, partly through envy of his Power, partly through hatred of his Cruelty. And so assaulting him, they slew many of the Zealots, and compelled the rest to fly into the Kings house, built by Graptas, Father of Icat, King of Adiabene. The Idumeans also broke in thither with them, and drove them from thence into the Temple, and seized upon Johns Treasure : for John lived in the Palace, and had carried thither all his Spoils. Then those Zealots that were dispersed in the City, came to those that were in the Temple, and John purposed to send them against the Townsmen and the Idumeans. But they feared not so much their Forces (although they knew them to be the better Warriors,) as they did, lest now being desperate, they should steal out of the Temple in the night, and so slay them, and fire the City. Wherefore assembling themselves, they deliberated with the Priests how to avoid their assaults : but it pleased God to turn their own Counsel to their destruction, and that they should provide a Remedy of safety, far worse than Death itself. For to depose John, they devised to introduce Simon, and as it were to intreat another to Tyrannize over them. This counsel was thought best ; and Matthias the Priest was sent to Simon (of whom before they stood in great fear) to request him to come into the City. With him also came such as had fled from Jerusalem for fear of the Zealots, intreating him in like manner, because they desired to return to their Wives and Families. So he entered into the City proudly, promising them to be their Deliverer ; and all the People made Acclamations as he entered into the City, that he was their Preserver. Simon being now within the City, presently deliberated with those about him, to establish his Dominion, thinking as well those that called him into the City, as those against whom he was called, his Enemies. John and the Zealots with him finding no way to come out of the Temple, and having lost all that he had in the City (for Simon and his Followers, at their entrance, took all that belonged to him) began now to despair of his safety. And Simon, being assisted by the Citizens, assaulted the Temple, and the Zealots placing themselves upon the Porches, and in Towers of Defence, made resistance, and hurt many of Simons followers. For the Zealots were upon the higher ground on the right hand, and so had the advantage against Simon. And although by reason of the place wherein they were, they prevailed against Simon, yet they raised four high Towers, that from hence they might shoot Darts and Arrows against Simons Men. One of these Towers they built upon the East

side

A side of the Temple, another on the North, the third upon a place opposite to the lower part of the Town ; and a fourth Tower they built on the top of the place called Paphsophorium, where one of the Priests used to stand before Sun-set, to signify to the People with the found of the Trumpet the beginning of the Sabbath, and to declare to them the other holy dayes, and in what dayes they might go about their business. In these Towers they placed all kind of Engines to cast Stones, and Men with Slings. Then Simon perceiving many of his Souldiers languish, was more remiss in his business ; yet when his number increased, he came nearer ; for a far off many of his men were slain with the Shot of those Engines.

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CHAP. X.

How Vespasian was Elected Emperor.

At this time Rome also suffered the Evils of Civil War ; for Vitellius was now driven out of Germany with his Army, bringing besides them an infinite multitude with him ; so that his Army was so great, that the places appointed for quartering his Souldiers could not contain it : innumerable that his Army occupied all the whole City, and every House was filled with Souldiers. And they beholding the Romans weak, greater than ever they saw any, and admiring their abundance of Gold and Silver, not able to contain themselves, began to rob and kill every one that sought to hinder them. And this was the estate of the affairs in Italy. Vespasian having waited all about Jerusalem, returned to Caesarea, where he understood the troubles at Rome, and how Vitellius was Emperor. Hereat, though he knew as well to obey, as to be obeyed ; yet he was moved with indignation, and disdained to call him Lord, who had invaded the Empire being destitute of a Ruler. And much grieved hereat, he could not conceal his grief, nor follow the Wars against Strangers whilst his own Country was so endangered. But the distance between him and Rome did as much repress him, as anger incited him to seek revenge : for he considered that Fortune might cause many alterations before he could get to Rome, especially, it being Winter : and so he sought to bridle his wrath, which yet daily increased. But his Officers and Souldiers began openly to consult of a Change, and with Indignation exclaimed against the Souldiers at Rome, who lived in pleasure, and never heard so much as the report of War ; and notwithstanding notwithstanding on them to create whom they pleased Emperor, and in hope of gain disposed of the Common-wealth at their own pleasure : whereas they on the contrary after so many labours and dangers, still continued in Arms till they became old and gray-headed, and suffered the Authority due to themselves, to be enjoyed by others ; when notwithstanding they had amongst them one who deserved the Empire more than any other, and yet that recompence could they ever after make him ? Or what occasion could they find hereafter to shew themselves grateful to him for the benefits from him received, if they now omitted this occasion ? And they thought that Vespasian was so much more worthy of the Empire than Vitellius, by how much they who created Vitellius Emperor, were in very many respects much inferior to themselves. For (said they) we have endured no less toil than those that came out of Germany : neither are we less Valiant than they, who bring a Tyrant with them out of Germany. And that no body would resist Vespasian : For the Senate, and the People of Rome would not rather endure Vitellius his unsuitable Lust, than Vespasian's Gravity and Temperance ; nor a cruel Tyrant rather than a good and courteous Emperor, whose Son also was of extraordinary Merit, and deserved the Empire. For true Labour in an Emperor is a great defence of Peace. Therefore if the Empire were due to aged Experience, they had Vespasian ; if to Valiant Youth, they had amongst them Titus : that they might enjoy amunity by both their Ages : and that they would not only assist him with the Forces of the Empire, having there three Legions, besides the Auxiliary Troops of the King ; but also all the East part of Europe was out of fear of Vitellius. Moreover, they had in Italy some that would assist Vespasian, to wit, his Brother and his Son, whereas the one (they hoped) would get many young men to follow him, and the other was Prefect of the City, an Office very considerable, especially in the beginning of such an Enterprize. Lastly, it might so fall out that the Senate would declare him Emperor, whom now the Souldiers, being as it were their Preserver, had Elected.

G This was first talked amongst the Companies of Souldiers ; at last, exhorting one another thereto, they went and saluted Vespasian Emperor, and requested him to accept

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The year of the World, 4033. after the Nativity of Christ, 71.

The Officers the Priests to signify the beginning of the seventh day by the found of a Trumpet.

Vitellius Encamped his Army in Rome.

Vespasian knew both how to govern and how to obey.

The Captain consult with the Souldiers openly of a change.

Vespasian's modesty and modesty.

The cause that moved the People to elect Vespasian Emperor.

The state of
the Wars,
40th after
the Nativity
of Christ, &c.
The Souldiers
elect Vespasian
Emperour.

cept this Dignity for preservation of the Empire, being in great danger to be lost. Albeit Vespasian had always been careful of the Publick-Good, yet he refused to be Emperour: deeming himself indeed to have deserved it, but he rather chose to live a Private Life, wherein was security, than in the height of Fortune and Honour with perpetual danger. The Captains were the more earnest because he refused it; and the Souldiers flocked about him with drawn Swords, threatening his death, except he would consent to live as he deserved: but after long time striving to avert this their determination to make him Emperour, at last, seeing he could not avoid it, he accepted their offer.

CHAP. XI.

The Description of Egypt.

Mutianus and the rest of the Captains that had elected him to the Empire, together with the whole Army, with great Acclamations desired Vespasian to lead them against their common Enemy. But Vespasian thought it best, first to make sure of Alexandria, knowing that Egypt for the supply of Corn was the greatest and best part of the Empire: which if he once were sure of, he hoped that although Vitellius were stronger than he, yet he could bring him under, because the People would not endure that for his sake the City should be famish'd: which would have come to pass, except they had supply of Corn out of Egypt.

Moreover, he desired to join to himself those two Legions that were at Alexandria; and he considered that that Country might be a defence and refuge for him, if any adverse Fortune should betide him: for it is not easy to be entered by an Army, and the Sea-coasts have no Havens, nor Harbours to receive Ships. On the West it bordereth upon the dry and barren part of Libya; on the South upon the Frontiers which separate Syene from Ethiopia, and the Cataracts of Nilus hinder the entering of it by Ships. On the East it bordereth upon the Red-Sea, which defends it as far as the City Captois, on the North it reaches to Syria, and is defended by the Egyptian Sea, wherein there is no Haven. Thus Egypt is strong on every side, and reacheth in length 3000 Furlongs from Pelusium to Syene; and from Plinthis to Pelusium, they say 3600 Furlongs. And Nilus is navigable even unto the City Elephantine. Moreover the Haven of Alexandria is dangerous to enter into, even in a Calm, for the entrance into it is very strait; and beside that, the way goes not directly on, but is made crooked by great stony Rocks, and the left side is compassed artificially with a strong Dike, but on the right side is the Isle Pharos, having a Tower upon it exceeding great: so that a Light in it is seen by Mariners 300 Furlongs off, to the end that before they come near it, they may provide to bring their Ships in with safety.

This Isle is inclosed with high Walls made by Art, against which the Sea beating, and so returning back again, maketh the entrance into the Haven more dangerous. Yet this Haven within is very safe, and 30 Furlongs long: so that whatsoever this Country wants, it is brought thence into that Haven; and whatsoever aboundeth amongst them, and which other Nations need, is carried from thence all over the whole World. So that Vespasian did not unadvisedly seek to make himself Master of Alexandria, and to dispose thereof for his own profit, being to begin his Empire. Wherefore he sent Letters to Tiberius Alexander, who was Governour of Alexandria and Egypt, and told him of the Souldiers Resolution: and how that seeing he could not avoid it, but was forced to take upon him the Empire, he now requested him to help him what he could. Alexander receiving Vespasian's Letters, agreed willingly thereto, and presently caused his Army and the People also to swear to Vespasian: which they all did willingly, having understood Vespasian's Virtue, by reason that he Governed so near them. And so Alexander having now engaged himself, prepared all things necessary for the reception of this Prince.

The bounds
of Egypt.

The length
and breadth of
Egypt.

A most high
Tower in the
Island Pharos
giving light
to those that
fall 300
furlongs off.

Tiberius Alexander
governor
of Alexandria
and Egypt.

CHAP.

A

CHAP. XII.

How Vespasian delivered Joseph out of Captivity.

IT is incredible how quickly the news was carried into all parts of the World, that Vespasian was declared Emperour in the East; and how all the Cities rejoiced and made Triumphs, and offered Sacrifices for his fortunate success. Moreover, the Legions in Mesia and Pannonia, who not long before revolted from Vitellius, by reason of his cruelty, now willingly swore obedience to Vespasian. Vespasian returned by Berytus to Caesarea; where many Embassadors came to him, offering him Crowns, and applauding and rejoicing at his good fortune; they came out of Syria, and all other places thereabout. Thither came also Mutianus, Governour of Syria, who brought tidings how joyfully all the People received him for their Emperour, and had sworn obedience to him. So all things falling out prosperously on Vespasian's side, and Fortune seconding what he desired, he began to think with himself it was God's providence that he was made Emperour, and brought to that estate. And so he called to mind all tokens and signs (as there had hapned many, which foretold that he should be Emperour) and among the rest, he remembered that which Joseph had told him; and though Nere was yet alive, presumed to call him Emperour; and he admired the man, who was yet in hold. But calling Mutianus and the rest of his friends together, first of all he told them how Valiant Joseph had been, and what difficulty he had to win Jotapata, only because of his Valour; and then his Prophecies, which at that time he esteemed only Fables, fained for fear; but now time and event had proved them true. Wherefore it seemed an unreasonable thing, that he, who had been the foreteller of his Exaltation, and a Messenger to him from God, should still continue in bonds like a Captive, and be left in adversity. So calling for Joseph, he commanded him to be set at liberty. This fact of his made the Captains under him hope for great reward at his hands, seeing he had been so kind to a stranger. Titus being there present, said; It is meet, O Father, that as you acquit Joseph from Captivity, so you also take away the shame of that which he hath already endured. For if we not only may his Chains, but also break them in sunder, he shall be as though he had never been in bondage: for this is the manner used for redress, when any one being guiltless is committed to bonds. Vespasian hereto agreed: and so one came with an Axe, and bowed his Chains in pieces. Thus was Joseph rewarded for his Prophecy, and thenceforward he was esteemed worthy to be believed.

The year of
the World,
4033, after
the Nativity
of Christ, &c.

Joseph by
Commission
voice is crea-
ted Emperour,
and Crowned.

Vespasian con-
sults with his
Captains about
Joseph's
liberty.

CHAP. XIII.

Of Vetellius his Death and Manners.

WHEN Vespasian had answered the Embassadors, and disposed of all the Commands of his Army according to every one's merit, he went to Antioch, and there deliberated whither to go first; and it seemed best to him to go to Rome, rather than to Alexandria: for he knew that Alexandria was quiet & firm, but Rome was held by Vitellius, thence himself to return to Rome. Wherefore he sent Mutianus into Italy, with many Troops of Foot and Horse: who fearing to go by Sea, went thorow Cappadocia and Phrygia; for it was Winter-time. Antonius Primus, who was Governour of Mesia, brought from thence the third Legion remaining there, and march'd against Vitellius. Vitellius sent Cassina to meet him with a great Army: who departing from Rome met with Antonius at Cremona, a Town of Lombardy, situate upon the confines of Italy; but beholding the discipline & order of his Forces, he durst not fight with them: and thinking it very dangerous to be design'd to revolt; and so calling to him the Centurions and Tribunes of his Army, he persuaded them to go and join with Antonius, after he had extenuated Vitellius's Power, and extolled that of Vespasian: affirming the first to have only the bare name of the Emperour; and the last to have also all Virtues meet for an Emperour. Moreover, that it would be better for them to do that of their own accord, which otherwise they should be compelled to; and seeing themselves already surpassed in number, it was Prudence to prevent all danger. For Vespasian was able without their assistance to subdue all the rest: but Vitellius was not able with their help to keep that he had. And speaking to this effect, he persuaded them to all that he would have done. And so with his whole Army joyn'd with Antonius. The same night, the Souldiers repenting themselves of what they had done, and al-

Cassina per-
suades the
Souldiers to
forsake Vitel-
lius, and be-
nour Vespasian.

The year of the World, 4036, after the Nativity of Christ, 71.
Cecinna is appointed for Vitellius.
 to left fearing *Vitellius* should get the upper hand, who sent them against *Antonius*, drew H their Swords, and would have slain *Cecinna*. And they had done it, had not the Tribunes come and entreated them to the contrary: wherefore they did not kill him, but kept him bound, meaning to send him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, went with his Army and assaulted them who revolted from him, and they a while resisted; yet at last forced to retire, they fled to *Gremona*; and *Primus* accompanied with Hostesmen, prevented their escape, and to slew most of them before they got into the City; and afterward setting upon it, he gave his Souldiers the spoil of it. Many Merchants of other Countries, & many Townsmen were slain, & all *Vitellius* Army, consisting of 30000 men. *Antonius* lost in this battel 4500 of those whom he brought out of *Mesja*: And delivering *Cecinna* from Prison, he sent him to carry the news hereof to *Vespasian*: who praised him for his fact, and honoured him: above his expectation, in reward of his Treason.

Vespasian honours Cecinna with unexpected honours, and is acquitted of Treason.

Sabinus takes the Capitol, and leaves Vitellius.

Vitellius slain.

The people of Rome proclaim Vespasian Emperor.

Sabinus, who was at *Rome*, hearing that *Antonius* was at hand; greatly rejoiced, and took courage: and gathering together the Companies of the City-watch, in the night-time he seiz'd on the Capitol; and in the morning, many of the Nobles joyned with him, amongst others *Domitian*, his Brothers Son, who was a great cause and help to obtain the Victory. *Vitellius* little esteeming *Primus*, turned his anger against *Sabinus*, and those that had revolted with him: as it were naturally thirsting after the blood of the Nobility, he sent all the Army he brought out of *Germany* with him, to assault the Capitol, where many valiant deeds were shewed on both parts: and at last the Germans, being most in number, got the Capitol Hill. *Domitian* with many brave Noblemen, as it were by Gods providence, escaped safe: the rest of the multitude were there slain. *Sabinus* was carried to *Vitellius*, and by his commandment instantly put to death: and the Souldiers taking away all the gifts and treasure in the Temple, set it on fire. The day after *Antonius* arrived, and *Vitellius* his Souldiers met him; there was fighting in three several places of the City, the forces of *Vitellius* were all defeated: whereupon *Vitellius* came out of his Palace drunk and full gorged with delicate meat; he was immediately seiz'd upon, and drawn thorow the midst of the streets, and after many contumelies, slain, having reigned Eight months; and five days: if he had lived longer, the whole Empire had scarce been sufficient to have maintained his Gluttony. There were slain above 50000 of other people. And this was done the third day of *October*. The day after, *Muricanus* with his Army entered *Rome*, and repressed the Souldiers of *Antonius*, who still fought about in every place for *Vitellius*'s Souldiers, and many of his favourites and slew whom they thought good, not examining any matter, by reason of their fury: and bringing out *Domitian*, he declared to the people that he was to govern the City till his Father came. The people being delivered from fear, proclaimed *Vespasian* Emperour, and made Feasts and Triumphs both under one, for his establishing in the Empire, and for joy that *Vitellius* was deposed.

CHAP. XIV.

How Titus was sent by his Father against the Jews.

Titus repels to Jerusale.

Titus comes to Cisa rea, and gathers his forces there.

When *Vespasian* came to *Alexandria*, news was brought to him of what was done at *Rome*. And Embassadors came to him from all parts of the World to congratulate him. And although next after *Rome*, this City was the greatest in the World, yet was it scarcely able to receive the people that came thither to him. *Vespasian* being now established Emperour of all the World, and the Common-wealth of the Romans being contrary to his expectation freed from troubles, he now began to think upon the requies of *Judea*. And he himself, winter being ended, prepared to go to *Rome*, and in the mean time he hastened to dispose of all things at *Alexandria*. Moreover he sent his Son *Titus* with his best Troops to destroy *Jerusalem*. *Titus* departed by land from *Alexandria* to *Nicopolis*, which is distant from it 20 furlongs, and there he ship'd his men, and sailed along the River *Nilus* by *Medenja* to *Thomins*, here landing his men, he came to the City called *Tanis*. The second place he rested in was the City *Heraclea*, and the third *Pelusium*, where having refreshed his Souldiers two days space, the third day he past the borders of *Pelusium*, and having gone one days journey through the wilderness, he pitched his Camp at the Temple of *Jupiter Cassian*, and the next day at *Ostracine*, where there is no water, but all that the Inhabitants use, they have from other places. After this, he rested at *Rhinocolura*, and from thence in four days he went to *Raphia*, where begin the borders of *Syria*; and the fifth day he lodged at *Gaza*; and from thence going to *Ascalon* and so to *Jamnia* and *Joppa*, he arrived at *Casarea*, purposing to gather some other Forces there.

THE

The SIXTH BOOK

Of the

WARS of the JEVS,

Written by *Flavius Josephus*.

The Contents of the Chapters of the Sixth Book.

1. OF Three Seditions in Jerusalem.
2. How Titus went to Jerusalem to see their strength, and how he was in danger.
3. How the Jews did issue out upon the Romans pitching their Tents.
4. Of the fight within the City upon the Feast of Unleavened-Bread.
5. Of the deceit of the Jews used against the Romans.
6. The Description of Jerusalem.
7. The Jews refuse to yield, and assault the Romans.
8. Of the fall of the Tower: and how two of the Walls were won.
9. How Castor the Jew did stout the Romans.
10. How the Romans did twice get the second Wall.
11. Of the Mounts raised against the third Wall, and a long Oration of Joseph, persuading the Jews to yield, and of the Famine within the City.
12. Of the Jews that were Crucified, and how the Towers were burnt.
13. How the Romans in three dayes space built a Wall about Jerusalem.
14. Of the Famine in Jerusalem: and how they built another Tower or Mount.
15. Of the Massacre of the Jews both within and without the City.
16. Of the Sacrilege about the Temple: and the dead Bodies that were cast out of the City: and of the Famine.

CHAP. I.

Of the three Sorts of Sedition in Jerusalem.

Thus being thus come out of *Egypt* by the Desert into *Syria*, he departed for *Casarea*, purposing there to set his Army in order. And whilst he was with his Father *Vespasian* at *Alexandria*, disposing of the Empires that God had given him, it happened that the Sedition at *Jerusalem* divided into three parts, and fought one against another: and well it was they were so equally divided.

We have already sufficiently declared who were the Authors of the Faction of the Zealots, whose tyranny over the City was the ruine thereof: and this may be said to be a Sedition out of a Sedition; which, like a hungry wild Beast, wanting his prey, turned his cruelty against his own bowels. So *Elezazar* the Son of *Simon*, who was the first that in the Temple divided the Zealots from the People, faining himself to be displeased with that which *John* every day did; yet in Truth, for that he envied that a greater Tyrant than himself should be Ruler, desirous to be Chief, and make himself Mighty, he revolted from the rest: and with him *Judas* the Son of *Chelcias*, and *Simon* the Son of *Ezron*, two of the most potent amongst them. Besides them, was also *Ezechias* the Son of *Chobarus*, a Nobleman, all of which had many of the Zealots following them: and possessing themselves of the inner part of the Temple, they set a Guard in the entrance, and in the sacred Gates, presuming upon the fulness of their Stores: for there was great quantity of sacred Provision, which they thought it no impiety to make use of; yet fearing their small number, they permitted many of the Company that were killed, to remain in the places where they were slain. *John* was superiour in number, but

The year of the
World, 4034.
after the Na-
tivity of Christ
72.

The fight be-
tween John
and Eleazar.

Simon and
John skirmish
in the Temple.

Great slaugh-
ter in the
Temple.

John assaulted
on both sides.

They of Jeru-
salem had well-
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The seditious People being divided into three Companies ; Eleazar and his followers who had the keeping of the holy first-fruits, and all the sacred Oblations, came against John when they were drunk. And they who followed John spoiling the People, assaulted Simon, who was succoured by the City. Wherefore when John was assaulted on both sides, he turned some of his Souldiers against Simon, and the rest against Eleazar : against Simon he used Darts to cast from the Porches of the Temple ; and against Eleazar he used Engines for shot. And always, so often as they above his head ceased (as often they did, being either weary or drunken) he fiercely assaulted Simon and his men. Also as far as he drove them into the City, so far did he fire all, and burnt Houses full of Corn and other Necessaries ; and that which he left unburned, Simon at his return (when John was gone into the Temple) set on fire : as if on purpose to give the Romans an advantage, they had consumed all their Provisions for the Siege.

To be short, all was consumed with fire about the Temple, and the City was levelled and made plain ground to fight in, and the Corn burnt that might have sufficed for many years, by which means they were reduced by a Famine of their own making, which could not have been brought upon them had they not caused it themselves. The Citizens were in every place a prey to those that were Seditious on one side, and to them that betrayed them on the other ; and like a great Body torn in pieces between these two. The old Men and Women astonished with these Calamities, prayed for the good success of the Romans, and desired their foreign Enemy might deliver them from their Civil Dissentions.

This was the occasion of great fear and terror among them all ; and the more, because it was no time now to consult, and no hope left of accommodation, or flight to them that desired it. For all places were kept, and the Rebels within kill'd whoever they perceived well-wishers to the Romans, or did endeavour to fly to them, as common Enemies. However these wicked persons agreed in this, to put the just Men to death, who best deserved to live. Day and night nothing could be heard but the noise of them that fought one against another ; yet the condition of them that lived in perpetual

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A fear was far more terrible, who every day had new causes and occasions of sorrow given them ; yet durst they not publicly lament, for fear : and so not daring to show their grief, they secretly sorrowed : no man observed any reverence to them that were alive amongst them, nor took any care to bury the dead. The cause of both which was, that every man despaired of himself. For whoever were not joynd with the Seditious, grew to be careles of all things, as making account presently to die a thousand deaths. But the Seditious gathering the dead bodies upon heaps, continued their fighting, and trod upon them ; and as it were encouraging themselves by the dead under their feet, they became more cruel, still devising new stratagems one against another, and immediately executing whatsoever they devised without any commiseration ; omitting no kind of Murder, and leaving no cruelty unpractised. So that John prophand the holy things of the Temple, and made them Engines of War. For formerly the Priests and People had determined to underprop the Temple, and build it twenty Cubits higher, and King Agrippa, with great labour and expence, had sent them in Timber for that purpose from Mount Libanus. Which being put off by the Wars, John took the Timber and made use of it : for that design he erected a Tower to fight against those that assaulted him from off the Temple ; and this Tower he built along the Wall over against the Chapter-house that standeth on the West side of the Temple ; for he could build it in no other place so conveniently. And having thus impiously furnished himself with Engines, he hoped hereby to have destroyed his Enemies. But God made his labour in vain, and before he could prevail against them, brought the Romans against the City.

For after that Titus had gathered together part of his Army, and ordered the rest to meet him at Jerusalem, he departed from Cesarea, having three Legions that lately under the conduct of his Father Vespasian had wasted all Judea, and the twelfth Legion that sometime under Cestius were overcome, and put to flight by the Jews : who being valiant enough of themselves, were impatient to be employ'd again against the Jews, to revenge themselves of their former disgrace. Titus commanded the fifth Legion to meet him at Jerusalem, and to march by Emmaus, and the tenth Legion by Jericho : the rest he took with himself, accompanied with the Kings forces that came to help him, having been reinforced with considerable Supplies out of Syria. Titus also brought forces with him to supply the number that was wanting, which forces were sent by Vespasian under Marius into Italy for he brought two thousand select men from the Legions at Alexandria, and three thousand followed him from Emperates, together with Tiberius Alexander his chiefest friend, and one next him in Authority, who before was Governour of Egypt, and thought a fit man to be Governour of the Army ; for that he was the first that entertain'd the Emperor being new elected, and joynd faithfully with him before he knew what success he should have : he was present with him in all his affairs as his chiefest Counsellor, and was renowned both for his Wisdom and Experience.

CHAP. II.

How Titus went to Jerusalem to see their strength, and how he was in great danger.

Titus being now to go into the Enemies Country, caused all his Auxiliaries to march in the Van : after whom followed the Pioneers and those appointed to pitch the Tents : after them the baggage of the Rulers and Governours of his Army, & with them the armed Souldiers. Next these came Titus himself accompanied with his choice men, and many that bare his Colours : next, the Horsemen march'd immediately before the Engines. And the Prefects and Tribunes with certain chosen men, and their Companies followed. After them the Eagle, with many other Ensignes : and the Trumpets went before them. And after them followed the Army marching six in a rank : then the multitude of Servants that followed every Legion did drive their baggage before them : lastly came the Hirelings, and those that were appointed to guard them. Marching in such comely and warlike manner, as the Romans are wont, he came by Samaria into Gophna, which place was already conquered by his Father, and then also was under the custody of the Roman Garisons. Staying there one night, he departed from thence the next day : and after a days journey pitched

The year of the World, 4034, after the Nativity of Christ, 72.
 pitched his Tent in a place, which in the Jews language is called *Acanthanaulona*, H that is, the Valley of Thorns, near unto a Village named *Gabath Saul*, which signifieth the Valley of *Saul*, which is almost thirty Furlongs from *Jerusalem*. From thence accompanied with 600 chosen Horsemen, he went to *Jerusalem*, to view how strong it was, and of what courage the Jews were, to see if peradventure at sight of him they would yield without any further ado. For *Titus* understood (and it was true) that the people desired Peace, but were overpowered by the Seditious, and so durst not attempt any thing. *Titus* riding along the high-way that went to the Walls, saw no man : but turning aside towards the Tower *Esphinas* with his Horsemen, an infinite number presently issued out by the Towers of Women, as a Gate opposite to *Helens Tomb* ; brake his Guard of Horsemen into two parts, and advanced to hinder those Horsemen that were yet in the high way, from joining with the rest that had crost the way, by which means they had divided *Titus* from the rest of his company, in so much as he could proceed no further for the Ditch of the Town-Wall on one side, and for the Garden Pales on the other side : and there was no way for him to return unto his Souldiers, the Enemies being between him and home. Many of his Souldiers not knowing their General was in any danger, but supposing him amongst them still, fled away. *Titus* seeing that he had only his own valour to trust to, turned his Horse against his Enemies, and with a loud voice exhorted his followers to do the like, and so he brake violently into the midst of them, hasting to get unto his Company. It was evident at that time that God giveth the Victory, and hath a K particular care of Kings, Princes and Emperours. For notwithstanding that an infinite number of Darts and Arrows were shot at *Titus*, and he had no Armour at all (for as we have already said, he came to view, not to fight) yet had he not one wound, but all past him ; as though purposely every one had striven to miss him. But *Titus* with his Sword made way, cut down many that opposed themselves against him, and with his Horse past over them. The Jews seeing *Titus* his valour, cried out and exhorted one another to set upon him ; but whithersoever he turned, the Jews fled, and would not abide by it : likewise those Souldiers that were with him, encompassed him round. For every mans hope lay in changing through with *Titus*, before they were clofed in and oppressed. Two of the most valiant amongst them L were slain, the Horse of the one was killed with his master, but the others Horse was taken by the Jews. But *Titus* and the rest came safe into the Camp. And thus the Jews being successful at first, were mightily encouraged, and that encouragement being of moment, made them confident, or rather rash, a long time after.

CHAP. III.

How the Jews sallied out upon the Romans as they were pitching their Tents.

Titus Camp was 7. Miles off the City.
 The Legion that was to pass by *Emmaus*, being joyned to the rest of the Army over night, *Cesar* the next morning removed, and came to *Scopus*, where he had a full view of the City and Temple on the North part, the ground adjoining unto the City being very low, and not improperly called *Scopus*, being distant seven Furlongs from the City : in that quarter *Titus* commanded two Legions to encamp themselves, and the sixth Legion to retire three Furlongs off, to the intent that the Souldiers who were wearied with travelling all night, might entrench themselves without fear or danger ; no sooner had they begun their work, but presently the tenth Legion came, N who were to pass by *Jericho*, which *Vespasian* had already subdued, and placed a Garrison there. This Legion was commanded to encamp six Furlongs from *Jerusalem*, near Mount *Oliver*, on the East part of the City, and is enclosed with a deep Valley called *Cedron*. This great Army so suddenly arriving reconciled the dissentions within the City for some time : and the three Factions beholding with admiration the Roman Camp, became friends, and all differences were composed. They began to examine and consider what madness had caused them to suffer themselves to be enclosed with three Walls, to their prejudice, and loss of their lives : and that they should stand still, and be spectators as it were of such dangerous preparations, without making the least Countermine or provision to defeat them ; whilst some cried, We are only valiant against our selves, by our sedition massacring and murder-

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A ing one another, till at last we shall betray our City into the hands of the Romans.

The year of the World, 4034, after the Nativity of Christ, 72.
 Thus being assembled they exhorted one another : and betaking themselves to their Arms they issued out of the City, first upon the tenth Legion, and with a great shout set upon the Romans that were entrenched in the Valley. The Romans being all at work in the Trenches, and most of them having laid down their Weapons (presuming the Jews durst not have made any sally by reason of the variance amongst themselves) were so much surprized, that great part of them immediately fled ; some of them stood to their Arms, but were slain before they could get into a posture of defence. The number of the Jews was daily increased by their first success, and B though yet their number was but small, they thought themselves many, and so did the Romans think them too, because of their good Fortune. The Romans, who always observe Military discipline, were that time by their sudden assailing, so troubled, they observed no order, and fled : yet whensoever they turned again upon them that followed them, they easily wounded the Jews, partly because their eagerness was such that they did not much seek to defend themselves, inasmuch that they easily stayed the Jews from pursuing them. Yet the number of them that pursued them still increasing, they were much disordered and at last forced to forsake the field, and leave their tents : and the whole Legion had been in great danger, had not *Titus* upon the news thereof speedily relieved them, and upbraiding their cowardliness recalled C them from flight ; who with them, and the chosen men he brought, encountering the Jews on one side, slew many of them, wounded divers, put the rest to flight, and forced them into the Valley. The Jews being now in the lower ground, and having endured much at the Romans hands, since fortune frowned upon them, turned again, and having the Valley between them, they fought with the Romans ; And the fight continued till noon.

A little after mid-day, *Titus* guarding the rest with those that he brought to succour them, and placing others to prevent the excursions of the Jews, commanded the rest to entrench themselves in the top of the Mountain. The Jews thought the Romans had fled, and their Sentinel upon the Walls, making a sign to them by shaking his Garment up and down, a great multitude of them ran violently upon the Romans, as though they had been Savage Beasts, so that none of their enemies were able to withstand them ; but as though they had been stricken with some Engine ; so all of them were diversly scattered and forced to fly into the Mountain. But *Titus* on the side of the Mountain remained with but few with him ; notwithstanding his friends, who for their love to their Emperour stayed with him, and abode the danger, did earnestly persuade him to fly from the Jews, who desperately charged them, and not to endanger himself for them, who ought rather to abide it than he : That he should think upon his quality and condition, who was not a private Souldier, but General of them all, and Lord of the whole World, and not abide where there was such danger. But he pretended he heard them not, opposed himself against them that assaulted him, striking them upon the faces, killed those that made resistance, and pursued the rest down the Hill, and forced them to retire. The Jews were amazed at his Valour, yet did not flee into the City, but avoided him both sides, and fled into the Valley : and he pursuing them hindered their flight. In the mean time those that were encamping above, seeing their Comrades beneath put to flight, fled likewise, thinking D themselves not able to resist the Jews, and imagining that *Titus* was likewise fled for had they thought he had made head, they never would have forsaken their quarters ; but now in disorder, they knew not wherefore, some fled one way, and some another, till perceiving the Emperour engaged, and fearing what might befall him, they with loud cries signified it unto the whole Legion. Whereupon the Romans turning again, and upbraiding one another for deserting their Emperour in such danger, they rallied and came with all the violence they could upon the Jews, and driving them down the Mountain, forced them to retire ; yet the Jews fought in their retreat, and seeing the Romans too hard, because they were upon the higher ground, they drew down into the Valley. *Titus* assaulted them that were drawn up against him, and commanded them to go and finish their Trenches. And he with those that were with him to defend the workmen, kept the Jews from molesting them. So, if I may speak without flattery or envy, *Cesar* himself did twice preserve the whole Legion from destruction, and gave the Souldiers opportunity to entrench themselves.

CHAP.

The year of the
World, 4034.
after the Na-
tivity of Christ
72.

The fight be-
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and Eleazar.

Simon and
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John assaulted
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They of Jeru-
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The seditious People being divided into three Companies ; Eleazar and his followers who had the keeping of the holy first-fruits, and all the sacred Oblations, came against John when they were drunk. And they who followed John spoiling the People, assaulted Simon, who was succoured by the City. Wherefore when John was assaulted on both sides, he turned some of his Souldiers against Simon, and the rest against Eleazar : against Simon he used Darts to cast from the Porches of the Temple ; and against Eleazar he used Engines for shot. And always, so often as they above his head ceased (as often they did, being either weary or drunken) he fiercely assaulted Simon and his men. Also as far as he drove them into the City, so far did he fire all, and burnt Houses full of Corn and other Necessaries ; and that which he left unburned, Simon at his return (when John was gone into the Temple) set on fire : as if on purpose to give the Romans an advantage, they had consumed all their Provisions for the Siege.

To be short, all was consumed with fire about the Temple, and the City was levelled and made plain ground to fight in, and the Corn burnt that might have sufficed for many years, by which means they were reduced by a Famine of their own making, which could not have been brought upon them had they not caused it themselves. The Citizens were in every place a prey to those that were Seditious on one side, and to them that befriended them on the other, and like a great Body torn in pieces between these two. The old Men and Women afflicted with these Calamities, prayed for the good success of the Romans, and desired their foreign Enemy might deliver them from their Civil Dissentions.

This was the occasion of great fear and terror among them all ; and the more, because it was no time now to consult, and no hope left of accommodation, or flight to them that desired it. For all places were kept, and the Rebels within kill'd whoever they perceived well-wishers to the Romans, or did endeavour to fly to them, as common Enemies. However these wicked persons agreed in this, to put the just Men to death, who best deserved to live. Day and night nothing could be heard but the noise of them that fought one against another ; yet the condition of them that lived in perpetual

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A fear was far more terrible, who every day had new causes and occasions of sorrow given them ; yet durst they not publicly lament, for fear : and so not daring to show their grief, they secretly sorrowed : no man observed any reverence to them that were alive amongst them, nor took any care to bury the dead. The cause of both which was, that every man despaired of himself. For whoever were not joyed with the Seditious, grew to be careles of all things, as making account presently to die a thousand deaths. But the Seditious gathering the dead bodies upon heaps, continued their fighting, and trod upon them ; and as it were encouraging themselves by the dead under their feet, they became more cruel, still devising new stratagems one against another, and immediately executing whatever they devised without any commiseration ; omitting no kind of Murder, and leaving no cruelty unpractised, so that John prophand the holy things of the Temple, and made them Engines of War. For formerly the Priests and People had determined to underprop the Temple, and build it twenty Cubits higher, and King Agrippa, with great labour and expence, had sent them in Timber for that purpose from Mount Libanus. Which being put off

by the Wars, John took the Timber and made use of it : for that design he erected a Tower to fight against the Romans, and he built aloft the side of the Temple, and this Tower having thus destroyed his wall against the Jews. For after that to meet him lately under the Legion that was who being val-

Jews, to revenge themselves of their former disgrace, Titus commanded the fifth Legion to meet him at Jerusalem, and to march by Emmaus, and the tenth Legion by Jericho : the rest he took with himself, accompanied with the Kings forces that came to help him, having been reinforced with considerable Supplies out of Syria. Titus also brought forces with him to supply the number that was wanting, which forces were sent by Vespasian under Mucianus into Iudaea, he brought two thousand select men from the Legions at Alexandria, and three thousand followed him from Euphrates, together with Tiberius Alexander his chiefest friend, and one next him in Authority, who before was Governour of Egypt, and thought a fit man to be Governour of the Army ; for that he was the first that entertain'd the Emperor being new elected, and joyn'd faithfully with him before he knew what success he should have : he was present with him in all his affairs as his chiefest Counsellor, and was renowned both for his Wisdom and Experience.

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CHAP. II.

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World, 4034.
after the Na-
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72.

The cruelty of
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The order of
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IRREGULAR

PAGINATION

The year of the
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71.

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To be short, all was consumed with fire about the Temple, and the City was levelled and made plain ground to fight in, and the Corn burnt that might have sufficed for many years ; by which means they were reduced by a Famine of their own making, which could not have been brought upon them had they not caused it themselves. The Citizens were in every place a prey to those that were Seditious on one side, and to them that beheged them on the other ; and like a great Body torn in pieces between these two. The old Men and Women afflicted with these Calamities, prayed for the good success of the Romans, and desired their foreign Enemy might deliver them from their Civil Dissentions.

This was the occasion of great fear and terrour among them all ; and the more, because it was no time now to consult, and no hope left of accommodation, or flight to them that desired it. For all places were kept, and the Rebels within kill'd whoever they perceived well-withers to the Romans, or did endeavour to fly to them, as common Enemies. However these wicked persons agreed in this, to put the just Men to death, who best deserved to live. Day and night nothing could be heard but the noise of them that fought one against another ; yet the condition of them that lived in perpetual

tear

A fear was far more terrible, who every day had new causes and occasions of sorrow given them ; yet durst they not publicly lament, for fear ; and so not daring to shew their grief, they secretly sorrowed : no man observed any reverence to them that were alive amongst them, nor took any care to bury the dead. The cause of both which was, that every man departed of himself. For whosoever were not joyned with the Seditious, grew to be careles of all things, as making account presently to die a thousand deaths. But the Seditious gathering the dead bodies upon heaps, continued their fighting, and trod upon them ; and as it were encouraging themselves by the dead under their feet, they became more cruel, still devising new stratagems one against another, and immediately executing whatsoever they devised without any commiseration ; omitting no kind of Murder, and leaving no cruelty unpractised. So that John prophand the holy things of the Temple, and made them Engines of War. For formerly the Priests and People had determined to underprop the Temple, and build it twenty Cubits higher, and King Agrippa, with great labour and expence, had sent them in Timber for that purpose from Mount Libanus. Which being put off by the Wars, John took the Timber and made use of it : for that design he erected a Tower to fight against those that assaulted him from off the Temple ; and this Tower he built along the Wall over against the Chapter-house that standeth on the West side of the Temple ; for he could build it in no other place so conveniently. And having thus impiously furnished himself with Engines, he hoped hereby to have destroyed his Enemies. But God made his labour in vain, and before he could prevail against them, brought the Romans against the City.

For after that Titus had gathered together part of his Army, and ordered the rest to meet him at Jerusalem, he departed from Cesarea, having three Legions that lately under the conduct of his Father Vespasian had wasted all Judea, and the twelfth Legion that sometime under Cestius were overcome, and put to flight by the Jews : who being valiant enough of themselves, were impatient to be employ'd again against the Jews, to revenge themselves of their former disgrace. Titus commanded the fifth Legion to meet him at Jerusalem, and to march by Emmaus, and the tenth Legion by Jericho : the rest he took with himself, accompanied with the Kings forces that came to help him, having been reinforced with considerable Supplies out of Syria. Titus also brought forces with him to supply the number that was wanting, which forces were sent by Vespasian under Mutianus into Italy for he brought two thousand select men from the Legions at Alexandria, and three thousand followed him from Euphrates, together with Tiberius Alexander his chiefest friend, and one next him in Authority, who before was Governour of Egypt, and thought a fit man to be Governour of the Army ; for that he was the first that entertain'd the Emperor being new elected, and joyn'd faithfully with him before he knew what success he should have : he was present with him in all his affairs as his chiefest Counsellor, and was renowned both for his Wisdom and Experience.

CHAP. II.

How Titus went to Jerusalem to see their strength, and how he was in great danger.

Titus being now to go into the Enemies Country, caused all his Auxiliaries to march in the Van : after whom followed the Pioneers and those appointed to pitch the Tents : after them the baggage of the Rulers and Governours of his Army, & with them the armed Souldiers. Next these came Titus himself accompanied with his choice men, and many that bare his Colours : next, the Horsemen march'd immediately before the Engines. And the Prefects and Tribunes with certain chosen men, and their Companies followed. After them the Eagle, with many other Ensignes : and the Trumpets went before them. And after them followed the Army marching six in a rank : then the multitude of Servants that followed every Legion did drive their baggage before them : lastly came the Hirelings, and those that were appointed to guard them. Marching in such comely and warlike manner, as the Romans are wont, he came by Samaria into Gophna, which place was already conquered by his Father, and then also was under the custody of the Roman Garisons. Staying there one night, he departed from thence the next day : and after a days journey pitched

pitched his Tents in a place, which in the Jews language is called *Acanthanaulona*, H that is, the Valley of Thorns, near unto a Village named *Gabab Saul*, which signifieth the Valley of *Saul*, which is almost thirty Furlongs from *Jerusalem*. From thence accompanied with 600 chosen Horsemen, he went to *Jerusalem*, to view how strong it was, and of what courage the Jews were, to see if peradventure at sight of him they would yield without any further ado. For *Titus* understood (and it was true) that the people desired Peace, but were overpowered by the Seditious, and so durst not attempt any thing. *Titus* riding along the high-way that went to the Walls, saw no man: but turning aside towards the Tower *Esphimus* with his Horsemen, an infinite number presently issued out by the Towers of Women, as a Gate opposite to *Helens Tomb*; brake his Guard of Horsemen into two parts, and advanced to hinder those Horsemen that were yet in the high way, from joining with the rest that had crost the way, by which means they had divided *Titus* from the rest of his company, in so much as he could proceed no further for the Ditch of the Town-Wall on one side, and for the Garden Pales on the other side: and there was no way for him to return unto his Souldiers, the Enemies being between him and home. Many of his Souldiers not knowing their General was in any danger, but supposing him amongst them still, fled away. *Titus* seeing that he had only his own valour to trust to, turned his Horse against his Enemies, and with a loud voice exhorted his followers to do the like, and so he brake violently into the midst of them, hasting to get unto his Company. It was evident at that time that God giveth the Victory, and hath a particular care of Kings, Princes and Emperours. For notwithstanding that an infinite number of Darts and Arrows were shot at *Titus*, and he had no Armour at all (for as we have already said, he came to view, not to fight) yet had he not one wound, but all past him; as though purposely every one had striven to miss him. But *Titus* with his Sword made way, cut down many that opposed themselves against him, and with his Horse past over them. The Jews seeing *Titus* his valour, cried out and exhorted one another to set upon him; but whithersoever he turned, the Jews fled, and would not abide by it: likewise those Souldiers that were with him, encompassed him round. For every mans hope lay in charging through with *Titus*, before they were clofed in and oppressed. Two of the most valiant amongst them were slain, the Horse of the one was killed with his master, but the others Horse was taken by the Jews. But *Titus* and the rest came safe into the Camp. And thus the Jews being successful at first, were mightily encouraged, and that encouragement being of moment, made them confident, or rather rash, a long time after.

CHAP. III.

How the Jews sallied out upon the Romans as they were pitching their Tents.

The Legion that was to pass by *Emmaus*, being joyned to the rest of the Army over night, *Cesar* the next morning removed, and came to *Scopus*, where he had a full view of the City and Temple on the North part; the ground adjoining unto the City being very low, and not improperly called *Scopus*, being distant seven Furlongs from the City: in that quarter *Titus* commanded two Legions to encamp themselves, and the fifth Legion to retire three Furlongs off, to the intent that the Souldiers who were wearied with travelling all night, might entrench themselves without fear or danger; no sooner had they begun their work, but presently the tenth Legion came, who were to pass by *Jericho*; which *Vespasian* had already subdued, and placed a Garrison there. This Legion was commanded to encamp six Furlongs from *Jerusalem*, near Mount *Oliver*, on the East part of the City, and is enclosed with a deep Valley called *Cedron*. This great Army so suddenly arriving, reconciled the dissensions within the City for some time: and the three Factions beholding with admiration the Roman Camp, became friends, and all differences were composed. They began to examine and consider what madness had caused them to suffer themselves to be enclosed with three Walls, to their prejudice, and loss of their lives: and that they should stand still, and be spectators as it were of such dangerous preparations, without making the least Countermine or provision to defeat them; whilst some cried, We are only valiant against our selves, by our sedition massacring and murder-

ing one another, till at last we shall betray our City into the hands of the Romans.

Thus being assembled they exhorted one another: and betaking themselves to their Arms they issued out of the City, first upon the tenth Legion, and with a great shout set upon the Romans that were entrenched in the Valley. The Romans being all at work in the Trenches, and most of them having laid down their Weapons (presuming the Jews durst not have made any fallie by reason of the variance amongst themselves) were so much surprized, that great part of them immediately fled; some of them stood to their Arms, but were slain before they could get into a posture of defence. The number of the Jews was daily increased by their first success, and though yet their number was but small, they thought themselves many, and so did the Romans think them too, because of their good Fortune. The Romans, who always observe Military discipline, were that time by their sudden affaunting, so troubled, they observed no order, and fled: yet whensoever they turned again upon them that followed them, they easily wounded the Jews, partly because their eagerness was such that they did not much seek to defend themselves, inasmuch that they easily stayed the Jews from pursuing them. Yet the number of them that pursued them still increasing, they were much disordered and at last forced to forsake the field, and leave their tents: and the whole Legion had been in great danger, had not *Titus* upon the news thereof speedily relieved them, and upbraiding their cowardliness recalled them from flight; who with them, and the chosen men he brought, encountering the Jews on one side, slew many of them, wounded divers, put the rest to flight, and forced them into the Valley. The Jews being now in the lower ground, and having endured much at the Romans hands, since fortune frowned upon them, turned again, and having the Valley between them, they fought with the Romans; and the fight continued till noon.

A little after mid-day, *Titus* guarding the rest with those that he brought to succour them, and placing others to prevent the excursions of the Jews, commanded the rest to entrench themselves in the top of the Mountain. The Jews thought the Romans had fled, and their Sentinel upon the Walls, making a sign to them by shaking his Garment up and down, a great multitude of them ran violently upon the Romans, as though they had been Savage Beasts, so that none of their enemies were able to withstand them; but as though they had been stricken with some Engine; so all of them were diversly scattered and forced to fly into the Mountain. But *Titus* on the side of the Mountain remained with but few with him; notwithstanding his friends, who for their love to their Emperour stayed with him, and abode the danger, did earnestly persuade him to fly from the Jews, who desperately charged them, and not to endanger himself for them, who ought rather to abide it than he: That he should think upon his quality and condition, who was not a private Souldier, but General of them all, and Lord of the whole World, and not abide where there was such danger. But he pretended he heard them not, opposed himself against them that assaulted him, striking them upon the faces, killed those that made resistance, and pursued the rest down the Hill, and forced them to retire. The Jews were amazed at his Valour, yet did not flee into the City, but avoided him both sides, and fled into the Valley: and he pursuing them hindered their flight. In the mean time those that were encamping above, seeing their Comrades beneath put to flight, likewise, thinking themselves not able to resist the Jews, and imagining that *Titus* was likewise fled, had they thought, he had made head, they never would have forsaken their quarters; but now in disorder, they knew not wherefore, some fled one way, and some another, till perceiving the Emperour engaged, and fearing what might befall him, they with loud cries signified it unto the whole Legion. Whereupon the Romans turning again, and upbraiding one another for deserting their Emperour in such danger, they rallied and came with all the violence they could upon the Jews, and driving them down the Mountain, forced them to retire; yet the Jews fought in their retreat, and seeing the Romans too hard, because they were upon the higher ground, they drew down into the Valley. *Titus* assaulted them that were drawn up against him, and commanded the rest to go and finish their Trenches. And he with those that were with him to defend the workmen, kept the Jews from molesting them. So, if I may speak without flattery or envy, *Cesar* himself did twice preserve the whole Legion from destruction, and gave the Souldiers opportunity to entrench themselves.

CHAP.

CHAP. IV.

Of the fight within the City upon the feast of unleavened Bread.

The year of the
World, 4514.
after the Na-
tivity of Christ
72.

John entereth
and seizeth
the inward
Temple and
all the furni-
ture thereof,
purgeth the
Zealots to
flight, and rais-
eth a mighty
sedition.

A threefold
Sedition divid-
ed into two
parts.

Whatsoever
against Jerusa-
lem is bellow-
ed or troubled
with Valleys,
is filled up.

DURING the intermission of the Foreign Wars, they fell to their former sedition again, which caused Civil Wars among them. And against the feast of Unleavened bread, which is the fourteenth day of April (for upon this day the Jews say that they were delivered out of the Bondage of Egypt) Eleazar and his Companions opened the Gates, to the intent that all that would might come in to adore and do their devotion. But John used this Festival-day as a means to effect his deceit; and caused many of his Company that were unknown, to enter in among the people with Weapons under their Garments, giving them charge when they were entering to possess themselves of the Temple: and so soon as they were within, they cast off their Garments, and shewed themselves in Armour. Prefently a great tumult arose within the Temple; for all the people that were not of the Sedition, thought themselves betrayed: and the Zealots thought this Treason only practised to prejudice them, so that leaving the Gate which they kept before, and leaping down from the Towers without offering to fight, they fled into the Vaults of the Temple. The people flock about the Altar, and others were driven with them into the Temple, and killed with Clubs and Swords, and trodden under-foot. Many were slain upon private hatred, under pretence of siding with the Enemy. And whosoever formerly had offended any of those Traitors, he was put to death, as though he had been one of the Zealots. But they who had cruelly raged against the Innocent, gave the wicked leisure to escape out of those Caves whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did now more confidently than before fight against Simon: Thus the Sedition that was before divided into three parts, was now reduced into two. Titus being desirous to bring his Army nearer the City, sent out a commanded party of Horse and Foot, which he thought sufficient to hinder the excursions of the Jews from Scopus, and another Company he sent to plain all the grounds betwixt him and Jerusalem, who cut down all Hedges, and Pales, and Fences, and Wood (though they were fruit-trees) filled the Valleys, and made it plain ground; levelling the Rocks and Mountains that made the Country unequal; by doing of which all the way was plain'd from Scopus to Herods Monument, which is not far from the Lake of Serpents, called formerly Bethora.

CHAP. V.

The Jews stratagem against the Roman Souldiers.

The alacrity
of the Souldi-
ers among the
Romans, con-
trary to Titus
ordinance.

ABOUT this time the Jews devised this stratagem against the Romans. The most courageous among the Seditious people went out unto the places called the Womens Towers, and pretended to be driven thither by that party in the City that desired peace, and that fearing the Romans, they were come thither for shelter; others got up on the Walls, and pretended themselves Citizens, they called out for Peace and desired their friendship; promising to throw open their Gates that the Romans might enter: and whilst they were so doing they threw stones at their Companions as before, pretending to drive them from the Gates. They pretend likewise great earnestness, and importunity to the people for their consent, and as if that had fail'd they seemed to endeavour to force their passage to the Gates, sometimes advancing as if they would have gone off to the Romans, and then again retreating as men in great trouble and confusion. The Romans perceived not their designe but seeing the Seditious ready to fall into their hands, and the people (as they thought) ready to open the Gates, prepar'd in post-haste to have entered into the City. But Titus suspected their Kindness, as seeing no reason for it. For the day before, having by Joseph offered them peace, he perceived their minds far from any such thoughts: therefore he commanded the Souldiers to keep their quarters and not remove; yet some of them, appointed to work in the Trenches, taking their weapons ran unto the Gates, and the Jews who O seemed to be driven out of the City, fled in appearance, but at last when they came unto the

AT the Gates of the Towers, faced about and encompassed the Romans, and assaulted them upon their backs: and they that were upon the Walls cast all kind of Darts and Stones upon them, so that they slew many and wounded more; for it was not easie to escape being assaulted both behind and before. Moreover, they were conscious that they had offended, and in fear of being punished, caused them to resist the more stoutly; so that after a long conflict, and many wounds given and received, at last the Romans were worsted, and the Jews pursued them to Herods Monument. And having done them much mischief, the Jews returned with great joy, deriding the Romans for being so easily deceived, lifting up their Shields and Bucklers, by way of exultation.

The Roman Souldiers were highly threatened by their Captains, and Caesar accosted them with this speech: *The Jews led only with desperation, do all things with advice and counsel, devising deceits: and fortune favoureth their practices because they are orderly, and true one to another. But the Romans (whom for their Obedience and Discipline fortune was wont formerly to favour) do contrariwise offend herein, and for their rash and unadvised fighting, are overcome: and which is worst of all, in Caesars presence offering to fight without Orders, contrary to military Law and Discipline; which I am sure my Father will be unsatisfied to hear. For he who from his infancy, hath been trained up in Arms, never offended in this sort; and what shall we say to our Law that punisheth the least disobedience with death, when our whole Army disobey the Emperours command? But (saith he) they who so arrogantly have disobeyed our command, shall presently understand, that among the Romans, Victory against the Generals command, is but infamy.* Titus having spoken in anger, declared what he would do, and how he purposed to punish them. Which brook them so deeply, they looked upon themselves as desperate, and people appointed to die. But all the other Legions flocking about Titus, besought him to pardon their fellow-Souldiers, and to remit the rashness of some few, for the obedience of the rest, assuring him that their future valour should be a recompence for this their offence. Whereupon Caesar was pacified, partly thinking it most profitable, partly to gratifie the rest; for he purposed to punish one man only, but to rebuke all, and signifie his displeasure, and so he was reconciled to his Souldiers; firstly charging them to be wisefor the future: after which he devised how he might be revenged on the Jews.

DWhen all the ground between the Walls of Jerusalem and his Army was in four days made plain; Titus being desirous to conduct the baggage, and the rest of the multitude in safety, placed the best of his men in good order, and caused them to march from the North part of the City unto the West, along by the Walls of the City, placing his Foot in the Front, his Horse in the Rear, and between them both the Archers, whereby the Jews were disabled to make any Salley. Titus Souldiers being thus disposed, the baggage of the three Legions and the multitude passed along without any interruption. And Titus himself being advanced within two Furlongs of the City Walls, pitched his Tent against that Angle that is called Psephynus, where the compass of the Wall from the North bends into the West: the other part of the City Army entrenched itself against that part of the Wall that is called Hippicus, distant in like manner two Furlongs from the City. But the tenth Legion remained upon Mount Olivet where it was before.

CHAP. VI.

The description of Jerusalem.

FERUSALEM was compassed round with a treble Wall, only on one side it was inclosed with Valleys inaccessible: and on that side it had only one Wall. It was built upon two little Hills, opposite to one another, and separated with a Valley; wonderfully thick built with houses. One of these Hills is far higher and steeper than the other, inasmuch that because of the strength of it, King David in times past called it a Castle (this David was the Father of King Solomon, who first builded the Temple in that place) but we at this day call it the high Market-place. The other Hill called Acra, is the place where the lower part of the City stands. Opposite against this Hill, there was also another lower than this Acra, and divided from it formerly with a large Valley, but afterward when the Asmoneans reigned, they fill'd up this Valley, to joyn the City unto the Temple, taking down the top of Acra, and making it lower, that it might not hide the Temple. The Valley, by which the two higher Hills

The year of the
World, 4514.
after the Na-
tivity of Christ
72.
The Victory
of the Jews

Caesar's dispo-
sition to his
Souldiers.

The Romans
Souldiers be-
sought Titus
for their fel-
lows in Arms.

How and in
what places
Titus besieged
Jerusalem.

The triple
Walls of Jeru-
salem.

The Castle of
David.

Acra sustains
the lower part
of the City.

The year of the world, 4034, after the Nativity of Christ, 75.

The Fountain of Silo.

The oldest Wall.

The Second Wall.

The third Wall.

Betzetha the fourth Hill.

Agrippa's cell in building the Wall.

The third Wall had 90 Towers.

Pfephina was 70 Cubits high.

Herod called three Towers by the names of the three most distressed Tribes.

Hills are separated is called *Tyrpaeon*, and reacheth unto *Siloa* (which is a Fountain of sweet Water.) Without the City were two Hills compassed with deep Vallies : which Hills being rocky and steep, were every way inaccessible. The oldest of the three Walls, (by reason of the Valley about it, and the Hill whereon it stood) could not easily be taken ; for beside the difficulty of the situation, it was very strongly built, and repaired by *David*, *Solomon*, and other Kings. This Wall, beginning at the Tower called *Hippicus*, passeth on to that called *Xystus*, and so to the Palace, and at last endeth in the West porch of the Temple : on the other side towards the West it begins at the same Tower ; and passing by the place that is called *Betsef*, it descendeth into the East, where is also *Solomon's Pond*, and reacheth unto the place called *Ophelan*, where it is joyned unto the East Porch of the Temple. The second Wall beginning at the Gate that is called *Genath* (which is a Gate of the former Wall), and encompassing the North part of the City, it reacheth to *Antonia*, a Castle so called. The third Wall beginneth at the Tower *Hippicus*, from whence it goeth to the North-part, and from thence to the Tower *Pfephina*, over against the Sepulchre of *Helena*, that was Queen of *Adiabene*, & Mother of King *Isates* : and passing along by the Kings Caves, it turneth towards the Tower near the Monument of *Ezra*, and in the Valley called *Cedron* it joyneth with the old Wall. *Agrippa* encompassed that part of the City that he built, with this Wall ; it being before all open and without defence. The City grew afterwards so populous, that by little and little they were forced to inhabit without the Walls : and this Wall reacheth a great way, being joyned unto the Hill next the City on the North side of the Temple. There was also a fourth Hill inhabited, named *Betzetha*, situate against *Antonia*, but separated from it with very deep Ditches, made on purpose to render the approaches to the Fort *Antonia* more dangerous and difficult ; the deepness of which ditches, made the Fort seem higher than it was. This place being added unto the City, is called in that Country-language *Betzetha*, which signifieth the new City. And the Inhabitants desired it might be fortified. *Agrippa*, Father to this *Agrippa* that finisheth the Wall, began the Wall aforementioned : But fearing *Claudius Caesar*, hearing how sumptuous a Wall he built, should suspect him for designing to revolt, he only laid the Foundation of it, and left it unfinished.

The City could never have been taken by force, had he finished that Wall as he began it being built twenty Cubits long, and ten Cubits broad with hard Stone, which could neither easily be undermined, nor battered with Engines : and this Wall was built ten Cubits high, and no doubt had been raised higher, had not the liberality of the founder been checked. Yet afterwards by the Jews industry the same Wall was raised twenty Cubits high ; the Battlements hereof were two Cubits high, and the Tower three Cubits, and in all it was twenty four Cubits high, as before. Upon the Wall were three Towers, twenty Cubits broad, and twenty Cubits high, M built four-square very strong, and of as firm a foundation as the Wall it self, which for the building and fair stone was not inferior to the Temple above. Within this strong Tower, which reacheth twenty Cubits high, were Rooms for men to lodge in, and Cisterns to receive Rain-Water, and large turning stairs to every Room in it : and this third Wall had four-score and ten of these Towers, and between every Tower were two hundred Cubits space. The middle Wall had fourteen Towers, and the old Wall had three-score, and the compass of the whole City was three and thirty Furlongs. And although the third Wall was admirable, yet the Tower of *Pfephina*, which was built upon a Corner of the Wall, between the North and the West part of the City, was more admirable, (against which part *Titus* had encamped himself) for it was seventy Cubits high, had eight Angles, and was so fair a Prospect, that from thence upon a clear Sun-shine day, one might perceive *Arabia*, and see the uttermost parts of all the dominions of the Hebrews unto the Sea. Just opposite to this was the Tower *Hippicus*, and near unto it were other two, that King *Herod* built upon the old Wall, which in bigness, beauty and strength, surpassed all the rest in the World.

For King *Herod*, besides his natural liberality and desire to adorn this City, pleased himself so much in beautifying these Towers, that they excell'd all other ; and then he dedicated them to three most renowned persons, whose names they also did bear, to wit, to his Brother, his Friend, and his Wife : the (as is aforesaid) having been put to death for jealousy ; and the other two been slain in the Wars, after they had fought and performed valiantly. The Tower *Hippicus*, called by the name of his Friend, had

four

A four Corners, and every one of them was five and twenty Cubits broad, as many in length, and thirty Cubits in height, being no place hollow ; and above the high places and stone-work, there was a Well to receive Rain-water, twenty Cubits deep : above it were houfes with double roofs twenty five Cubits high, and divided into many rooms : and above them were Battlements two Cubits high : and Towers three Cubits high : so that the whole height was accounted to be eighty five Cubits. The second Tower that by his Brothers name he called *Phaelus*, was in breadth and length forty Cubits, and so many Cubits high, in figure of a square Pillar, all which height was solid, and not hollow within : and above this a Porch ten Cubits high, decked with Towers and Pinacles. Over the midst of this Porch he built another Tower, distinguished into goodly Rooms and sumptuous Baths, that it should not want any thing necessary for a Prince : on the Top it was beautified with Towers and Pinacles, so that all its height was almost four-score and ten Cubits : And it resembled the Tower *Pharus* at *Alexandria*, wherein continual light is kept to guide the Seamen that sail thither, but this was of greater circumference. In this house at that time *Simon* lodged, and tyrannized over the people. The third Tower was, according to the Queens Name, called *Mariamne*, the Wife of *Herod*, twenty Cubits high, all solid, and other twenty Cubits broad, having more magnificent and beautiful Houfes and Lodgings than the rest. For the King thought it meet, that the Tower called by his Wives name, should be more beautiful than the other who only bare the names of men, but they were stronger than this that bare the name of a Woman. This Tower was in all fifty five Cubits high.

These three Towers were of great height, yet by reason of their situation they seemed far higher : for the old Wall whereupon they were built was placed upon high ground, and the top of the Hill whereupon they stood was above thirty Cubits high, whereby their height was much increased. The richness also was admirable ; for it was not ordinary stone, but all White Marble, every stone being twenty Cubits long, ten Cubits broad, five Cubits thick, and all so ingeniously contrived, that every stone by it self seemed a Tower ; and every Tower seemed to be but one Stone. These were placed on the North side of the City ; and adjoining to them within the City D was the Kings Palace, surpassing all that can be spoken of it : being for greatness and excellent work to be compared to the richest buildings in the World. It was compassed about with a Wall thirty Cubits high, adorned with goodly Towers round about, every one of like distance from other, beautified with dwelling Houfes and Lodgings for a hundred of the Nobility. The variety of the Marble it was built withal was admirable, for there was no sort, how rare or costly soever, but was there. The Ceiling of the Rooms for the length of the Beams and the beauty thereof, passed all credit ; and then their number ; and richness of their furniture was extraordinary. In every room there were many Vessels of gold and silver, and many Porches round about, one answerable unto another, and Pillars in every one. There were many pleasant Walks with divers Trees, and many Allies with Fountains and Waters-works, and Cisterns adorned with Brazen Images, from which ran out Water, and about the Water many Dove-houfes full of tame Pigeons. But it is impossible sufficiently to declare the riches and beauty of the Kings Palace, and a grief to think what goodly things, and how rich, the Thieves did there set on fire : for these things were not burnt by the Romans, but by the Seditious Thieves (as is before said,) at the beginning of this Rebellion, who consumed all with fire, even from the Castle *Antonia* from whence the fire came, and destroyed the Kings Palace, and the Covers and Tops of the three Towers. The Temple was, as is before said, built upon a hard Mountain, and at the first, the Plain upon the top thereof was scarcely big enough to contain it and the Temple-yard, the Hill being very steep. But when King *Solomon*, who also built the Temple, had compassed the East part thereof with a Wall, he also placed a Porch upon the Rampire, and so for many ages after, it lay unfinished on other parts : wherefore the People every day bringing earth thither, at last made it plain and large enough : and breaking down the North Wall, they took in all that space which the Temple had formerly taken up : and the Hill being now inclosed with a threefold Wall, it was a work beyond all imagination. In the finishing whereof many Ages were spent, and all the holy Treasure offered to God, even from all parts of the World, was employed therein, as well in the Buildings of the higher, as of the lower part of the Temple : the foundations whereof were laid three hundred Cubits deep, and in many places more ; yet could not all the Foundations be seen, being buried in Vallies, that were filled up to make them equal with the street-streets of the City.

Ppp 2

The

The year of the world, 4034, after the Nativity of Christ, 75.

Phaelus 50 Cubits high.

Mariamne a goodly Tower 55 Cubits high.

The Kings Palace.

The Kings Palace burnt by the Thieves and Rebels.

The Temple built upon a most strong Hill.

All the sacred Treasures kept in the Building of the Temple.

The stones of this building were of fourty Cubits : for the abundance of treasure and liberality of the people did effect that which was scarcely possible ; and that which all men thought could never have come to pass, in time and by industry came to perfection.

The building was answerable unto these Foundations. For all the Porches were double, and every one was supported by Pillars, each of them being five and twenty Cubits high, and all of one piece, and of white Marble : the top whereof was all of Cedar, whose natural beauty, for the good joyning of the wood and polishing thereof, did astonish all that beheld it, being adorned neither with painting nor carved works. These Porches were thirty Cubits broad, and the compass of them altogether, with the Fort of Antonia, was six Furlongs. The Court was curiously wrought and paved with all sorts of stones. The way to the Second Temple was inclosed with stones of Lattice-work, which were three Cubits high, and most beautifully wrought : in which were placed certain Pillars equally distant one from another, to shew the Law of purification ; some being written upon in Latine letters, others in Greek, forbidding all strangers to enter into the Holy-place : for the second Temple is called the Holy-place. To go unto the second from the first, we must pass fourteen stairs, and it was foursquare aloft, and inclosed with a Wall by it self ; whose outside being forty Cubits high, was all covered with stairs to ascend up into it ; and within it was five and twenty Cubits high : for all the part of the inner side was unseen, because it was built on the descent of a Hill. After the fourteen Stairs, there was a Plain made level with the Wall of three hundred Cubits : from thence passed on five other Stairs which lead to the Gates, whereof on the North-side and the South there were eight, four on each side, and two on the East. For it was necessary that there should be a peculiar place for Women to exercise their devotion in, which also was inclosed with a Wall. And so it was necessary there should be two doors : and against the first Gate there was opposite unto it, one Gate on the North-side, and another on the South, both separated from the rest, whereby we entered the Womens apartment, for it was not lawful for any to pass by any other Gate unto the Women, neither could they go beyond their own door, because of the Wall : for that place was common both to the Women of that Nation, and all strange Women that came for Religion sake. There was no Gate on the West part, but a Wall that reacheth along in that place. Between the Gates were Porches opposite one against another, reaching from the Wall unto the Treasure-house, supported with great and goodly Pillars, being as plain, and as big as they below. The Gates were covered with Gold and Silver, as also the posts and foreparts thereof were, one only excepted that was covered with Corinthian Brass, far surpassing in beauty the other that were covered with Silver and Gold. In every Gate there were two doors, each one thirty Cubits high, and fifteen Cubits broad : and after the entrance where they were made larger, every one had on each side Seats thirty Cubits long, and large like a Tower, and forty Cubits high, each one supported with two Pillars twelve Cubits thick. All the other Gates were of the like greatness, but that which was covered with Corinthian Brass, which was the entrance into the place allotted for the Women, and opened into the East Gate of the Temple, doublets was bigger than the rest : for it was fifty Cubits high (the Gates whereof were forty Cubits) and was more richly adorned than the rest : for the cover of Gold and Silver was thicker than it was in the rest, which Alexander Tiberius his Father had melted, to cover all the nine Gates. And there were fifteen Stairs, that went from the Wall that separated the Women, unto the great Gate of the Temple : for these Stairs were shorter by five steps than those that went to the other Gates. The Temple it self was situated in the midst of all, to wit, the holy Sanctuary, and had twelve Stairs to go unto it. The Front whereof was in height and breadth a hundred Cubits : and behind, it was forty Cubits : and before it, was as it were two shoulders on each side rising up in height twenty Cubits. The first Gate hereof was seventy Cubits high, and twenty five wide, and had no door : for it signified that Heaven was spread over all, and might be seen in every place : and all the foreparts were gilded with Gold, and all the first building did appear and might be seen without, and all that was within and about the Gate gilded with Gold. The inner part thereof was divided into two Rooms, whereof only the first Room might be seen, which was in height fourscore and ten Cubits, and in length forty, and in breadth twenty. The inner Gate was (as is already said) all gilded with Gold, and all the Wall about it, and above it, it had a Golden Vine, whereon were hanging Clusters of Grapes of Gold, every Cluster being as long as a man is high

A peculiar place destined for Women for Religion sake.

Some of the Gates were of Gold, some of Silver, and one of Corinthian Brass.

The Sacred Sanctuary.

A high. And because it was ceiled above, the inner Temple did seem to be lower than it was without: and it had Golden Gates, fifty five Cubits high, and sixteen Cubits broad.

The Hangings were also of the same length, being a Babylonian Vail, wrought with Violet, and Purple Silk and Scarlet, admirable to behold; the permutation of which colours had a mystical meaning, bearing as it were the signification of the whole World. For the Scarlet seemed to express the Fire, the Silk the Earth, the Violet the Air, and the Purple the Sea; partly in their colours resembling them, partly also as having their beginning from them : for the Purple is ingendered in the Sea, and the Silk is produced by the Earth. In this Tapestry work was curiously wrought, and deciphered all the Speculations of the Heavens, only the Celestial Signs excepted. Being entered within, you come into a lower place of the Temple, which was sixty Cubits high, and as many in length, and 20 in breadth. Which place was divided into two parts, whereof first contained forty Cubits, having in it three most admirable things, famous throughout the World, to wit, a Candlestick, a Table, and the Altar of Incense. Upon the Candlestick seven Lamps were placed, signifying the seven Planets, for so many did there come all out of one stem of the Candlestick. Upon the Table were standing twelve loaves of Bread, signifying the twelve Celestial Signs, and Revolution of the Year. By the Altar of Incense (out of which proceeded thirteen Odours, coming partly from the Sea which is uninhabitable, and partly from the Earth which is inhabited) is signified that all things are in the hands of God, and owe him obedience. The inner part of the Temple contained 20 Cubits, which also was separated from the other part by a Vail, and nothing was within it: this place was the Holy of Holies, and no man might enter, look into it, nor violate the same. On each side of the lower Temple there were many Lodgings and Doors to pass into, every one of them having three roofs one above another, and there was a Gate which led unto both sides of the Temple, and unto these Rooms: but the higher part of the Temple had not the like Rooms on each side, and therefore it was made so much narrower than the other, yet was it higher than it by 40 Cubits, neither was it so sumptuous as the lower. For the whole height was 100 Cubits, and the ground thereof 60. The outmost part was so curious and richly wrought, it was impossible to imagine any

D. Workmanship that it wanted : for it was all covered with a Massie Plate of pure Gold, which shined far brighter than the Morning Sun, so that it dazzled the Eyes of the beholders, as doth the Sun when it is gazed upon. And afar off it seemed to strangers that came thither, like a white Mountain : for where the Temple was not gilded with Gold, there was it Milk-white. The top hereof was all set full of Rods of Gold, very sharp at the upper end like Pikes, lest the Birds should come and sit thereon, and so defile it : several of the Stones wherewith it was Built, were forty-five Cubits large, five Cubits in length, and six Cubits broad. Before the Temple there stood an Altar fifteen Cubits high, being forty Cubits broad, and as many long, and foursquare, having Corners made like Horns. The way to this Altar was on the South side, where by little and little it ascended from below to the Altar. This Altar was built without any Iron, and never Iron did touch it. The Temple and the Altar were inclosed with Stone-work very beautiful, which was a Cubit high, and separated the People from the Priests. Those that were troubled with flux of Seed, or Leprosy, were expelled the City, Women also having their monthly courses ; but those that were not unclean, might pass this forefaid limit. Likewise men that were not purified, were not permitted to come within the inner Temple, and those that were, might not come among the Priests : those also that descended from the line of the Priests, and for blindness did not administer their function, were notwithstanding admitted into the place appointed for the rest of the Priests that were found, and had share as they had ; yet did they go attired as Lay-men, for only he that did Sacrifice, might wear Priestly attire.

The Priests that were admitted to the Altar and Temple had no infirmity, they were clothed in fine Linen, abtained from Wine, and lived in abstinence for reverence of Religion, lest they should sin whilst they offered Sacrifice. The High-Priest also ascended with the Priests into the Temple ; yet not always, but every seventh day, and in the Calends of every month, or on a Festival, celebrated according to the custom of their Country, wherein all the people were present. When he sacrificed he was girded with a Vail, which covered his Thighs to his Privities, under which he wore a Linen Garment hanging down to his feet, and above it a round Violet Garment fringed at the Skirts, and adorned with Bells of Gold, and Pomgranats of the same ; the Bells signified Thunder, and the Pomgranats Lightning. Upon his breast he wore a Veil

The top of the Temple was 100 Cubits high, and 60 in breadth.

The Babylonian Vail, wrought with Violet, and Purple Silk and Scarlet, admirable to behold.

Three admirable works : The Candlestick, the Table, and the Altar.

The outward Court of the Temple covered with massie Plates of Gold.

The Priests in the old Testament, abstained from wine, and were set apart.

The high Priest's Garment.

of five colours; Gold, Purple, Scarlet, Silk and Violet, wherewith (as we have said) the Vails of the Temple were wrought. He had likewise a *Rochet* of the same enriched with pure Gold, and in shape like the Garment he wore on his Body to the Thighs: it was also buttoned with two Golden Buttons; made in the form of Asps, wherein was inclosed the greatest and most precious Sardonyx Stone that could be found, bearing the names of the 12 Tribes of *Israel* engraven. On the other side did hang 12 precious Stones, three and three in a rank, divided into four rows. In the first was the Ruby, the Topaz, and the Emerald: in the second the Carbuncle, the Jasper, and the Sapphire: in the third the Agate, the Amethyst, and the Diamond: in the last the Onyx, the Beryl, and Chrysolite: in every one of which one name of the twelve Tribes was written. Upon his head he wore a Miter of Silk, which was crowned with Hyacinth: and aloft of it was another Crown of Gold, wherein was engraven sacred Letters, to wit, the four Vowels. The Garment that he commonly wore was not altogether so glorious; this he used only when he entered into the Sanctuary, which was but once a year, and that alone, the whole Nation observing a Solemn Fast that day. But we will hereafter speak more at large of the City and Temple, the Laws, Customs, Ordinances and Observations, for these things cannot be briefly declared. The Castle *Antonia* was situate between the two Porches of the first Temple, which looked unto the West, and the North: and was built upon a Rock of Stone of fifty Cubits high, on every side was inaccessible: it was built by King *Herod*, to shew the greatness and magnificence of his mind. For first of all the Rock at the foot thereof was covered with thin and slender Stones like Slates. Which was both an ornament to it, and a security. Before the Bartlements of the Fort there was a Wall three Cubits high, within which the Castle *Antonia* was built fourty Cubits high, being within richly furnished, and contrived like the Palace of a King, with all kind of Offices and other necessary Rooms. For there were Porches, Baths, and large Halls: to place Tents in: so that in respect of the number and convenience of the Rooms it seemed to be a City, and for the magnificence thereof a Kings Palace. The Model of it was like a Tower invironed with four other Towers, at every Corner one, whereof they that were on the South and East-side were seventy Cubits high, the other two were but fifty. So that out of the two highest, there was a perfect view of the whole Temple. Where it joynted to the Porches of the Temple, there was on either side a pair of Stairs for the Souldiers to come down out of it into the Temple. For always the Roman Souldiers lodged there, and guarded the Temple in their Arms upon festival days, lest the people should attempt any Rebellion. For the Temple was as a Check upon the Town, and the Castle *Antonia* commanded the Temple: and had its Guards likewise, as there were also in *Herods* Palace, which commanded the higher part of the City. The Hill *Bezetha* was divided from the City, as is before mentioned; and being the highest part of all, was joynted to part of the new City, which hindred the prospect of the Temple on the North-side. And thus I have spoken sufficiently of the City, and the Wall in this place, because we mean hereafter to describe them more at large.

The description of *Antonia*.

Antonia not much unlike a City.

CHAP. VII.

How the Jews refused to yield, and sallyed out upon the Romans.

The most warlike of the people joynted with *Simon*, being in number ten thousand, beside the *Idumeans*: and those ten thousand had fifty Captains, all subject unto *Simon*. The *Idumeans* that took his part were five thousand, and had ten Captains, the Chief of whom were *Jacob* the Son of *Sofas*, and *Simon* the Son of *Cathla*. *John*, who kept the Temple, had six thousand Armed men, over whom were twenty Captains: to these there joynted two thousand of the Zealots; and four hundred, who before had followed *Eleazar*, and *Simon* the Son of *Jairus*. So that warring one against another, the people was their booty, and the multitude that was not so Seditious as they, was their prey. *Simon* kept the upper part of the City, and the greater Wall as far as *Cedron*; and all that part of the old Wall which is between *Silas*, and the Palace of *Monobazus*, who was King of *Adiabena*, that lieth beyond the River *Euphrates*: he also kept all the Hill *Aera* (which is the lower part of the City) unto *Helenas* Palace, who was *Monobazus* his Mother. But *John* kept all the Temple

Simon Camp against *John*.

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The City being in this estate, *Titus* with a select body of Horse went up and down without it, to espie where he might most easily assault the Walls. And being in doubt a long time what to do, for that by the Valley his Foot could not possibly get up, and the Walls were not possible to be battered with Engines: at last he determined to assault it on that part where was the Monument of *John* the High Priest, for there the first Wall was lower than in other places; and not fortified with a second Wall, because that those parts of the new City were but little inhabited; so that from this place the Wall might easily be assaulted: whereby *Titus* was persuaded that the higher City, and the Temple, and *Antonia*, might easily be taken. As he was thus viewing the place, one of his friends, called *Nicanor*, came unto him; being shot in the left shoulder with an Arrow, as he attempted to come near *Joseph*, who went thither of purpose to persuade the Jews which were upon the Wall to yield: for *Nicanor* was very eloquent, *Cesar* perceiving their minds, by their violence to him who persuaded them to that which was most expedient for them, was moved, and began with more carefelness to beseege them: wherefore he permitted his Souldiers to demolish the Suburbs, and to gather all the Rubbish, Stones, and Wood, and other matter together, and make therewith a Mount. Then dividing his Army into three parts, he ordered what each of them should do, and in the midst upon the Mounts he disposed his Archers, and before them Engines for shot, wherewith he hindred the Salleys of his Enemies, lest they should annoy the Work, and beat those off from the Wall, who made any resistance from thence. After which all the Trees being cut down, the Suburbs appeared naked. The Romans having gathered the Wood together, were busied in the Work, and the Jews were not idle: For the people being tired with Murders and Robberies, did hope to have an end of their misery, the Seditious people being busied against their Enemies: and they now hoped that if the Romans did overcome, they might berevenge upon them. *John* still kept where he was, fearing *Simon*, yet were his followers very earnest to assault the Romans. But *Simon* being next unto the siege, did not rest, but placed all along that part of the Wall, men with Darts, which before were taken from *Sesser* Governor of the Romans, and found in the Castle of *Antonia*. But the Darts did the Jews small pleasure, by reason that few of them knew how to use them; only some who were taught by some of the Fugitive Romans used them a little. Nevertheless they assaulted the Roman Souldiers that were building the Mounts with Arrows and Stones, made Salleys upon them by companies, and gave them disturbance: But the Roman Pioneers were defended by Hurdles, that were of purpose set before them: and every Legion had strange and admirable Engines against the excursions of their Enemy, and especially the Engines that the tenth Legion had to cast Darts, and others that cast Stones; which did not only repulse them by whom they were assaulted, but also those that stood upon the Wall: for every Stone though a Talent weight, was shot more than a Furlong, and flew not only those that were first struck, but also many that were stricken with the rebound. But the Jews always saw the Stones before they fell (for they were white) and avoided them: and they were not only decryed by the noise they made in flying, but they might easily be perceived: by which means the watchmen in the Towers gave warning always when these Engines were shot off, and when the Stones came, crying in their Country language, *The Stone cometh*: so the Jews upon the Walls knowing what they meant, avoided the Stones, and received no harm. Then the Romans devised to black the Stones with Ink, that they might not be seen as they flew, and do the more Execution. Yet the Jews were not so terrified, as to permit the Romans peaceably

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Antonia not much unlike a City.

The description of Antonia.

The year of the World, 4034, after the Nativity of Christ, 72.
The precious stones in the high Priests Garment.

CHAP. VII.

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Titus circuiting the Wall, to espie where he might most easily assault the Walls.

Nicanor is wounded with an Arrow in the left shoulder.

The darts did the Jews little good, because they were not expert in using them.

The year of the World, 4034, after the Nativity of Christ, 70. Titus commanded the Wall to be battered in three places.

The Seditious, forgetting their hatred and discord, join issue.

The Ram shaketh a corner of a Tower.

Titus putteth the Jews to flight and driveth them into the City.

John Captain of the Idumeans, by the shot of an Arrow that wounds him in the breast, dieth.

peaceably to build the Mount, but Night and Day they hindered them with Stratagemss and Sallies. When the Romans had finished their Work, the Carpenter measured the space between the Mounts and the Walls, with a Plummer fastned to a line, which they cast from one place to another (for they could not measure it otherwise, because of the Darts from the Walls) and finding that they had Ramis long enough, they set them up, and Titus commanded the Wall to be battered in three places; to the end that the Battery might not be hindered. The noise that these Rams made was heard round about the City, which was a great terror to the Citizens, and the Seditious were no less afraid. And seeing themselves all in the same danger, they determined to joyn unanimously together against the Romans: the Seditious upbraiding one another that they rather assisted the Enemy, than resisted them: and therefore exhorted one another mutually, at least for that time, to unite and make resistance against the Romans. And Simon sent an Officer unto the Temple, to proclaim leave for all such as would, to come unto the Walls: which also John did permit, notwithstanding he mistrusted Simon: so forgetting their old quarrel, they joyned all together against the Romans, and placing themselves upon the Walls, they cast fire upon the Engines of the Romans, and those who manag'd them: throwing Darts against them without intermission, whilst the bravest amongst them in great companies leapt down, and destroyed that wherewith the Engines were covered, and assaulted those that stood to defend them; by which means they did the Romans much harm, and more by their desperate boldness than their skill.

But Titus was still at hand to succor them that stood in need: and placing Horsemen and Archers about the Engines, he repulsed the Jews who come to cast Fire, beat off them that cast Darts and shot Arrows from the Towers, and so gave the Rams time and opportunity to play; yet these Rams did no great execution, only a corner of a Tower was shattered by the Ram of the fifth Legion. But without any detriment to the Wall: for the Tower being much higher than the Wall, when the Tower tumbled, it fell over the Wall, and carried nothing along with it. The Jews being repulsed, and for some time discontinuing their Sallies, perceived the Romans were grown secure, and dispersed carelessly over their Camp, as presuming their late ill fortune would discourage the Jews from any new attack, but they were mistaken in their account: for the Jews sallied privately at the Gate by the Tower of Hippicos, threw fire into their Trenches among their Engines, and assaulted them bravely when they had done. But the Romans being quickly sensible of their danger, got immediately together, and with the excellence of their Discipline, repelled not only the first insult and fury of the Jews, but beat back all their supplies. So there began a grievous Battle about the Engines; the Jews striving to fire, and the Romans to hinder them; great noise and clamour there was, and many in the Front were slain on both sides. At first the Jews had the better; and their fire did some mischief upon the Engines: and all had been quite consumed, had not the Souldiers from Alexandria hindered it, who for the opinion that they had of themselves, did fight stoutly (being accounted the most valiant of all in this Battle) till such time as the Emperor with certain select Horsemen fell violently upon the Enemies: and himself slew 12 men, for whose deaths the rest fearing, fled, and were forced to retire into the City, and so the Engines were saved. It chanced that one of the Jews was taken alive, and Titus commanded that he should be crucified before the Wall, that perhaps the rest being terrified, might yield. After Caesar was retired, John the Captain of the Idumeans, talking upon the Wall with one of his friends, being stricken in the breast with an Arrow by an Arabian Souldier, presently died: which caused great lamentation among the Jews, and sorrow amongst the Seditious, for he was very valiant, and wife.

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CHAP. VIII.

The fall of the Tower, and how the two Walls were taken.

THE night following, there was a great tumult among the Romans: For Titus the Emperour had commanded to build three Towers, 50 Cubits high a-piece, each one upon a several Mount, that from thence he might the more easily beat the Enemies from the Walls: But one of these Towers in the midst of the night fell down without any assault. And making a great noise with the fall, fear fell upon the whole Army: who suspecting it a Stratagem of the Jews, every one ran to his Arms, and so there was a great tumult in the Camp: and because no man could tell what it was a long time, they stood amazed, every one asking his fellow what had hapned. But seeing no Enemy come, they began to apprehend Treason amongst themselves; till such time as Titus understanding the matter, caused the truth thereof to be presently proclaimed throughout the Camp; and the Tumult (with much ado) was appeased.

The Jews bore up courageously against all other dangers, but were much gauled from these Towers which Titus had erected; for they were slain and wounded from thence with small Shot, Darts and Arrows, for they could build nothing to defend themselves so high, nor had they any hope to destroy them: for neither could they be thrown down for their weight, nor fired, being covered with Iron: therefore flying from the reach of the shot, they could not hinder the Ram from battering their Walls, which never ceasing at last prevailed somewhat. So the great Ram, which the Jews called Nicom, because it overcame all, at last battered the Wall; and the Jews being weary with fighting, having watched all night before, out of sleepiness, or because they periwaded themselves that the Wall was superfluous, they having two more beside it, they all forsook their quarters, and retired to the second Wall, and the Romans entered the first, that the Ram called Nicom had battered. Then the Romans that had passed and entered the first Wall, went and opened the Gates, and let in the whole Army. Having thus gotten the Wall the seventh day of May, they destroyed the greatest part thereof; and also the North-side of the City which before Cessius had wasted.

Titus removed his Camp from thence, and went unto the place called the Affricans Camp, and seized upon all between that and Cedron: and being without shot of an Arrow from the second Wall, he began again to assault it. Then the Jews dividing the Wall betwixt them to defend each others part, resisted most valiantly: John and his partakers defended all Antonia and the North part of the Temple from Alexanders Tomb: and Simon defended all from Johns Tomb unto the Gate by the Tower Hippicos. And many times issuing out of the Gates, they fought hand to hand with the Enemy, but always repulsed by the discipline of the Romans, only for want of knowledge in Warlike affairs; yet in all fights upon the Wall, the Jews had the Best; for though the Romans had the advantage in fortune and knowledge, yet the Jews being desperate, attacked them without fear; for they are very courageous in Adversity. Moreover, the Jews were necessitated to fight to save their own lives; and the Romans were as hasty to conquer. Neither party was weary, neither party desisted in their assaulting of one another: In the day time the Jews in Commanded Parties made their Sallies upon the Romans, who omitted no kind of light from Sun-set, all the night long, which was more terrible to them both, than all the service of the day before: The Jews feared, lest the Romans should get the Wall, and the Romans apprehended lest the Jews should have sallied out upon their Camp. This all night long they stood to their Arms, and early in the morning they were at it again. The Jews strove one with another who should undergo the most danger, and most deserve his Captains favour. Simons followers were so much at his beck, that if he should have commanded any of them to have killed himself, he would presently have done it. The Romans were encouraged to fight, by their discipline and success, as having never been used to be overcome. Again, their frequent Wars, continual Exercises, and large Dominions gave them great Courage, especially Titus their General being present to provoke them; for it was thought a heinous crime to be a Coward in the presence of such a Captain as Caesar was.

Caesar himself beholding and looking on, was a witness of their deeds that behaved themselves valiantly, and rewarded every man as he behaved himself: It was an advantage to be known unto the Prince for a Valiant man: so that many of them shewed their dexterity was far greater than their strength.

At

The year of the World, 4034, after the Nativity of Christ, 70.

Nicom, that is to say, Victor, the Romans great Ram.

The Romans get the first Wall.

The Jews conflict with the Romans.

The Jews hold out.

The custom of the Romans to Conquer.

At this time *Longinus* one of the Horsemen coming out of the Roman Army, pre-fled into the midst of the Jews Fortes, and casting them down that stood in his way, by violence slew two of the strongest of the Enemies, striking one of them over the Face, and slaying another with his own Dart which he took from him; who for this deed was greatly honoured, having broken through a strong Body of the Jews that were placed before the Walls, and cast Darts at him on either side. Many of the Romans by this Example were incited to do the like.

The Jews now regarded not what they suffered, but only devised which way to harm their Enemies; not regarding death, so that they might kill any of the Romans. But *Titus* had as much care to preserve his Souldiers, as he had to get the Victory, attributing these rash Sallies to the desperation of the Jews, and accounting that only Virtue which was done warily and with discretion.

CHAP. IX.

How Castor the Jew derided the Romans.

When *Titus* commanded the Ram to be set up against the Tower on the North part of the City, wherein a crafty and politic Jew with ten men had hid himself, all the rest being fled: this Jew was named *Castor*. These men having lain still a while in their Arms, at last being afraid, and the Tower beginning to shake, they leapt up, and *Castor* stretching forth his hand, did as it were humbly crave Favour at *Castor's* hands, and with a lamentable voice besought him to spare him. *Titus* seeing the mans simplicity, as he thought, and perswading himself that the Jews did now repent of their Obstinacy, he caused the Ram to cease from battery, and the Archers to hold their hands; and permitted *Castor* to speak his pleasure. *Castor* said, That he desired to treat, and make a League of Peace.

And *Titus* answered, That he would grant it, if all the rest would be concluded, and that he would presently confirm a League of Peace between him and the City. Five of *Castor's* fellows seemed to be willing, but the other five seemed to oppose it; crying out aloud, That they would never be slaves to the Romans, whilst they could die in liberty.

Whilst *Castor* and his fellows were debating the matter, the battery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him whilst the Battery was stopped, to think of some expedient to be done in this necessity: for, for a while he would undertake to delude the Roman Emperour, and hold him in suspense. In the mean time he seemed to exhort his Companions, to accept the kind offer of *Titus*: and they as it were angry thereat, drew their Swords and struck upon their Corslets, and fell down, as though they had been slain. *Titus* and his Souldiers were amazed at their obstinacy, for being on the lower ground, they could not well perceive what was done; they wondered exceedingly at their desperation, and pitied their calamity. At the same time one struck *Castor* in the Buttock with a Dart, and *Castor* pulling it out of his flesh, shewed it unto the Emperour, and complained of it, as a breach of the Truce. *Titus* with sharp words corrected him that shot it, and forthwith would have sent *Joseph* to promise *Castor* pardon and peace. But *Joseph* denied to go, affirming that *Castor* only assembled, and hindered his friends that would have gone. At last one *Enesus*, who had fled unto the Romans, offered himself to go. *Castor* invited him, as though he would give him something to secure him of his true meaning. *Enesus* opened the skirt of his garment, thinking *Castor* would have cast him down something of worth; and when he came underneath the Tower, *Castor* took a great stone and threw it down upon him, yet hurt him not, because he was aware of it, and avoided the stone; but it wounded another Souldier standing by. Then *Castor* considering this deceit, began to think that Pitty and Mercy in War was hurtful, and that Cruelty was not so easily deceived; and being very angry at this deceit, he caused the Wall to be beaten with the Ram more than before. *Castor* and his fellows perceiving the Tower to shake, they set it on fire, and so passed thorow the flame, and conveyed themselves into a mine of the Tower; giving the Romans fresh occasion to admire their Courage, in passing thorow the Flames.

Titus assaulting the Wall on his part, took it five dayes after, and forcing the Jews from thence, He, accompanied with a thousand choice men, entered where the Wool-men, Copper-Smiths, and Merchant-Tailors dwelt, which place was the new City, with

A with narrow and strait ways to go to the Wall. And had he presently beaten down a great part of the Wall, or, as he might have done by the Law of Arms, destroyed what he had gotten, he had obtained the Victory without any loss on his side. Yet hoping the Jews would yield, when they were in his power, he gave them more liberty to retire; for he did not think that they whose good he fought, would have been Traitors unto him who came to relieve them.

CHAP. X.

How the Romans did twice take the second Wall.

Titus having entered the City, suffered none of them that were taken, to be slain, nor the Houses to be burned, but permitted the Seditious (if they were so minded) to fight, and that without prejudice to the People: he also promised the People to restore unto them all their Goods. For many besought him to spare the City for them; and the Temple for the City. The People were glad hereof: and many of the warlike Jews thought the humanity of *Titus* to proceed from cowardize; and judged that *Titus*, for that he despaired to win the rest of the City, did now Coward-like propound these conditions. They likewise threatened the People, that whatsoever should speak one word concerning Peace, and yielding unto the Romans, should presently die: and some of them did resist the Romans from out of their houses, others in the narrow ways: and others going out at the higher Gates renewed the fight, wherewith the Watchmen being troubled, fled from the Wall, and forsaking the Towers, retired themselves into the Camp. The Roman Souldiers within the City cried out, because they were inclosed with Enemies, the Gates being shut, and assaulted without, by those who apprehended their Companions to be in great danger. The number of the Jews encreasing, and prevailing, for that they knew the ways and turnings of the Streets, many of the Romans were slain and violently born down; when they offered to resist in that necessity; for a multitude together could not flee, by reason of the narrowness of the Streets that went unto the Wall: and all that entered into the City had been slain, had not *Titus* succoured them. For placing at the end of every Street Archers, and himself being where most need was, he repulsed the Jews with Darts and Arrows, with the help of *Domitius Sabinus*, who in that fight proved himself a stout Warriour, and continued fighting with the Jews till all his fellow Souldiers were got off.

Thus the Romans having got the second Wall, were beaten from it again; and the Citizens so encouraged, they were as it were drunk with their good fortune, thinking the Romans durst no more attempt upon the City, and that they themselves were invincible, when they were prepared to fight. God, because of their Iniquity, had darkened their understanding, so that they never considered the Roman Forces were far greater than those they had encountered, and the Famine that hung over their heads; for as yet they lived upon the destruction of the People, and drank the blood of a City: but the good People did even suffer Famine already, and many of them perished for want of food; yet the Seditious did rejoice at the death of the Citizens, as though thereby they were eased of a great burthen, only desiring they might live that bear rebellious minds, and would join with them against the Romans, rejoicing at the death of the rest; and this was the affection they bare unto their Citizens. In this manner they armed themselves and resisted the Romans, who now again did attempt to enter the Breach: whilst the Jews threw down Stones and part of the Wall upon them as they came up, drove them back again, and valiantly sustained them for three dayes. But the fourth day being unable to withstand *Titus* his assault, they were forced to retire as before: and he having gotten the Wall, destroyed all the North part thereof, and placed a Garrison in the Towers and Fortresses of the South part.

CHAP. XI.

Of the Mounts raised to batter the third Wall. A long Oration of Josephus to persuade the People to yield : and of the Famine in the City.

TITUS now determined to batter the third Wall, conceiving the Siege would be now but short : He thought it convenient to give the Seditious some time to be-think themselves, to see that if either by the taking of the second Wall, or terrified with Famine, they would repent. For there was little or nothing left in the City to supply them, and he was posted as he desired. And the time being come, for every Roman Souldier to receive his proportion of Victuals, Titus caused them to be led every one in order into a place, where the Jews in the City might behold them; he caused his Captains to distribute money to every one, and the Souldiers (as their Custom is) all armed, and drawing their Swords out of their sheaths, marched along, the Horse-men leading their Horses in great Pomp, and a great part of the Suburbs glittered with gold and silver. This Spectacle was grateful to their own Souldiers, and terrible to the Jews: for all the old Walls, and the North part of the City, and many Houses were filled with the multitude of them who came to view this sight; and there was no part of the City that was not filled with People to behold it. This Spectacle struck a great fear upon the very boldest among the Jews, and perhaps would have caused the Seditious People to have relented, had they not despair'd to have found mercy and pardon at the Romans hands for their offences committed; wherefore they thought it better to be slain fighting, than to be put to death humbly, if they desisted from fight. That Destiny hindred this resolution, it being decreed that the innocent should perish with the wicked, and the City with the Seditious: hereupon for four dayes space they distributed necessaries to the Souldiers, and on the fifth day, Titus perceiving the Jews were fill obstinate, divided his Army into two parts, and about Johns Tomb he began to raise Mounts, and against Antonia, hoping by them to take the higher part of the City; and by Antonia to seize the Temple, which except he could effect, he could not make take the City; Against either of these places he raised two Mounts, each Legion making one.

The Jews and Simons followers opposed the work that was begun before Johns Tomb, and John likewise with a great number of the Zealots hindred them that made the Mounts over against Antonia: who not only fought with the advantage of the higher ground, but had learned also the use of Engines: for continual use by little and little unade them skilful: and they had 300 Engines called Balistæ; and 40 Engines to cast Stones, wherewith they greatly annoyed the Romans, and obstructed them in their work.

Titus foreseeing that Fortune would favour him, and that the City would be taken, M pressed it what he could, never ceasing to persuade the Jews to yield: adding many Arguments to his importunity, for he knew that many times words prevail more than violence, wherefore he exhorted them to save themselves, and yield the City unto him, referring them to Joseph, who should make a speech to them in their own Language, and he hoped they would hear their own Country-man.

Then Joseph keeping himself out of the danger of their shot, called out unto them to com-miserate themselves, the City, the Temple, the People, and not be more hard-hearted unto them than strangers. For the Romans had a reverence for the Holy-places, notwithstanding they had no society or portion in them. That till that very day they had abstained from violating of them: whereas they who were brought up among them, and might save them, did wilfully cause their destruction. He advised them to consider, that their strongest Walls were battered down; and only the weaker remaining unbattered: He willed them to consider how they were not able to withstand the Roman Forces; and that it was no novelty to the Jews to be subject to the Romans. For although it be a good and commendable thing to fight for Liberty, yet that was to have been done in the beginning: for he that was once subject and rebell'd, having a long time lived under the obedience of the Romans, seemed rather to be desirous of a shameful Death, than an honourable Liberty. Moreover, he reproached them that they should choose rather to be subject to a base People, than to them whom the whole World obeyed. For (saith he) What habitable place is it that the Romans have not Conquered? They themselves may perceive, how Fortune has still favoured them: and that God had settled the Universal Monarchy in Italy. That by the Law of Nature, and the Example of

Beasts

A Beasts as well as men we are taught to give place unto them that are stronger than our selves, and be contented to submit to their Victory that are valiantest in Arms. This (saith he) was the cause that your Ancestors (who were far more strong and politick than you, and had a better means to resist) did submit themselves unto the Romans: which if God had not been pleased withal, he would never have permitted. And how could they hope to resist, seeing the City was as it were already taken, and the Citizens, whilst their Walls were whole, most of them destroyed? For the Romans well knew the Famine that was among them, how it every day wasted the people, and would in short time devour their Souldiers. For suppose (saith he) the Romans would desist, withdraw their Siege, and offer no violence; there is a Civil War within the City, which you cannot overcome, or avert; unless you could fight against Hunger, and the adversity of Fortune. He added, That it was best, before intolerable Calamities befell them, to change their opinion, and whilst they had time, to be counselled by good advice. That the Romans would not punish them for what was already past, except they persisted in their obstinacy. For they are (saith he) Kind, Cowitious, Gentle to their Subjects, and prefer their Commodity before Revenge. They thought it their interest to have the City in their Power, and the Country about it; and therefore the Emperor proposed to make a league of Peace with them: but if he took the City by force, he would spare none, seeing they were admonish'd so kindly before, and in their greatest necessity refused to obey him. He told them also, that the third Wall would in a short time be taken, as they might perceive by the other two: and though the City were inespugnable, yet the Famine would force it to yield in despite of its Strength.

As Joseph did thus advise them, those upon the Walls rail'd at him, upbraided him, and shot at him. Joseph seeing he could not avert them from their imminent calamities, recounted unto them out of their own Histories whatever made for his purpose. O wretches (saith he) and ungrateful to your Friends. You resist the Romans, and continue perverse, as though you had conquered others that came, as they now do, against you. When hath God the maker of all things deny help unto us if we be oppressed? Will you not remember your selves? For what cause did you enterprize this War? And how great a Friend and Protector do you daily offend? Do ye not remember the miraculous Works of your Ancestors in this Holy place, and how in times past it was by the Enemies destroyed? But I tremble to recount the works of God to such unworthy hearers: But consider and you will find, that you do not only resist the Romans, but God himself. Nechias at that time King of Egypt, who also was called Pharaos, came, and with an infinite Army took away Queen Sara, the Mother of our Nation. And what did our first Father Abraham in this case? Did he besake himself to Arms to revenge that injury? though he had under his command three hundred and eighteen Captains, and under them an infinite multitude: Did he not rather desist from War, perceiving God not to accompany him: and lifting up his pure hands towards this Holy-place, which now you have defiled and prophaned, implore the assistance of his invincible God? And was not the Queen the second night after sent home again unto him untouched? whilst the Egyptian adoring this Holy-place (which ye have polluted with Murders of your own Nation) and trembling at the Visions he saw in the night-time, fled, rewarding the Hebrews with Gold and Silver, whom he perceived to be so beloved of God. Shall I recount unto you the going of our Ancestors into Egypt: who having for four hundred years been slaves to the Egyptian Tyrants and Kings, and able to have revenged themselves by force of Arms, yet did they rather expect and say Gods leisure. Who knoweth not that then Egypt, in revenge of their tyranny to the Hebrews, was overrun with all kinds of Serpents, and infected with all kind of Diseases, the Earth became barren, Nilus dry, and the ten plagues followed one another; our Ancestors were safely delivered without bloodshed, God Almighty conducting them, as willing to reserve them for his Priests?

When the Assyrians had taken away from us the Holy Ark, did not Palestina and Dagon repent that fact? Did not the whole Nation that took it, weep and lament therefore? For their privy parts being putrified, their Bowels and meat came from them, and with unclean hands they were forced to bring it back again, with Cymbals and Trumplers, to make Satisfaction for their offence. It was God that did this for our Ancestors, because their depositing their Arms, they resigned themselves wholly to his pleasure. Was Senacherib King of Assyria, with all his Power out of Asia incamping before this City, overcome by humane force? Did not our Ancestors move their own force and betake themselves to prayer, and God by his Angel in one night destroyed an infinite Army: so as that the next day the Assyrian found a hundred fourscore and five thousand of his men dead and fled with the rest from the unarmed Hebrews, though they never pursued? You know also, that in the Captivity of Babylon, where the people lived the space of seventy years, they got not their liberty till such time as God disposed Cyrus to suffer them to depart into their

Q 99

OWN

Titus success-
ing the Siege,
commandeth
many to be
distributed to
all his Sould-
iers.

Destiny had
decreed that
the innocent
should perish
with the wicked,
and the City
with the
Seditious.

The Romans
in this labour
are hindered
by the Jews.

Titus bounty
towards the
Jews.

Josephs Ora-
tion to the Jews.

the year of
the World,
4034.
after the Nati-
vity of Christ.

The Emperor
strives to be
at Peace with
the Romans;
the Romans
up the ancient
Histories, and
some foreign
Necbias a
King of Egypt.

The Hebrews
under the Ty-
ranny of Egypt
four hundred
years.

The Sacred
Ark taken a-
way by the
Assyrians, and
referred to the
Jews.
Senacherib
King of Assyria.

The Captivity
of Babylon.

own Country. And continuing his assistance, they again (as the Priests in old time were wont) did serve and reverence their helper. In brief, our Ancestors did never achieve any great matter by force of Arms, neither did they leave any thing undone wherein they expected Gods help, but still remaining quiet at home, they overcome their Enemies wholly by his Providence: and when they trusted to their own strength, they always miscarried. For when Zedechias our King, contrary to the admonition of the Prophet Jeremy, went forth to fight with the King of Babylon at that time besieging the City, both he and his whole Party were taken, and this City destroyed. Yet consider how faryour Generals are inferior to that King, and your selves to the people of those times. For Jeremy declaring to the City, that God was offended at their iniquity, and that except they did yield, it should be taken by force; yet did not the King nor any of the people lay hands upon him. And you (that I may omit your iniquity done within the City, which though I would, I could not judiciously decipher) do revile and attempt to kill me for giving you wholesome Counsel for your good; only for that I put you in mind of your sins, which you have not patience to hear. The same happened also when Antiochus, surnamed Epiphanes, besieged the City, God was highly displeased at our Ancestors, permitted them to be slain, the Town spoiled, and this Holy place for three years and six months to be made desolate. What should I shew unto you any more examples? Who first incited the Romans against the Jews? Was it not the impiety of our own Countrymen that did it? Whence was our bondage at that time? Did it not proceed from the Sedition of our Ancestors, when the fury of Aristobulus and Hircanus brought Pompey into our City, and God subdued them by the Romans, being grown unworthy of Liberty: and at length after a three months siege, though they were not so great offenders as you are, and better able to abide the siege, yet they yielded themselves. Are we ignorant of the end of Antigonus the Son of Aristobulus, who invaded the Kingdom, and brought our Nation again into subjection; God laying this bondage upon them being provoked by the iniquity of our Nation? Herod the Son of Antipater, brought Sossius and the Roman Army, and besieged the City six months: and at last, for the greatness of our iniquity, it was taken and punished, and sacked by the Enemies. Thus you evidently see that our Nation never prevail'd by force of Arms. And assure your selves that even now the City will be taken. It is meet therefore that you who keep this Holy place commit your selves wholly to God, and then you need not fear the forces of your Enemies, when your piety assures you of Gods help and succour. But what one Article of Gods Law have you observed? Nay, what have you not done that he forbids? How far greater is your impiety than theirs? and yet they suddenly perished for their sins. Formaking small account of secret sins, as Stealing, Deceit, and Adulteries, you violently take away mens Goods by force, you murder whom you please, devise new ways to sin: have made the Holy Temple the place of your impieties; and what the Romans themselves did adore, is by your own Nation polluted and defiled, whilst you derogate from the honour of our Religion by the impiety of your actions, and yet hope for his help, whom you have so heinously offended: you are very just people and obedient, and it is with pure hands you beg assistance of God. Did our King pray so unto God, when he obtained, that in one night so many of the Assyrians should be destroyed? Or did the Romans commit such impiety as the Assyrians did, that you may hope of the like revenge upon them. The Assyrian received a sum of Money to save the City, and yet not regarding his Oath, endeavour'd to destroy it. The Romans do only request the same Tribute that was paid by our Ancestors: and if they may have it, will never defame the City, nor touch our Holy things. They will also permit you to enjoy freely your Families and Possessions, and suffer your Laws to remain inviolate. It is madness for you to hope that God will punish just men, as he did sinners and impious persons, seeing he can punish as he pleases. To be short, he destroyed the Assyrians the first night they encamped before the City. And if he had purposed to deliver you, and punish the Romans, he would have done it; when Pompey and Sossius came against the City, or when Vespasian wasted Galilee, or now N when Titus made his assault. But neither Pompey nor Sossius suffered any harm, and both of them took the City. Vespasian prosper'd so well in his Wars against you, that he hath got the whole Empire: And the Fountains which yielded you no Water before, do give it to Titus in abundance. For you know that before his coming, the Fountains within the City and Siloa were so dry that Water was sold by measures, yet now they flow plentifully and do not only serve his Army, but water all the Gardens about. What this wonder foretelleth, you have already experienced, when the King of Babylon came with his Army and destroyed the City, took it, and fired it, and the Temple; notwithstanding that (as I am persuaded) the Jews at that time were not so wicked as now. I think therefore that God hath forsaken this Holy place, and is gone over to your Enemies. Will not a good man fly a wicked house, and abhor the impiety of the Inhabitants. And do you think that God will abide your impiety,

The year of the World, 4034. after the Nativ. of Christ, 71.

The destruction of Jerusalem by the King of Babylon.

Josephs bitter invective against them.

The Jews sin against the Law.

The Romans use the same manner of overthrow against the Jews, as the Assyrians did.

God knoweth when to revenge.

The Fountain that before time were dry, now flow to Titus.

A piety, who beareth all secrets, and knoweth all things that are hid? But what is secret amongst you? Or what do you seek to find? Nay what do you that your Enemies do not know? All your iniquities are apparent: and your contention with one another is, who shall be most impious, and with as much labour endeavour to be vicious as others do to be Virtuous. Yet for all this it is not too late to amend, Gods wrath will be appeased, if ye acknowledge your sins, and be penitent for your offences. Throw away your Arms then, and pity your Country now ruined by your own means. Turn your Eyes and behold the beauty of the Place, whose ruin you seek. How brave a City, how magnificent a Temple, how rich with the Gifts of all Nations! Who would fire these? who would desire the ruin of these? Or what is there in the World that better deserves to be preserved? O hard-hearted people, more blockish and insensible than Stones! Or if you do not pity your Temple, let your Families move you; look upon your Children your Wives, and your Parents, all ready to be consumed, either with Sword or Famine. I am sensible my Wife, my Children, and Family, must perish with you (and there was a time when they would have been considered) and it may be thought it is to save their lives I give this advice; but kill them, and sacrifice me for your welfare: I am prepared to die, if my death may be a means to preserve you in being.

Whilst Joseph made this speech unto them the Tears trickled down his Cheeks; but the Seditious being nothing moved, replied, that it was not safe for them to yield. The people however were persuaded to fly: and selling their possessions and what they had at small rates, they swallow'd down the Gold which they received, left the Thieves should take it from them. And when they had escaped to the Romans Camp, they emptied their Bellies, and found it again, and had wherewithal to buy them necessities. Titus also permitted many to go away whithersoever they pleased: which caused divers to fly, thereby to be delivered from the calamity which they endured in the City. But John and Simon were as diligent to stop the ways, lest the Citizens should escape, as they were to hinder the Romans from entering into the City: so that upon the least suspicion of any mans flight, he was presently put to death. The richer sort, whether they stayed or fled, were slain for their wealth and possessions. The Famine of the City, and the desperation of the Thieves increased alike every day; and when no more Corn was to be found, the Seditious persons brake into the houses, and searched every Corner to find Corn; if in their search they found any, they beat the owners thereof for denying it at first: if they found none, they tortured them for having hidden it. Whosoever was strong of Body, and in good liking they killed; upon presumption that he had some secret stores, or else he could not have been in so good plight and fat as he was. They that were pined with Famine, were slain, because they thought it no offence to kill them, who in a short time would die of themselves. Many gave all they had for one bushel of Corn, and shutting themselves up privately in their houses, eat their Corn as it was unground: others made bread thereof as necessity and fear required. Noman in the whole City sat down to eat his meat at the Table, but snatch'd it greedily from the fire, and devoured it half raw and half roast.

Most miserable was this manner of living, and a spectacle which none without Tears was able to behold: the strongest still got the most, and the weakest bewailed their misery: for now Famine was their greatest calamity. And nothing doth am men more than shame; during this Famine, no reverence was had towards any man: Wives took the meat out of their Husbands mouths, Children from their Parents, and Mothers from their Infants, which was the saddest spectacle of all. No body had now any compassion, neither did they spare their dearest Infants, but suffered them to perish in their Arms, by taking from them the very drops of Life. Yet could they not eat in such secrecy, but some or other still came to take away from them that whereupon they fed. For if in any place they saw a door shut, they conjectured that they who were in the house were eating meat, and forthwith breaking down the Doors, they came in, got them by the throat, and took the meat half-chewed out of their mouths as it was ready to be swallowed down. The old men were driven away, and not permitted to keep and defend their food: the Women were drawn up and down by the hair of the head, for that they hid between their hands some part of their meat, and would not forgo it. No pity remained either to old age or infancy; They took the young Babies, their mouths full of meat, and dashed them against the ground. If any had prevented these Thieves, and eaten their meat before they could get at them, they were more cruelly and more tyrannously handled, as having committed a greater offence against them.

They devised most barbarous and cruel torments to extort food from others: for they thrust sticks or such like into the cavity of mens yards, and sharp thorny rods into their

The year of the World, 4034. after the Nativ. of Christ, 71.

God is wont to show mercy to those who confest and be penitent.

Josephs love and constancy towards his Country.

The people sin with their money.

A wonderful Famine in the City.

The argument of force of meat.

A miserable kind of living, and a spectacle of great compassion.

The soldiers enter the houses, and take the meat unchewed out of the Citizens mouths.

The year of the World, 4234, after the birth of Christ, 71.
 Fundaments : and it is abominable to hear what the people endured to make them confess one loaf of Bread, or one handful of Corn which they had hidden.

These Miscreants did not yet for all this feel either hunger or thirst : for then their impieties had been more tolerable ; but they did it only to exercise their cruelty, preparing six days food for themselves aforehand. Some poor creatures eluding the Roman-Guards had been abroad in the night to gather Wood or Grains in the Field, and returning into the City were rejoicing in their felicity, having escaped the danger of the Enemy, but they were seized by these miscreants, their Herbs taken from them, (though gotten with the hazard of their lives,) denying them a small part of that, for which they had undergone such danger, yea they thought themselves obliged though robbed and spoiled, if they escaped the Swords of these Tyrants. These were the Calamities which the baser sort of people endured at the hands of the common Souldiers : but the Nobles & chief Men of the City were led to their Officers, accused before them of Intelligence with the Romans ; and for some forged Treason or other put to Death. Many times they suborned people to accuse them of intending to fly to the Romans. Those that Simon robbed were sent to John ; and those that John spoiled were sent to Simon : drinking as it were one to another in the Blood of the People, and dividing their dead Carcasses between them ; infomuch that though they disagreed in their desire of rule and domination : they both conspired in mischief and iniquity. For he that did not give the other part of what by his cruelty he had extorted from the miserable Citizens, was accounted ungenerous : and he that received not his share, complained of the injustice, K as believing he had a right to the Rapine and Cruelty.

I am not able to recount all their iniquities : but in short, I think never any City endured the like, nor never any People since the memory of men were so cruel and barbarous : and that their impiety to strangers might seem the less, they spake evil of the Nation of the Hebrews, and cursed them, and openly confessed themselves to be slaves, People of divers Countries, united together in wickedness, baltards and abortives of their Nation. They demolished the City, and forced the Romans (though against their will) to except of a dismal Victory, halting the Fire into the Temple, as though it stayed from it too long. Neither were they at all affected, when they saw the higher part of the City on fire ; though many among the Romans beheld it with sorrow, as we will shew hereafter, when we describe the event of that business.

CHAP. XII.

Of the Jews that were crucified, and the burning of the Rampires.

The poor people miserably.
 The Mounts and Rampires that Titus built, did greatly advantage him : Yet his M Souldiers endured some loss by the Jews from the Wall, to recompence it what he could, upon intelligence that their rapine and plunder in the Town being not sufficient to supply their necessities, the Jews were forced to seek out into the Valleys for food, he disposed certain parties of Horse, and other select men in Ambush to intercept them ; for though their exigencies were very great, yet being for the most part poor people with Families in the City they durst not run over to the Romans, lest their Wives and Children should be murdered in their absence, wherefore they were forced to make private excursions in the night to conceal themselves from the Enemy, and having fallen unexpectedly into this Ambuscade, they fought it courageously, as knowing it too late to expect mercy after such untractable obstinacy, but they were defeated, many of them taken, and tortured, and afterwards crucified before the Walls of the City. Titus looked upon their condition as very deplorable, for scarce a day past in which there were not 500 Jews taken and served in that manner by those parties of Horse, yet he thought it inexpedient to remove them, because they were a great security to the rest of his Army : But his great design was by the cruelty of that spectacle to terrify the City and hasten its surrender. Wherefore the Souldiers in hatred to our Nation, crucified all they took, one after another fashion, and another after another, in derision. And the multitude of the Captives was become so great, there was left no space for the crosses, nor indeed crosses for their bodies to be crucified upon. But the seditious Jews within the City were so far from relenting by this massacre, that rather their hearts were more hardened so that herewith they terrified the rest of the multitude : O for they carried the relations of those who were taken by the Romans to the Walls, the

Titus crucified many Jews before the Walls.

The Jews carried the kindred of those that were shut out of the City to the Romans, and showed them the relations they suffered.

The year of the World, 4234, after the birth of Christ, 71.
 A that they might see how those were used that fled to the Romans : the same sight they also shewed unto them that desired peace ; affirming that they whom the Romans had so used, were those that fled unto them for succour, and not captives by them taken. This deterred many who would otherwise have fled to the Romans ; till such time as the truth hereof was known. Yet some there were that ventured to the Enemy, as preferring Death and Torment at their hands, before the Miseries and Famine which they endured at home.

Hereupon Titus cut off many of the Captives hands, and sent them into the City to Simon and John, that their Calamity might testify them to be Captives, and not such as had fled voluntarily to the Romans, willing them to admonish their Friends to yield, and not compel him to destroy the City : and to assure them that in so doing, they might still save their lives, their Country, and Temple, which had not the like in the whole World : and he continually went about the Rampires halting the workmen in their business, as though he presently meant to effect that in deeds, which in words he had spoken. The Jews that stood upon the Walls, reviled both him and his Father, affirming that they contemned Death ; and would chuse rather to die, than to become slaves : That whilst they lived, they would to their power defend themselves against the Romans, without any care either of themselves or their Country : which Caesar sent them word were both in imminent danger. Moreover, they said that the whole World was a Temple dedicated to God, far more excellent than theirs, which notwithstanding should be consecrated by him that dwelt in it ; whose help they hoped to enjoy, and did therefore deride all his threatnings, as things that could never come to pass without his divine permission. Thus did they opprobriously abuse the clemency of the Romans.

At this time arrived also Antiochus Epiphanes, and with him a considerable supply of Men, among which there was a company called the Macedonians, of equal years, and little older than young men, all trained up in Martial Discipline, and armed after the Macedonian manner, from whence they took their name : yet for the most part they did not answer the expectation that men had of the Macedonians. For the King of Comagene was the most fortunate and happy of all Kings that were subject to the Roman Empire, till such time as he felt the frown of Fortune ; who in his old age proved that none ought to be accounted happy before his death : whilst Comagene was in prosperity, his Son said, he marvelled that the Romans did delay to assault the City, and enter the battered Walls (for this young Man was a great Warriour, and of exceeding strength, to which he trusting too much, did many things rashly.) Titus smiled, and answered, that that was a work too great for the Romans. Upon which young Antiochus, accompanied with his Macedonians, assaulted the Wall, and himself with his strength and dexterity avoided the darts of the Jews, and cast his darts at them : but his whole Party (a few excepted) were there slain : for obliged by their extravagant boasting, they continued longer in fight than it was expedient for them : at last many being wounded retired, perceiving that the Macedonians to win a Victory had need of Alexander's fortune. The Romans the twelfth day of May began to build their Rampires : and labouring seventeen whole days, with much ado they ended them the nine and twentieth of the said Month. For they builded four vast Rampires, one of them over against Antonia, which was built by the fifth Legion opposite to the midst of the Struthian Waters : another was built by the twelfth Legion, twenty Cubits distant from the other. But the tenth Legion, which was of more account than the two former, erected a Mount opposite to the Pond called Annyadalon on the North-side : and the fifteenth Legion made the fourth, thirty Cubits distant from the other, over against the Monument of the High Priest John.

The Mounts being thus finished, John undermined that which was over against Antonia, and underpotted it with posts of Wood, and filling the Mine with Wood, Breuemen and Pitch, he fired it : so the posts that held it up, being burnt, the Mine fell, and the Mount also with a hideous noise fell into it : and first of all there arose a great smoke and dust, for the Mines covered the flame : at last the fire having consumed the matter that covered it, the flame appeared. The Romans at this sudden and unexpected exploit were much amazed and disordered : so that thereby those who before made account of the victory as certain, began now to despair. Two days after Simon and his associates set upon the other Rampires : for thereon were planted Rams, wherewith the Romans began to beat the Walls. Amongst the rest, a man named Tiphon of Garsus a City of Galilee, Megasthenes one of Queen Mariamne's Servants, and with them one of Adiabene the Son of Mabateus, who for his fortune

The Jews both curse Caesar and his Father.

The influence of Antiochus and the Soul.

The Romans in seventeen days builded four huge bulwarks.

Three Valiant Jews.

The state of the World, 4234.
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 Fundaments : and it is abominable to hear what the people endured to make them confess one loaf of Bread, or one handful of Corn which they had hidden.

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Three Valiant Jews.

The year of the
World, 4034.
after the Na-
tivity of Christ,
72.

The Romans
invited
with fire, lofe
the Mounts,
they had built

A most bitter
Law among
the Romans
against those
that forsook
their places,

Titus accused
his Souldiers
of negligence

The Jews re-
tire within the
City.

was named *Agras*, which signified lame: these three taking fire-brands, ran unto the Engines, and there was none found in all the Roman Army more valiant than these men, nor more terrible: for they ran amidst the throng of their Enemies fo boldly, as though they had gone amongst their Friends, and never made any stay, but breaking through the midst of their Enemies, they fired their Engines: and notwithstanding that on every side they were assaulted with Darts and Arrows: yet did they not give back, nor seek to avoid the danger, till such time as the fire had taken hold of the Engines. The flame mounting on high, the Romans came running out their Camp to succour their fellows: and the Jews upon the Wall with Darts and Arrows hindered them that sought to quench the flame, exposing their own Bodies. The Romans endeavoured to draw off the Rams: And the Jews were as earnest to hinder them: I however the Romans preserved their Rams. From thence the fire caught hold of the Rampires, those that opposed themselves were burned: and the fire increased, so that it could not be extinguished: so the Romans invironed with the flame, and despairing to rescue their Works, retired into their Camp, and left them on fire. But the Jews were so much the more earnest, their number still encreasing by new supplies out of the City: and so encouraged by their Victory, they rashly adventured unto the Romans Camp and assaulted the Guard there. Which guard was a Company placed round before the Camp in Armour: with orders not to leave their ground upon pain of death. And these men esteeming it better to die gloriously, than ignominiously to suffer, resisted very valiantly: so that many that had fled retired themselves, back again to fight, both for shame that they had forsaken their place, and for fear of punishment thereof: and placing new Engines upon the Rampire of their Camp, they stoped the Jews from Sallying any more: for they came out unarmed, without any Arms of defence. For the Jews without any consideration came rashly upon their Enemies Pikes, and assaulted them with their fists. So that the Jews prevailed more by their courage, than their Arms: and the Romans fled more for the Jews boldness than any harm they sustained by them.

Titus repairing with all speed from *Antonia*, where he had been viewing a place for another Rampire, blamed the Souldiers exceedingly: who having gotten the Enemies Wall, did notwithstanding suffer themselves to be repelled: and were forced to abide that which the first the Jews did suffer being now as it were broken out of Prison: and so he with certain chosen men assaulted the Enemies on one side: who though desperately overpowered, yet stoutly resisted him: and so joining the Battle, the dust was so thick, that none could see one another, nor hear what was said, for the cries and noise were so great, no man could discern his friends from his foes. The Jews persisted still in the Battle, nor for that they trusted to their force, or thereby prevailed, but because they were desperate. The Romans on the other part took courage, and fought stoutly for shame, and for that *Cesar* himself was in danger amongst them. So that I think, that had not the Jews retired into the City, the fury of the Romans had then consumed the whole multitude. The Romans were now sorrowful for the loss of their Rampires, who in one hours time had lost that, which with such labour they to long had been making: and many of their Engines being now displaced, they despaired to take the City.

CHAP. XIII.

Of the Wall which the Roman Army built about Jerusalem in three days space.

Titus deliberated with his Captains what was to be done: and they that were most forward amongst them, thought it best with the whole Army to assault the Walls: for that as yet the Jews had only fought with a part, and were not able to withstand the force of the whole Army, but would be all consumed with Darts and Arrows. The wiser fort persuaded Titus to, repair his Rampires: but others counselled the contrary, to hold themselves quiet there, and only to keep all places about, that no food should be conveyed into the City, and so famish it without fighting. For that the Jews being now desperate, and desirous to be slain, would not be overcome by force. But Titus thought it dishonourable to lie idle with so huge an Army, and do nothing: yet he deemed it superfluous to fight with them who would willingly fight to be slain: and he could not make any Mounts, because he wanted Materials, and it was most difficult of all to guard every place about the City, that none could go forth, for that it could not be beleaguered round on every side, by reason of the difficult places and great compass

The year of the
World, 4034.
after the Na-
tivity of Christ,
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A pals thereof, fearing also the dangers that might ensue, the Jews issuing out of the City. For the Jews seeing their open ways possessed by the Romans, they would devise some secret ways, both urged thereunto by necessity, and also because they knew all places thereabout very well. And it fo to be that the Jews should secretly effect any thing to prejudice them, that then their Siege was like to continue so much the longer: so that he feared that the continuance of time would diminish the Glory of his Victory. For though all those ways might be taken, yet he preferred Speed before Certainty: and if fo he would use celerity and safety, then it was needful for him to compass the whole City round about with a Wall: for fo all ways and passages might be blockt up, and the Jews seeing no hope of safety, should be compelled either to yield the City, or to be consumed with Famine. Nor by any other means could be secure, but by erecting Mounts: having that Wall to defend them. And if any one think that work difficult, and not to be achieved, let him consider that it did not become the Romans to make a base and slender piece of work: and that no man in the World could without labour effect any great matter, but God only. Having with these speeches encouraged his Captains, he caused them to lead the Souldiers, and dispose them all about these businessses. The Souldiers had as it were some divine vigour and courage sals upon them: for not only the Captains, patting the circuit amongst them, but the Souldiers also strove who should first effect their part: and every souldier laboured to please his Decurio, the Decurio to content the Centurion, and Centurion the Tribune, and the Tribune to please the chief Commander, and he to please *Cesar*. Who every day went round about and beheld the Work: and fo beginning at the place called the Assyrians Camp, where he was encamped, he drew a Wall all about, even to the new City: and from thence by *Cedron* and Mount *Olivet*: and so turned toward the South, and enclosed the Mountain with the Rock called *Peristernem*, and the Hill next adjoining thereto which hangeth over *Siloa*: and from thence bending his Walk to the West, he brought it down all along the Valley of the Fountain: from whence ascending to the Monument of *Ananus* the High-Priest, where *Pompey* pitched his Tents, he brought it about by the North side of the City, and coming along to the Village called *Erebinthonicus*, he compassed the Monument of *Herod* towards the East, and fo joined the Wall to his Camp, where he began. This Wall was nine and thirty furlongs about. Without this Wall he built also thirteen Forts, every one ten furlongs in compass. And all this whole work was finished in three days space, which yet required Months to have been built in: so that the celerity in the building thereof makes it scarcely credible. The City being thus encompassed with a Wall, and Gaurds placed in every Fort, Titus himself continued to go round the first Watch, to see all things in good order: the second Watch he allotted to *Alexander*: and the third to the Captains of the Legions, and the Watchmen appointed every one his turn to sleep: and fo till, all night long some of them went about the Cattle.

CHAP. XIV.

Of the Famine in Jerusalem: and of the building of the second Rampire by the Romans.

The restraint of liberty to pass in and out of the City, took from the Jews all hope of safety: and the Famine now increasing, consumed whole Households and Families: the Houses were full of dead Women and Infants: and the Streets of the Cafes of elder Men: and the young Men pale like Ghosts, walked about the Market-place, and tell down dead where it happened. And now the multitude of dead bodies was so great, that they that were alive could not bury them: nor indeed cared they for burying them, being now uncertain what should bestride themselves. And many endeavouring to bury others, fell down themselves dead upon them as they were burying them. Many being yet alive, went into their Graves and there died. Yet for all this Calamity, was there no weeping nor lamentation: for the Famine overcame all affections. And they who were yet living, without tears beheld those, who being dead were now at rest before them. There was no noise heard within the City, and the still night found all full of dead bodies: and which was most miserable of all, the Thieves at night came and took away that which covered the dead bodies nakedness, went laughing away, and in their bodies they proved their Swords, and upon pleasure

The year of
the World,
4034, after
the Nativity
of Christ, 73.
Avarice is not
terrified with
any punish-
ment.

and to bring him word thereof. But avarice is not terrified by fear of punishments: cruel people have naturally a desire of gain, and no passion can be compared to the desire of wealth; though sometimes it is bridled and restrained for fear. But now God who hath given over the people to Perdition, suffered all things to be turned to their destruction: for that which *Cesar* did so strictly forbid, was still secretly committed upon the poor Jews that fled for mercy to the Romans. So that now whosoever fled out of the City, the Souldiers first looking about them, left any of the Romans should see them, ript up their Bellies, and so got an ungody and impious booty; yet in very few did they find that they sought for: for the most of them that were slain, had no Gold nor Silver found within them. And this mischief caused many that had fled to the Romans to return again into the City.

CHAP. XVI.

Of the Sacrilege committed about the Temple, and the dead Bodies cast out of the City, and of the Famine.

John fallth
to Sacrilege
and taketh a
way many
Presents out
of the Temple.

WHEN John could rob no more, nor get any spoil from the Citizens, whom he had robbed of all they had, he presently fell to Sacrilege, and took away many of the gifts that had been offer'd to God in the Temple, and of the Sacred Vessels appointed for Divine Service, as Cups, Plates, Tables, and the Cruets of Gold that *Augustus* and his Wife had sent thither. Thus a Jew robbed and spoiled the Temple of those tokens of respect, wherewith the Roman Emperours and other Nations had honoured it: and he had the boldness to affirm to his Associates, that without fear they might use the Holy things of the Temple, seeing they fought for God and the Temple. Moreover, he dar'd to share amongst them the Holy Wine and Oyl, which the Priests kept for Divine Sacrifice in the inner part of the Temple. I will not cease to speak that which grief compelleth me: I verily think, that had the Romans forborn to have punished so great Criminals, either the Earth would have swallowed the City up, or some deluge have drowned it, or else the Thunder and Lightning which I consumed *Sodom*, would have light upon it: for the people of the City were far more impious than the Sodomites. In brief, their wickedness and impiety were the cause that the whole Nation was extinguished. What need I recount every particular misery? *Mannus* the Son of *Lazarus*, flying to *Titus* out of the Gate that was committed to his custody, and yielding himself to him, related to *Titus*, that from the time that the Roman Army encamped near the City, from the fourteenth day of *April* until the first of *July* were carried out of that Gate he kept, a hundred and fifteen thousand eight hundred and fourscore dead bodies; and nevertheless, he had reckoned only those, the number of whom he was oblig'd to know by reason of a Publick Distribution, of which he had the charge. For others were buried by their Parents; and this was their burial, to carry them out of the City, and there let them lie. And certain Noblemen flying to *Titus* after him, reported that there were dead in the City fix hundred thousand poor people which were cast out of the Gates; and that the others that died were innumerable: and that when so many died that they were not able to bury them, that then they gathered the Bodies together in the greatest houses adjoining, and there shut them up. And that a bushel of Corn was sold for a Talent, which is fix hundred Crowns: and that since the City was compassed with a Wall by the besiegers they could not go out to gather any more herbs, so that many were driven to that necessity, that they raked Sinks and privies to find old dung of Oxen to eat: and even the dung that was loathsome to behold, was their meat. The Romans hearing this, were moved to compassion; yet the Seditious within the City, who beheld this miserable sight, were nothing moved, nor repented, but suffered them to be brought to this Calamity: for their hearts were so blinded by God, that they perceiv'd not the precipice into which they were going to fall with all this miserable City.

Si, hundred
thousand dead
carcasses cast
out of the City.

Crowding
and dirt
thickened
upon the
Jews food.

The year of
the World, 4034,
after the
Nativity of
Christ, 73.

THE SEVENTH BOOK

Of the

WARS of the JEVVS,

Written by *Flavius Josephus*.

B

The Contents of the Chapters of the Seventh Book.

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F

CHAP. I.

Of the breach made in the Walls: and how the the Mounts were burned: and how Sabinus assaulted the Wall.

THE misery of Jerusalem every day increased, the Seditious being by reason of their misery more and more incited against the people: For now the Famine was not only amongst the People, but amongst them also. And it was a miserable sight to see the multitude of dead Bodies heaped together in the City, (from which came a pestilent and infectious smell) so that they hindred the Souldiers from making

making excursions. For they were forced to tread upon dead bodies, as though there had been a Battel fought within the Walls. But the hardness of their hearts was such, that so hideous a spectacle did not affect them, nor make them consider, that very shortly themselves should increase the number of those, whom they trampled on with so great inhumanity. After having in a Domestick War embroiled their hands in the Blood of those of their own Nation, they thought of nothing but employing them against the Romans in a foreign War : wherein they seemed to reproach God for delaying to punish them, since it was no longer hope of overcoming, but despair, which inspired them with this Boldness. The Romans though much troubled to get Wood to build withal, yet in one and twenty days finished their Mounts, having cut down all the Woods near the City for ninety Furlongs. It was miserable to behold that Country and place, formerly all beset with Trees and Fertile plants, now lying plain like a Desert : neither was there any stranger that before-time had seen Judea and the beautiful Suburbs of Jerusalem, who now beholding it, could abstain from tears, and not lament so woful a change. For this War extinguished utterly all signs of beauty : neither could one coming suddenly know the place, which he well knew before.

When the Mounts were finished, both the Romans and the Jews greatly feared : the Jews, for that except they were destroyed, their City would be presently taken ; the Romans, for that if these were overthrown, they knew not how to erect more, wanting matter : and now their bodies were wearied with labour, and their minds discouraged with many incommensurables. But the Romans were more grieved at the calamity of the City, than the Citizens within : for the Jews, notwithstanding these miseries, did nevertheless stoutly defend their Walls : but the courage of the Romans failed, when they saw that the Jews policy made their Mounts unprofitable : that the strength of the Wall resisted the Engines, that the Jews boldness overcame their strength in fight : and especially, seeing that the Jews having endured such Calamity, Famine, and Misery, were still more courageous than before : so that they deemed their strength not possible to be overcome, and that their minds were invincible, being hardened and encouraged by misery. What would they do (said they) if Fortune were favorable to them, since even now she is contrary to them, all that she does to abate their courage serves only to confirm them in their resolutions ? Wherefore the Romans made a stronger Watch about their Mounts, but Julius followers who were in the Castle Antonia, fearing what might ensue if the Wall were battered, endeavoured to prevent it : what they could, before the Rams were set up : and taking fire-brands in their hands, they assailed the Mount : but deceived with a vain hope, they were forced to retreat. For first of all, they seemed to disagree among themselves : so that they came from their Walls one after another in little parties, and by consequence softly and fearfully, and briefly, not after the manner of the Jews, but with less courage then they were wont. On the other side, they found the Romans better prepared : and more courageous than of late, who so defended their Mounts with their Bodies and Weapons, that it was not possible for the Jews to come and fire them : and every one was fully determined not to shrink out of his place till he was slain. For besides that, if this work were destroyed, they had no hope left to build more, they all accounted it a shame, that their virtue should be overcome by surprise, or their valour by rashness and temerity, or their skill by a multitude, or the Romans by the Jews. Also they had Engines to cast Darts at them as they came down their Walls. And when any one of the Jews that was slain fell down, he hindered them that followed : and the danger of him that went before, terrified those that came after. They also that rashly adventured within the shot of a Dart, either were terrified with the discipline, and multitude of their Enemies, or else wounded with their Darts : and so they all retired one accusing another of cowardliness, having achieved nothing.

The first day of July the City was assaulted, and the Jews being now retired, the Romans set up their Rams, notwithstanding that they were assailed from Antonia with stones, fire and Sword, and whatsoever their Enemies in that extremity could find. For though the Jews had great confidence in their Walls, that they could not be battered, yet would they not permit the Romans to place their Rams against them. And the Romans being persuaded that the Jews so laboured, because they knew their Walls to be weak, and left Antonia by the breach of the Wall should be hurt : the Romans resolutely and undauntedly (notwithstanding that many Darts were cast at them from off the Walls) persisted to beat the Wall with their Rams. But when they saw that their Rams, though uselessly playing, could make no breach, they resolved to

undermine

undermine

A undermine the Wall, and accordingly, covering themselves with their bucklers against the Stones thrown by the Jews upon them, some with their hands pulled the Stones out of the Walls, some digged under the foundation thereof, till four Stones of the Tower with much labour were broken and shaken. But the night hindered both parties from doing any more at that time, but soon after the Wall shaken with the Ram (in the place which Julius had undetermined to destroy the Mounts) fell down. This fell out otherwise than either party expected : For the Jews, who had cause indeed to be sorrowful for the fall of the Wall, and that they had not prevented this mischance, yet were as joyful and courageous, as if Antonia still remained firm and strong. And the joy of the Romans for this unexpected fall soon ceased, when they saw the other Wall that John had built within. Yet they judged it easier to be taken then the former : but no man durst ascend it ; because those who first assailed it could not hope to come off alive. Titus, thinking that by hope and persuasion his Souldiers might be encouraged, and knowing that many times promises and exhortations make men forget danger, and sometime to condemn death it self, he called together the most valiant of all his Army, and spake to them as followeth :

Fellow Souldiers, it were a shameful thing to exhort men to enterprize a thing without danger, but to them that are exhorted, and to him that exhorts : for exhortations are only to be used in doubtful Affairs, where it is praiseworthy for every man to adventure himself. I confess it is a hardy attempt to ascend the Wall : yet it is also a glorious death to die in such a fight, and especially, it becometh those that are desirous to win honour : and that first adventure valiantly to do it, shall not go away unrewarded. And first let this move you, which terrifieth others, to wit, the patient mind of the Jews, and their constancy in adversity. For it is a shame for the Roman Souldiers, who in time of peace exercise themselves in Warlike Feats, and are accustomed in time of War to get the Victory, now to be overcome by the Jews, and that at the end of the War, we having also God to help us : for all our arms proceed from the Jews desperation, and their destruction and calamity by Gods favour and your valour is every day promoted. For what else is betokened by their sedition amongst themselves, their Famine, the fall of their Walls without our Engines to batter them, and the siege it self, but the wrath of God towards them, and his favour towards us ?

Wherefore it is unseemly for you either to give place to your inferiours, or to neglect Gods favour and furtherance. Is it not a shame that the Jews, who, were they conquered, would sustain no great reproach, as being accustomed to serve and obey others, should so valiantly condemn death, lest they should hereafter suffer or endure the like, and many times boldly adventure and make excursions even amongst the midst of us, not out of hope to overcome us but only to show their valour ? and that we, who have conquered almost the Earth and Sea, to whom it is an infamy not to be victorious, lie idle never make valiant assault upon our Enemies, but being thus armed, expect till Fortune, and Famine, deliver them into our hands ? Especially, seeing that by undergoing a little danger, all will be ours. If we get into Antonia, we have taken the City. For suppose that we were then to fight against them that are within the City (which I do not think) when having gotten the higher part of the City, and being above our Enemies head we are assured of a perfect victory over them.

I omit not the commendations deserved of those who have been slain in Wars, and whom immortal Glory keeps alive always in the memory of men of this life : and those that do not so think, and whose Souls and bodies descended together into the grave, I pray, that they may die of some evil death in peace. For what valiant man knoweth not, that the Soul of him that dies in War, is presently received into the most pure Airy Element, and from thence carried and placed among the Stars of Heaven, from whence their heroic Souls appear to their posterity as blessed Spirits to animate them to virtue by the desire of possessing the same Glory one day ? And that those who in peace die of some disease, and sickness, their Souls are kept in the bowels of the Earth in darkness, notwithstanding that they be most Just and Pure : and presently they are forgotten, and their life and memory together with them extinguished. Seeing therefore that we are all certain to die, and that to die by the Sword is a more easy death, than to die by any disease, why should we deprive our selves of this opportunity, seeing that at last we must necessarily quit our lives as a due debt to the destinies ? This I have spoken as though it were impossible to escape with life, but they that bear the minds of men, can find means to save themselves even in the greatest dangers. For first of all, that part of the Wall that is slain may easily be entered, and the Wall new-built is not hard to be thrown down : and many of you together enterprizing this work, may one exhort and help another, and your audacity and courage will quickly daunt the Enemies, and perhaps we may succeed without great loss in so glorious an enterprize. For they will no more resist us if we once ascend the Wall : and let us but effect any exploit either secretly or openly, and the Jews will

The year of the world, 4034. After the birth of Christ, 72.
will never more endure us, though we be but few in number. I engage my self so to reward him, that first enters upon the breach, that all the Army shall envy his happiness: for if he be successful, he shall command those that are now his equals: and who so is slain in this quarrel, I will do him great honour.

Sabinus a man of a low stature, yet both in hand and heart valiant.

Though these words of so generous a Commander were enough to inflame the coldest breasts, yet the greatness of the danger had made such an impression in their minds, that no body presented himself to go to the breach: but one *Sabinus*, a Syrian, a man of excellent courage; yet of so small stature, that by his outward appearance one would have deemed him unfit to have been a Souldier: for he was of very small stature and of black colour, but he had a mind far greater than his body, and strength scarce able to be contained in so little room. *Sabinus* rising up, said; I offer my self to thee, O *Cæsar*, first of all to ascend the Wall, and that with a willing mind; and I wish your good fortune may second my affliction. But though it should not so fall out, but I happen to be slain before I get to the top of the breach, yet I shall have succeeded in my design: since I propose nothing to my self but the Glory and happiness of employing my life for your service. When he had so said, he took his Shield in his left hand, and holding it above his head, with his drawn Sword in his Right hand, about the sixth hour of the day, he went to the Wall: and eleven men followed him, who only imitated his virtue. But *Sabinus* with a divine fervour of Spirit went before them all; notwithstanding, that on every side the Jews upon the Wall cast an infinite number of Darts at him, and row'd down upon him huge Stones, which struck down some of the eleven that followed him. But *Sabinus* for all the Darts and Arrows stop't not, till such time as he had got to the top of the Wall, and put the Enemies to flight: who, terrified with his boldness and courage, and indeed thinking that more had come up after him, fled. But who may not justly blame Fortune, as taking pleasure to cross heroic actions? *Sabinus*, after having so gloriously executed his enterprise, was struck with a Stone, and thrown down flat upon his face most violently with a great noise: so that now the Jews seeing him alone, and lying on the ground, returned again, and shot at him on every side: and he kneeling upon his knees, and covering himself with his shield strove to revenge himself upon his Enemies, and wounded many that came near him, till with wounding them, he was so weary, that he could strike no longer: and so at last he was slain: Thus the success was answerable to the difficulty of the Enterprise, although his virtue merited one more happy. Of those of his company, three having almost got to the top of the Wall, were slain with Stones; and the other eight being wounded, were carried back to the Camp. And this was done the third day of July.

Sabinus with eleven men approacheth the Wall.

The power of Fortune.

Sabinus with three companions slain.

CHAP. II.

How the Romans assaulted Antonia, and how they were driven back from thence by the Jews.

The Romans invade Antonia.

Two days after, twenty of the Souldiers which guarded the Mounts, two Horse-men, and an Ensigne of the fifth Legion with a Trumpeter, gathered themselves together: and about the ninth hour of the night they ascended by the ruins into *Antonia* without any resistance: and finding the first Watch-men asleep, they slew them and got the Wall, and commanded the Trumpeter to sound; by which sound the rest of the Watch-men being awak'd fled for fear, imagining that a great number of the Romans was gotten upon the Wall: *Titus* having notice of it presently gathered his Souldiers together, and accompanied with his chief Captains, and his Guards, he ascended the Wall. The Jews fled into the inner Temple, and the Romans broke in amongst them by the Mine that *John* had made to destroy the Mounts of the Romans. The followers both of *John* and *Simon* fought courageously to drive them back: for they thought it the utter ruin of all, if the Romans got into the Holy-place, which indeed was of importance to their victory. So they began a sharp fight in the very entrance; the Romans striving to get the inner Temple, and the Jews endeavouring to beat them back towards *Antonia*. And now Arrows, Darts, and Spears, nothing availed either part, but they fought it out at handy blows with Swords: and in the conflict no man could discern on which side any one fought: for the Souldiers on both parts were mingled together. and through the straitsness of the place, could not keep their ranks: for there was such a noise that no man could hear one another, and many

A most hot fight about the entrance of the inner Temple. The straitsness of the place was in commodious for the fight.

were

The year of the world, 4034. After the birth of Christ, 72.
A were slain on both parts: and the dead bodies of those that were slain on both parts, and their Weapons falling with them, hurt many that trod upon them; and whosoever had the worst they presently cry'd out piteously, and the Victors shouted for joy: neither was there any place to fly, or follow, the fight was such, that now one had the better, and now the other. Moreover, they that stood in the forefront of the Battel, were either of necessity to kill or be killed, for there was no void space left between the two Armies. At last the rage and despair of the Jews overcame the valour of the Romans, and they were all beaten back (having fought from the ninth hour of the night, unto the seventh hour of the day). The Jews were encouraged to fight for fear they should be overcome. And this part of the Roman Army (for as yet the Legions were not come) thought it sufficient at that time to have gotten the Castle of *Antonia*.

CHAP. III.

Of the incredible valour of Julian a Roman Captain.

There was one *Julian*, a Centurion, born in *Bithynia*, of good parentage, who was the most valiant dextrous and strongest man that I knew in all this War. This *Julian* seeing the Romans to have the worst, as he was standing by *Titus* in *Antonia*, he presently leapt down, and all alone charged the Jews who had the Victory, and made them retire into the inner Temple, and the whole multitude fled, deeming him by his force and courage, not to have been a man. But he amongst the midst of them, slew whomsoever he light on, one of them for hate casting down another. So that this his deed seemed admirable to *Cæsar*, and terrible to his Enemies. Yet did that destiny befall him which no man could foresee, for having his shoes full of Nails, as other Souldiers have, and running upon the pavement, he slipped and fell down, his Armour in the fall making a great noise: whereupon his Enemies, who before fled, turned again upon him. The Romans in *Antonia* fearing his life, cry'd out: but the Jews many at once, struck at him with Swords and Spears. He warded off many blows with his Shield, and many times attempting to rise, they struck him down again: yet as he lay, he wounded many; neither was he quickly slain, because all parts of his body were very well armed, and he cover'd his head with his buckler, but no man helping him, his strength failed. *Cæsar* was very sorrowful to see a man of so great fortitude slain in the fight of such a multitude, and that the place wherein he was, hindred him from helping him: and that others that might have helped him, durst not for fear.

At last, when *Julian* had a long time striven with Death, and wounded many of them that assaulted him, he was with much ado killed, leaving behind him a renowned memory, not only amongst the Romans, but also amongst his Enemies. The Jews took his dead body, and beat back the Romans, and thrust them up within *Antonia*. In this Battel *Alexas* and *Gyrbæus*, two of *John*'s faction, and of *Simon*'s faction *Ma-lachias* and *Judas*, the Son of *Meriton*, and *James* the Son of *Sosa* Captain of the Idumeans, and two brethren of the Zealots, the Sons of *Tairus*, *Simon*, and *Judas*, fighted themselves.

Valiant Souldiers amongst the Jews.

CHAP. IV.

Josephus Speech, persuading the Jews to yield the City: many of them fled unto the Romans.

After that *Titus* had commanded his Souldiers to raine the foundations of *Antonia*, and make an entrance for the whole Army, he called *Josephus* to him (for he understood that that day, being the seventeenth of July, the Jews were wont to celebrate a certain Feast to God, which they called *Encheirismus*, that is to say, the breaking of the Tables; and that they were much troubled that they could not celebrate the same) and again commanded him to tell *John*, as he had formerly done, That if he desired to fight, he should have liberty to come with what multitude he pleased, so that the City and the Temple might not both perish with him; that he ought to de-

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fit

fit from prophaning the Holy-place, and from sinning against God : and that if he so pleased, he would grant him leave to Celebrate the Feast which had been now long time omitted, and that by what company he would. *Joseph* to the intent that not only *John* might hear this offer of *Titus*, but also the rest of the people, got upon an eminent place, from whence he might be heard, and in the Hebrew tongue declared to the Jews *Cæsar's* pleasure, earnestly requesting them to spare their Country, and prevent the fire now ready to take hold of their Temple, and to offer the accustomed Sacrifices to God. When he had thus said, the people were very sorrowful, and all held their peace, not daring to speak. But the Tyrant *John*, having used many railing speeches against *Joseph*, at last answered, that he need not fear the destruction of the Temple and City, seeing that it belonged to God.

Then *Joseph* with a loud voice cried out, *True it is, you have kept it pure and unprophaned for God, and the Holy-things you have kept inviolate, neither have you committed any iniquity against him, from whom you expect help, but have offered solemn Sacrifices unto him. If any man should take from you your daily food, no doubt you would account him your Enemy : And can you then hope that God, whom you have deprived of daily Sacrifices, will assist you in this War ? Do you impute these offences to the Romans ? why they even now defend our Religion, and command the Sacrifice to be offered, which you have forbidden. Who doth not bewail this unexpected change, and lament our City ? Strangers and Enemies correct your impiety, and you a Jew born, and brought up in our Law, are more cruel than they. But consider, John, it is no shame to repent your wickedness in extremity : and at the last, If you be desirous to save your Country, you have a good example of *Jechonias*, sometime King of the Jews ; Who, when the Babylonians warred against him, of his own accord went out of the City before it was taken, and willingly endured Captivity with all his Family and Kindred only, to hinder the ruins of the City, the profanation of the Holy-things, and the burning of the Temple. And for this act of his, he is of Sacred memory among the Jews, and hath thereby gained immortal praise amongst all posterity. This is a good example, O John, now danger is at hand : and I will promise you pardon from the Romans, consider that I your Country-man admonish you and promise this unto the Jews : and that in the name of *Cæsar*. God forbid, that ever I should be such a wretch as to forget whence I took my birth, and what love I ought to have for the Laws of my Country. Yet, you are intent ed against me, and exclaim on me, and curse me. True it is, I deserve worse than this, because I seek to persuade contrary to the determination of Gods providence, and strive to save them whom his sentence hath condemned. Who is ignorant of the writings of the ancient Prophets and their Prophecies, wherein this wretched City is foretold to be destroyed by those that being born Jews murder our own Nation : and now not only the City, but also the Temple is full of your dead bodies ? Certainly, it is God that joins with the Romans, to expiate all these Abominations with fire.*

Joseph thus discoursing with Tears and Lamentations, could speak no more for fighting : And the Romans compassionating his sorrow and affliction, were astonished. But *John* and his confederates were so much the more incited against the Romans, and fought to take *Joseph* ; yet his speech mov'd many of the Nobles : and divers fearing the Seditious Guards remained still where they were, making full account both of their own destruction, and the subversion of the City. Yet some there were, who finding opportunity, fled to the Romans : amongst whom were two Priests, *Joseph* and *Jesus* ; and three Sons of *Ismael* the Priest, who was beheaded at *Cyrena*, and the fourth Son of *Matthias* the Priest, who elcaped to the Romans before his father was put to death by *Simon Giora*, with his three other Sons, as is before related : many other Nobles also came away with the Priests, whom the Emperor received very courteously, and sent them to *Gobina* ; knowing that it was a grief to them to converse amongst people of different manners from them ; and he willed them to remain there, and promised every one of them great possessions after the War was ended. So they joyfully departed to the place appointed : but the Seditious, because they were not seen, reported to the people, that they who had fled to the Romans were slain, designing hereby to terrify the rest from flying to them : and thus their device a while prevailed, as their former did ; and they that said would, durst not now fly for fear. But afterward, when *Titus* recalled them from *Gobina*, and commanded them to go about the Walls with *Joseph*, and shew themselves to the people : then many more of the Jews fled to the Romans.

And after they had gathered themselves together, standing all before the Romans, they behought the Seditious with tears to receive the Romans into the City, and save O their Country : or if this pleased them not, at least to depart out of the Temple, and

Jechonias sustained a voluntary banishment in Babylon.

The City, by the ordinance of fate and Gods will was to be overthrown.

Joseph's speech interrupted with sighs.

Some of the Nobility amongst the Jews escape to the Romans.

Cæsar's humanity towards the Jews. Those Jews that were fled before the besieged with tears and sighs to submit themselves.

A to deliver it up to them. For the Romans durst not, except necessity urged them thereto, fire the holy Temple. But their malice against the Romans encreasing, they fell to railing against those that had fled to them, and planned all their Engines to cast Stones, Darts, and Arrows upon their Holy-Porches. So that all the void space about the Temple was filled with dead bodies like a Burying-place, and the Temple itself resembled a Citadel, and they now with their Weapons, having their hands imbrowed with the blood of their Country-men, presumed to enter into the Sanctuary where none ought to come : and they became so injurious against their own Laws, that what indignation the Jews ought to have conceived against the Romans, if they had so prophaned the Holy-places, the same they caused the Romans to have against them for doing the like. For there was not one amongst the Roman Souldiers, that did not with reverence behold the Temple, and adore it, and that did not heartily with that the Thieves would repent themselves before it was too late. Moreover, *Titus* pitying the Seditious, once again spake to *John*, and his adherents, saying : O ye impious people, have not your Ancestors inviolated the Temple about with a Balustrade, and erected Pillars whereon are engraven Greek and Roman Letters, forbidding all men to enter into those limits ? and Did not we licence you to kill any man that should pass them, though he were a Roman ? What rage then is it which carries you wicked wretches, to pollute the Temple with the blood not only of Strangers, but of your Country-men ? I call my Country Gods to witness, and him who sometime dwelt in this Place, (I say sometime, for now I am persuaded there is none) I call also my Army to witness, and protest to the Jews that are with me, and to your selves, That I have no share in this profanation : but that if your Army will depart this Holy-place, that then no Roman shall come into the Sanctuary, nor commit any thing of contumely of them, but I will preserve this famous Temple for you against your wills.

CHAP. V.

Another assault given by the Romans to the Jews who defended the Temple.

D *Titus* having spoken thus, and caused *Joseph* to tell them in Hebrew what he said to them, the Seditious thinking that the same proceeded not of good will, but of fear, began to be more proud thereupon. Then *Titus*, seeing they neither pitied themselves, nor the Temple, determined again to use force, though very loth so to do ; yet could he not bring all his Army against them, the Room was so little. Wherefore out of every Company he made choice of thirty of the strongest amongst them, and over every thousand he appointed a Tribune, and made *Cerealis* their Captain or General, commanding him at the ninth hour of the night to assault the Guard of the Enemy. Also he himself would have gone with them : but his friends, and the Captains about him, considering the great danger he might fall into, would not permit him : but represented to him, that he might do more good by staying in *Antonia*, and encouraging the Souldiers that fought, then if he should go and endanger himself : for every man being in the view of the Prince, would fight more courageously. *Titus* was herewith perswaded, and told the Souldiers that the only cause he went not with them was this, that he stayed behind to view and judge of every ones valour, to the intent that none that behaved himself valiantly might go away unrewarded, nor any coward escape unpunished ; but that he himself might be a beholder of every mans vertue. Having thus spoken he commanded the assault to be given.

Then he went up a Watch-Tower in *Antonia*, from whence he beheld what was done. But they whom *Titus* sent did not find the Guards asleep, as they hoped ; but with a great shout they received the Romans that came against them : and at this noise they awaked their fellows, who came in whole Companies to assist them ; and made a Salley upon their Enemies. So the Romans sustained the violence of their first Companies : but the second that came, fell upon their own fellows, and used them like Enemies : for no man could know one anothers voice for the noise, neither could one see another by reason it was night : and moreover, some were blinded with fury, some with anger, some with fear ; so that every one struck him that met him, without any respect. The Romans received small damage thereby, because that they were defended with their Shields, and remembered one anothers Watch-word. G But the Jews fell on every side, shewing themselves rash as well in the charge as in their rallying ; so that many times one of them took the other to be his Enemy. And

The Jews of the World, after the Narration of Christ 72. *Titus* willeth *John* to come out to fight, lest with him the City and Temple should perish also.

John willeth against *Joseph*.

Titus in de-sight of the Jews, Stives the City and Temple, because of the thing of contumely of them, but I will preserve this famous Temple for you against your wills.

Titus chose thirty out of every hundred, most valiant, and able men, and bids them charge to save the besieged.

Titus beholds from a window in *Antonia* what his Souldiers do.

falling upon those that rallied, as though they had been Romans, assailing them in the dark. Briefly, more were wounded by their fellows than by their Enemies, till, day breaking, every one knew his companion; and then falling into ranks they betook themselves to their Darts and Arrows. Neither part gave back, nor was wearied with labour: but many Romans together and apart, did in the view of the Prince shew their courage, every man accounting that day the beginning of his preferment, if he behaved himself valiantly. The Jews fought stoutly, both for that they feared their own imminent danger, if they were overcome, and the destruction of the Temple: and *John* standing by, encouraged them to fight, some with blows, and others with threatenings. They fought almost all with handy blows; yet fortune often changed: for neither part had either far to fly, or any space to follow those that fled. The Romans in *Antonia* cried to their fellows that fought the Battel, Now for the Victory: encouraging them to stand to it, when they began to give back: so that *Antonia* was as a Theatre for this Battel: for *Titus*, and they with him, beheld all that was done. At last, in the fifth hour of the day the fight ceased, having continued from the ninth hour of the night, neither party forsaking the place where first they began Battel, nor any part having the Victory. Many Romans there fought courageously, and amongst the Jews these that follow: *Fadas* the Son of *Merton*; *Simon* the Son of *Fofias*; and *Jacob* and *Simon*, *Idumeans*; this, the Son of *Cathla*, but *Jacob* the Son of *Sofa*: these were of *Simons* company: And of *Johns* followers, *Giphous* and *Alexas*; and of the Zealots, *Simon* the Son of *Fairus*. But on the seventh day, the Romans pulling down the Foundations of *Antonia*, made a large entrance for the rest of the Army; and the Legions coming to the Wall, presently began to raise Mounts; one against the corner of the inner Temple, which was situate between the North and East: another against the Gallery on the North side, between the two Porches: and other two, one against the Porch of the West side of the outward Temple; and another against the North Porch. So with much toyl and labour they finish this work, fetching wood to build it with one 100 Furlongs off. And many times they were endangered by Ambushes, not being wary by reason of their confidence: and the Jews despairing of themselves every hour, more and more were encouraged. For many of the Horsemen going to get either wood or hay, while they were about it, took the Brides from off their Horses, and permitted them to feed till they had ended their business: and presently the Jews issuing out in troops upon them took them away.

Titus seeing that this fell out, deemed (as indeed it was) that his mens Horses were stoll rather by their negligence, than their Enemies valour: wherefore he thought by the severe punishment of one, to make others look better to their Horses. And so he put to death one of the Souldiers that had lost his Horse: by whose punishment the rest of the Souldiers being terrified, kept their Horses better. For after that, when they went about any business, they never left their Horses in the pastures, but kept all ways with them. Thus the Romans assaulted the Temple, and built their Mounts. The day following, certain of the Seditious, who now could get no more booties in the City, and also began to be pinch'd with hunger, assaulted the Romans that were placed towards Mount *Olivat*, about the eleventh hour of the day: for they hoped to take them unawares, as being at dinner. But the Romans perceiving their intent, came out of their places, and resisted them who attempted violently to break in upon them over the Wall: so that there was a hot fight; and many other deeds were done on either party, the Romans having both courage & skill in warlike affairs. The Jews were led with desperate fury: by necessity and flame forced the Romans to fight. For the Romans accounted it a shame not to overcome the Jews; and the Jews thought it the only way to save their own lives, to break down the Wall by force. One of the Horsemen called *Pedanius* did a thing almost incredible, the Jews being put to flight, and driven into the Valley, he pursued them with his Horse as fast as he could gallop, and overtook a young man one of his Enemies, being heavy of body, and armed all over; and taking him by the ankle, he carried him violently away (thereby shewing the strength of his arm & his skillful Horsemanship) and so brought the Captive to *Cesar*, as a present. *Titus* admiring *Pedanius* his strength, and punishing the Captive for having attempted to assault the Wall, he hastened to assault the Temple, and commanded the workmen quickly to dispatch the Mounts. In the mean time the Jews being ill handled in the former encounters, which still increased to the overthrow of the Temple, they did, as the custom is in a putrified body, prevent the Plague from going any further, by cutting off the corrupted members. For that part of the Porch that reached from the North to the East, joyned to *Antonia*: which they O firing, separated twenty Cubits from it, having now with their own hands begun to cast fire into the Holy-place.

Two

A Two days after, which was the 24 day of the aforesaid Month, the Romans set the Porch on fire, and the fire having gone fourteen Cubits, the Jews pull'd down the top thereof, and not desisting from their accustomed works, they pull'd down all adjoining to *Antonia*: when it was easie for them, and that they ought to have hindered the fire. The Porch being on fire, they permitted so much to be burned, as they thought good for their purpose. The fight about the Temple never ceased; but many Excursions were made each against the other.

About this time a certain Jew of low stature, and in appearance a contemptible person, every way an abject, both by reason of his base Parentage, and otherwise, named *Jonathan*, going to the Monument of *John* the Priest, dared the strongest amongst the Romans to come and fight a single combat with him. The Romans that beheld him, disdain'd him: Yet some amongst them (as it is commonly seen) were afraid of him: others wisely deemed, that they ought not to fight with one that was desirous to dye: because they that are desperate, neither fight advifedly, nor have the fear of God before their Eyes: and consequently, that it was not a sign of Valour, but of overmuch hardiness, to fight with such a one, whom though they overcame, yet they could win no credit, but only hazard themselves to be vanquish'd. So a long time none of the Romans came against him; and he upbraided them of cowardliness. At last, an arrogant and proud fellow, one of the Roman horsemen, named *Fudens*, disdain'd his insolency, and perhaps also for that he was of little stature, came against him: but in fighting with him Fortune was unfavourable to him, for hapening to fall down, *Jonathan* slew him: after which setting his foot upon the dead body, with his left hand he flourish'd his shield, and with his right his bloody sword: and striking his weapons one against another, he insulted over the dead body, and upbraided the Romans, till at length one *Priscus* a Centurion, as he was thus vaunting, shot him thorow with an Arrow, and so he laid dead upon the body of his Enemy; at which deed, both the Romans and the Jews raised a confused noise. So *Jonathan* was justly punish'd for having made too much Triumph for an advantage which he ow'd to Fortune, and not to his own Valour.

D

CHAP. VI.

How the Romans by a Stratagem of the Jews were consumed with Fire: And of one Artorius.

THE Seditious that kept the Temple, were now every day openly in fight engaged against the Romans that kept the Mounts; and on the twenty seventh day of the Month of *July* they devised this Stratagem: they filled the void part of the East Porch of the Temple with dry Wood, Brimstone and Bitumen; and when they were assaulted, they fled out of it as not able longer to resist. Whereupon many of the Romans rashly pursued the Jews that fled, and with Ladders got into the Galleries. But the wiser sort considering that the Jews had no just occasion to fly, kept their place. The Porch being now full of Romans, that were got up into it, the Jews gave fire to the Wood and Brimstone, and upon a sudden all the Porch was encompass'd with the flame: so that the Romans who were out of danger were amazed at it, and those that were amid the flames became desperate: and being invironed with the flames, some fought to run back into the Town, and others to the Enemies, others killed themselves, so preventing the fury of the fire: and presently the flame overtook those that sought to flee. *Cesar* though offended at the Souldiers for having ascended into the Porch unbidden, yet (seeing them die so woefully in the flames he compassionated them. And although the fire could not be quenched, yet the poor Souldiers dying amongst the flames were some, who contented, that they perceived him to be extremely sorrowful for them, for whom they had hazarded their lives. For they beheld him crying to their fellows to help to extinguish the fire, and he himself laboured what he could to do it; so that every one esteemed his sorrow and lamentation for them as much as a sumptuous funeral: but some escaped the fire and got into the largest part of the Porch: yet invironed round about with Jews, and having long resisted, though with many wounds, in the end they were all slain.

A young man named *Longus* signalized himself amidst all this misery: and notwithstanding that every one that there perished, deserved particularly to be remembered, yet he shewed himself the most valiant of them all. The Jews were desirous to kill this man

man, for that he was strong, and willed him to come down to them, swearing unto him to spare him. But his Brother *Cornelius*, who stood on the other side, intreated him not to blench his own honour and that of the Romans, whom he obeyed: and for lifting up his Sword on high, that either part might see, he slew himself. Yet one *Artorius* from amidst the fire escaped by this device; calling unto him one *Lucius* his fellow-Souldier and Chamber-fellow; *I will* (said he) *make thee heir of all my Inheritance, if thou wilt catch me in thy arms.* *Lucius* willingly endeavouring to do it, *Artorius* cast himself down upon him, and so escaped with his life, but *Lucius*, upon whom he fell, was bruised against the pavement, and so died. This Calamity a while greatly afflicted the Romans, yet it made them more wary afterward, and acquainted them with the Jews Subtilties, whereof before being ignorant, they sustained great damage. So the Porch was burnt unto the Tower which *John* built during his Wars against *Simon*; and the Jews, after the Romans that were ascended into it were confumed, pulled down the rest. The next day the Romans fired the North Porch, as far as the aforesaid East-Porch, which contained the corners of the Wall built over the Valley *Gedron*, so that it was terrible to behold the Valley from thence, by reason of the depth.

CHAP. VII.

Of the Famine amongst the Jews.

Such were the affairs about the Temple: but an innumerable multitude perished within the City through Famine, for in every place where any shew or sign of food was, presently arose a Battel; and the dearest friends of all fought one with another to take the food from each other; neither did they believe those that were now a dying for Famine, when they said, they had nothing left to eat; but the Thieves searched those whom they saw yielding up the ghost, thinking that they had hid about them some food: but when they were deceived of their hopes, they became like mad dogs; and the least thing made them fall against the doors like drunken men, searching the self-same houses twice or thrice together in desperation, and for very hunger they eat whatsoever they light upon, gathering such things to eat, as the most filthy living Creatures in the world would have loathed. In brief, they eat their Girdles, Shoes, and the skins that covered their shields, so that a little old Hay was sold for four Attiques. But what need is it to shew the sharpness of this Famine by things that want life? I will recount an act never heard of, neither among the Greeks, nor any other barbarous People, horrible to be rehearsed, and incredible; so that I would willingly omit this Calamity, lest posterity should think I lie, had not I many witnesses herof, and perhaps should incur reprehension, not fully recounting all accidents of those that are dead.

CHAP. VIII.

Of a Woman that for Famine killed her Son, and dressed him for meat.

A Certain Woman named *Mary*, dwelling beyond *Jordan*, the Daughter of *Elezar*, of the Town of *Bathcher*, which signifieth the house of *Hyspe*, defended of Noble and rich parentage, flying with others to *Jerusalem*, was there with them besieged. Her richest goods the Tyrants had taken from her, which she had brought from beyond the River into the City: and whatsoever being hid, escaped their hands, the Thieves daily came into her house and took it away: whereat the Woman greatly moved, cursed them, and with hard speeches animated them the more against her; yet no man either for anger or compassion would kill her, but suffered her to live to get them meat: but now could she get no more, and Famine tormented her with rage and anger more than danger. Wherefore by rage and necessity she was compelled to do that which Nature abhorred, and taking her Son to whom she then gave suck: *O miserable Child* (said she) *in War, Famine and Faction; for which of these shall I keep thee? If thou come among the Romans, thou shalt be made a slave; yet Famine will prevent Bondage, or else our own Tyrants will worse than them both.* Be therefore meat for me, a terror unto the Seditious; a Tragical Story

A Story to be spoken of by Posterity, and such as is only yet unheard of among the Calamities of the Jews. Having thus spoken, she slew her Son, and sod the one half of him, and eat it; the rest she reserved covered. In a little time after came the Seditious, who smelling the scent of that execrable meat, threatened presently to kill her, except she forthwith brought some of that unto them which she had prepared. She answered, *This she had reserved a good portion thereof for them*; and presently uncovered that part of her Son which she had left uneaten; at which sight they trembled, and horror fell upon them. But the Woman said, *This is truly my Son, and my doing; eat you of it, for I my self have eaten thereof. Be not more effeminate than a Woman, nor more merciful than a Mother. If Religion make you refuse this my Sacrifice, I have already eaten of it, and will eat the rest.* The Seditious departed hereat greatly trembling; and how great soever their ravenousness was, they left the rest of this detestable food to the wretched Mother. Presently the report of this heinous Crime was bruited all about the City, and every man, having before his Eyes this execrable fact, trembled as though himself had done it. And now all that were vexed with this Famine, wished their own deaths; and he was accounted happy that died before he felt this Famine. This unnatural fact was soon after recounted to the Romans; some of them would not believe it, others pitied them within the City; and many heretofore increased their hatred towards the Nation.

Titus, to justify himself before Almighty God, protested, That he was not the cause of this misery; having offered the Jews Peace, General Pardon and Oblivion for all their Offences past; but they rather chose War than Peace, Sedition than Quietness, Famine than Wealth and Plenty, having with their own hands begun to set on fire the Temple, which he had preserved for them; that therefore such like meat was fit for them, and that he would bury this abominable Crime of eating their own Children in the Ruines of their Country, and that he would not in any part of the World suffer the Sun to shine upon such a City, wherein Mothers eat their own Children; and where the Fathers were no less culpable than the Mothers, because, for all their miseries, they would not yet cease from Arms. Having thus spoken, he considered the Desperation of the Enemies, and that they would not recall themselves, who had already endured all such Calamities, which might, if it had been possible, have altered their Opinions, rather than to have endured the same.

CHAP. IX.

How the Wall was taken, and the Temple burnt.

THE Eighth day of August, two of the Roman Legions having finished their Mounts, began to place their Rams against the East-Galleries without the Temple, having six days together without intermission already beaten the Wall with their strongest Rams, and nothing prevailed, the Stones being so strong, that the Rams could not move them. Others of the Romans laboured to dig up the Foundations of the Porch, that was on the North side; and after much toyl, they only could pull away the outward Stones; but the inner Stones still supported the Porch. At last the Romans seeing they could not prevail by their Javelins and other Instruments, set up Ladders to ascend into the Galleries. The Jews did not greatly labour to hinder them from getting up: but when they were within the Galleries, then they came and fought with them, and cast some of them down headlong, forcing them to retire; others they slew that stood in it; and others that were upon the Ladders going down, before they could defend themselves with their Shields, were with Swords stricken down; they also thrust down some Ladders full of armed men. So that there was a great Massacre of the Romans, who fought most to recover their Ensigns, which the Jews had taken from them, esteeming the loss thereof a great shame to them. At last the Jews kept their Ensigns, and slew those that bore them; and the rest terrified with their deaths, went down again; although not one of the Romans died, who before he was slain did not some valiant act. Besides those Seditious persons, who in the former Battels had shew'd themselves valiant, *Elezar*, Son to the Brother of *Simon*, one of the two Tyrants, got great honour. Then *Titus* perceiving that he spared the Temple of the Jews to his loss, and with the death of his Souldiers, commanded fire to be put to the Porches of the Temple, whereupon *Ananus* G of *Emmanuel* the most cruel of all *Simons* followers, and *Archelaus* the son of *Magadatus* Two of *Simons* guard revolted from him, who, for their Cruelties committed, determined to put them to death; though

though they hoped for pardon because they had now forsaken the Jews when they had gotten the better. But *Titus* affirmed they came not of good will, but for necessity, and that they did not desire to live, for forsaking their Country now set on fire by their Crimes: Yet his promise bridled his wrath, and he dismissed them; but they were not so much affected as the rest. The Roman Souldiers had already put fire to the Temple Gates: and the Silver plate wherewith they were covered being melted, the flame quickly fired the wood, and encroaching took hold presently of the next Porch. The Jews seeing themselves invironed with flames, were now altogether discouraged, and their hearts failed them; and being amazed, no man sought to extinguish the flame; and so they stood still beholding the fire, yet not lamenting that which was set on fire, nor endeavouring to save the rest: and so that day and all the next night the fire increased: I for the Porches were burnt by little and little, and not all at once.

The next day *Titus* caused part of his Army to quench the fire: and calling to him his Captains, and six that were the chieft among them, to wit *Tiberius Alexander*, his Lieutenant General, *Sextus Scaurus* Commander of the fifth Legion, *Largius Lepidus* of the tenth, *Titus Prigius* of the fifteenth, *Aternius Frontus* Commander of the two Legions that came from *Alexandria*, and *Marcus Antonius Julianus* Governour of *Judea*, besides some other Colonels and Captains; he deliberated with them what was to be done concerning the Temple. Some counselled to use the right of War, for that the Jews would never live peaceably whilst their Temple was standing; for all their Nation who recover living, would assemble themselves thither at certain times. Others persuaded *Titus*, to save it, if so be the Jews abandon'd it, and ceased to defend it; but if they fought for it, then to burn it: for it was to be considered as a Castle, not a Temple: and if any man were offended heretofore, it would not be imputed to the Romans or to their General, but to the Jews who constrained them to do it; and he should not offend, they forcing him to fire it. But *Titus* affirmed, that although the Jews made use of their Temple as of a Fortref, yet it should not be destroyed: for he would not so be revenged upon inanimate things, neither would he ever fire so goodly a building; for it would be found to the dishonour of the Romans; as on the contrary it would be a credit unto them, if it were left remaining. Whereupon *Alexander Frontus*, and *Cerealis* perceiving *Cesar's* mind became of his opinion; and so he dismissed the Council, and commanded the Souldiers and Captains to rest, that they might be the more able to fight when need required: and presently he appointed certain chosen men to make the Ways even and cause for the Army to pass by the Ruines, commanding them to quench the fire; and that day the Jews being fearful and weary, made no resistance. The day following taking heart and assembling together, they assaulted the Guard that stood without the Temple, the second hour of the day. The Romans valiantly received their first assault, defending themselves with their shields as though they had had a wall before them; yet they could not long have born the shock, for that they were fewer in number than their Enemies, and not so desperate, had not *Cesar* (beholding the fight from *Antonia*) came with certain chosen Horsemen, before they retired to succour them. Whose force the Jews not sustaining, the rest gave back, and the Romans likewise retiring, the Jews returned and charged them again; and when the Romans were forced again, presently they fled; till about the fifth hour of the day the Jews were forced to betake themselves to the Temple, and there they shut themselves up. Then *Titus* returned to *Antonia*, purposing the next day to assault them with all his Army, and win the Temple. But the providence of God had already determined, that it should be consumed with fire. And now the fatal day was come after many years, which was the tenth of *August*, upon which day also the King of *Babylon* once before burnt it; yet it was now first set on fire by our own Country-men, who were indeed the cause thereof. For the *Sacerdotes* being quiet till *Titus* was departed, then again they assaulted the Romans, and so fought with the Guard that were without the Temple, labouring to extinguish the flame; who putting the Jews to flight, pursued them to the Temple.

Titus with his ch. (a) both in a combat with the Romans.

The Temple was burnt by the Romans the tenth of the month of *August* which day became it was burned by the King of *Babylon*.

Titus call the flames before him.

Titus counsel concerning the Temple.

A

CHAP. X.

How the Temple was burnt against the Will of Titus.

THEN a certain Souldier, who expected no Command, nor feared to do so execrable a Fact, moved with some divine fury, and lifted up by one of his fellows, took in his hand a flaming Firebrand, and cast it into the golden window, which entered into the buildings on the North part of the Temple, and the flame presently arose; which caused a great cry amongst the Jews, expressing their calamity; and every one hastened to extinguish the fire; neither accounting of their lives nor forces, if they lost that for which they had fought so long. News hereof was presently brought by one who came from the fight to *Titus*, who then was resting in his Tent, and he presently arose, and ran to the Temple to hinder the fire, and all the Captains after him; whereupon the Souldiers followed in great confusion, and there arose a great cry and tumult in the Army being disordered. *Cesar* both with his voice and hand made a sign to the Souldiers that were fighting, to quench the fire. But they did not hear him, there was so great a noise; neither did they perceive the sign he made unto them with his hand, because some were distracted with fear, and others with anger: and the Souldiers issued in, not restrained either by commands or threatnings, but every one went whither his fury carried him: and thronging together at the entrance, many pressed one another to death; and many being amongst the fiery ruins of the Galleries perished as miserably as those that were overcome. When they came to the Temple every one feigned not to hear *Cesar's* command, and so exhorted his fellows that were before him to fire the Temple. The Seditious now had no hope to withstand them, but either fled or were slain: and many unarmed and unable people, whereforever they were found, were slain: so that about the Altar were an innumerable company of dead bodies heaped together, and their blood flowed down the Temple stairs; and their Bodies were rolled down. *Cesar*, seeing he could not restrain the fury of the Souldiers, and that the fire encroached, entered into the Sanctuary, with his chief Officers, and beheld all the holy things there, and found its magnificence and riches far surpassing all report which strangers had given of it, and equal to that of the Jews themselves. The flame not having yet pierced into the inner part of the Temple, nor consumed the Houses and Roomes about it, he deemed that as yet it might be preserved; wherefore himself went, and intreated the Souldiers to extinguish the fire, and commanded *Liberalis*, the Centurion of his Guard, to bear those with a Truncheon that would not be obedient, and to drive them away. But their fury, and the hatred they bare against the Jews, rendered them deaf to *Cesar's* commands, and regardless of punishment, many were carried on with the hope of some booty, thinking that all the Temple within was full of money, because they saw the Gates covered with plates of Gold. Moreover, a certain Souldier, when *Cesar* sought to quench the flame, fired the Posts about the doors: and presently the flame appearing within, *Cesar* and the Captains departed out; and so every one stood looking upon it, and no man sought to extinguish it. Thus the Temple was burnt against *Titus's* will. And although every man will judge it a lamentable case, in such a building surpassing all that ever was seen or heard of, both for greatness, workmanship, costliness and plenty of all things; yet in this we may comfort our selves, that Providence had so determined. For neither living Creatures, nor Places, nor Buildings, can avoid their Destiny. One may also admire the exact and just revolution of time, for it was now destroyed in the same month, and on the same day, that the *Babylonians* first destroyed it. And from that time that *Solomon* began the first Temple, unto the destruction of the second Temple, which happened the second year of *Vespasian's* Reign, were a thousand and hundred and thirty years, seven months, and fifteen days; and from the building of the latter Temple, which *Haggai* caused to be built in the second year of the Reign of King *Cyrus*, unto the destruction thereof, were six hundred thirty nine years and five and forty days.

The Jews who were the first to burn the Temple, after the destruction of the Temple.

The burning of the Temple: Great slaughter in the Temple.

Titus forbore to save the inward Temple.

How many years there were between the first building of the Temple, and the destruction of the Temple.

C H A P. XI.

A horrible slaughter continued in the Temple, of the Priests, the Treasure-house, and the Porch.

When the Temple was thus consumed with fire, whatsoever the Souldiers found there, they carried away, and put all to the Sword that were in it, which were an infinite number: they shewed pity neither to old age, nor infants: but old, young, Priests and common People, all were slain without respect, and all sorts of persons tasted the calamity of War, whether they resisted, or entreated for mercy. And now the flame increasing grieved even those that were yielding up the Ghost: and by reason of the height of the Hill, and the Building together, one would have thought the whole City had been on fire. Then a most lamentable cry was raised between the Roman Legions, and the Seditious now invironed with fire and sword, and the people that were taken in the higher part of the City, and had fled to the Romans, lamenting their calamity. They of the City answered the cries and tears of those in the Hill, and many, whose Eyes death by Famine had almost closed, took strength a while to bewail the Temple, which they now beheld on fire. The Country beyond Jordan, and the Mountains about did echo to their Lamentations: and yet the Calamities surpassed all expression. For one would have judged the Hill whereon the Temple was situate, to have been burnt up by the roots, it was so all over fire: yet the great quantity of Blood-shed seem'd to contend with the fire. Many that were slain were covered with those that slew them, and all the ground was over-spread with dead bodies; so that the Souldiers ran upon the dead bodies to pursue those that fled. At last the Thieves having driven the Romans without the Temple, ran into the City, and the rest of the People that were left fled into the outward Porch. And many of the Priests used Spits of the Temple in stead of Darts, and threw their Seats made of Lead, instead of Stones, against the Romans; at last nothing at all prevailing, and the fire falling upon them, they got to the Wall, which was eight Cubits broad, and there stayed a while. Yet two of the principal, when they might either have fled to the Romans, and have been saved, or else have endured like Fortune with the rest, cast themselves into the fire, and so were burnt with the Temple: One of them was named *Meierus* the Son of *Belga*, the other *Joseph* the Son of *Dalrus*.

The Romans thought it in vain to spare the Buildings about the Temple, seeing the Temple was already consumed, and so they set fire on them all, the Porches, Galleries, and Gates; two only excepted, one on the East-side, and the other on the South-side; both which afterwards they razed to the ground. They also put fire to the Treasury, which was full of an incredible quantity of Riches, as well in money as in rich clothing, and other things of great price; and indeed all the Jews treasure: for the richest of the City had brought all their wealth thither. There came into the Porch that was left standing, many Men, Women, and Children, to the number of six thousand: And before *Cesar* and the Captains determined any thing what should be done with them, the furious Souldiers fired the Porch wherein they were, and so they all perished in the flames, save a few, who leaping down to avoid the fire, were slain in the fall; so that not one escaped of all that multitude. A certain false Prophet was cause of their deaths, who the same day preached in the City, and commanded them to go into the Temple, where he assured them they should that day receive the effects of Succour from God; for many false Prophets were then suborned by the Tyrants, to persuade them to expect Gods help, thereby to hinder them from flying to the Romans, and to cause the Souldiers to fight more valiantly to defend their City. Men easily believe, and are credulous in N. advertency; so that if any deceitful person promise deliverance out of Calamity, he that suffereth misery becomes full of hope thereupon.

The cry and howling of the murdered Jews.

The Temple filled with fire and blood.

Two Noblemen cast themselves into the fire.

Six thousand in the Porch consumed by fire.

False prophets, suborned by the Seditious.

C H A P. XII.

Of the strange Signs and Tokens that appeared before the Destruction of Jerusalem.

These miserable People were thus easily persuaded by Impostors who abused the Name of God; yet would they not believe, nor give any ear or regard unto certain Tokens and Signs of the ruine of their City: but as they were blinded, neither having Eyes nor Souls, they counterfeited themselves not to see what God foretold them. One while there was a Comet in form of a fiery Sword, which for a year together hung over the City. Another time before the first Revolt and War, the People being gathered together to the feast of Unleavened Bread (which was the eighth day of April) at the ninth hour of the night, there was so much Light about the Altar and Temple, as though it had been bright day; and it remained half an hour: This the ignorant People interpreted as a good Sign; but they that were skillful in holy Scripture, presently judged what would ensue before it came to pass. At the same Festival, a Cow led to be sacrificed at the Altar, brought forth a Lamb in the midst of the Temple: and the inner Gate of the Temple, on the East-side, being of massie brass, and which at night had always at least twenty men to shut it, and was bound with Locks of Iron, and barred with bars, the ends whereof went into Mortice holes in the stones on either side the door, (the foresaid stones being on each side one whole Stone) was seen at the first hour of the night to open of its own accord: which being presently related to the Magistrate by the Keepers of the Temple, he himself came thither and could scarcely shut it. This also to the ignorant seemed a good sign, as if God opened to them the Gate of his blessings, but the wiser sort judged, that the defence of the Temple would fail of its own accord, and that the opening of the Gate foretold, that it should be given to the Enemies, and that this sign signified Desolation. A little while after the Feast dayes, on the one and twentieth day of May, there was seen a Vision beyond all belief; and perhaps that which I am to recount might seem a Fable, if some were not now alive that beheld it, and if that Calamity worthy to be so foretold had not ensued. Before the Sun-rise were seen in the Air all over the Country, Chariots full of armed men in battel aray passing along in the Clouds, and begiriting the City. And upon the Feast day, called *Pentecost*, at night the Priests going into the Inner Temple to offer their wonted Sacrifice, at first felt the place to move and tremble, and afterward they heard a voice which said, *Let us depart hence*. And that which was most wonderful of all, one *Jesus* the Son of *Ananus*, an ordinary Pefant, four years before the War begun, when the City flourished in Peace and Riches, coming to the celebration of the Feast of Tabernacles, in the Temple at Jerusalem, suddenly began to cry out thus; *A Voice from the East; a Voice from the West; a Voice from the four Winds; a Voice against Jerusalem and the Temple; a Voice against Men and Women newly married; a Voice against all this People*: And thus crying night and day, he went about all the streets of the City. Some of the best quality not able to suffer words of so ill preface, caused him to be taken and severely scourged; which he endured without speaking the least word to defend himself, or to complain of so hard treatment; but he continued repeating the same words. The Magistrates then thinking (as indeed it was) that the man spake thus through some divine motion, led him to *Albinus* General of the Romans, where being beaten till his bones appeared, he never entreated nor wept, but as well as he could, with a mournful voice he cried, *Wo, wo to Jerusalem*. *Albinus* asked him what he was, and whence, and wherefore he said so; but he made him no answer. Yet he ceased not to bewail the misery of Jerusalem, till *Albinus* thinking him to be out of his wits, suffered him to depart. After which till the time of War, this man was never seen to speak to any one: but still without ceasing he cried, *Wo, wo to Jerusalem*. Neither did he ever Curse any one, though every day some one or other did beat him; nor did he ever thank any one that offered him meat. All that he spake to any man was this heavy Prophecy. He went crying as is said, chiefly upon holy-dayes; doing so continually for the space of seven years and five months; and his voice never waxed hoarse nor weary, till in the time of the Siege, beholding what he foretold him, he ceased; and then once again upon the Walls, going about the City, with a loud voice he cried, *Wo, wo to the City, Temple and People*: and lastly he said, *Wo also to my self*. Which words were no sooner uttered, but a Stone shot out of an Engine, smote him, and so he yielded up the Ghost, lamenting them all.

The blindness of the people. The first prodigy. A Comet like unto a Sword. The second prodigy was that a bright light shined about the Altar and Temple by night. The third prodigy was a Cow that brought forth a Lamb in the midst of the Temple. The fourth, the opening of the Temple opened itself.

The fifth, arms of Chariots seen men seen in the air. The sixth, a voice in the inward Temple. The seventh, a voice from the four Winds. The eighth, a voice against Jerusalem and the Temple, and death.

Jesus for seven years and five months cried about the City a voice which he never ceased to utter, till he was killed by an Engine.

The Jews in-
respecting the
fight to their
own good it
long as their
Country is com-
mon and the
evil of their
own calamity.

If any one diligently consider all these things, he will find that God hath a care of Mankind, and doth foretell betime, what is most expedient for them, and that they through their own madness, voluntarily perish in their wickedness. For the Jews, when the Castle *Antonia* was taken, made the Temple four-square: notwithstanding that it was written in the holy Scripture, that the City and Temple should be taken, when the Temple was made four-square. But that which chiefly incited them to this War, was a doubtful Prophecy likewise found in the holy Scriptures: That at the same time one in their Dominions should be Monarch of the whole World: And many wife men were deceived in their Interpretation, making account that he should be one of their own Nation; but indeed thereby was foretold *Vespasian's* Empire. But men cannot prevent Destiny, though they foresee it. Thus the Jews interpreted some of the Signs as they pleased, and at others they laughed, till by the ruine of their Country, and their own woful overthrow, their error was discovered to them.

CHAP. XIII.

How Titus was made Emperour: and of the Death of the Priests.

After the Seditious were fled into the City, whilst all the Temple and places thereabout were still on fire, the Romans placing their Engines over against the East-gate of the Temple, and there offering sacrifice to God; with great shouts they declared *Titus* Emperour. The Romans got much Spoil and Booty, so that they fold Gold in Syria for half the value. And among those Priests that kept on the Wall, a Child being thirsty, desired drink of the Roman Watchmen, saying, that he was thirsty. They, pitying both his years and his need, gave him their hands that he should have no harm, and then he came down and drunk, and filled a bottle which he brought with him: and when he had done, he ran up again to his fellows, and none of the watchmen were able to overtake him: and they could only upbraid him with falsehood. But he answered, That he had done nothing, but that which he and they intended: for they did not give him their hands to secure him to remain with them, but only to come down and take water, which he had done. The Roman watchmen greatly admired the subtilty of one that was but a Child. The fifth day, the Priests being almost famished came down, and the watchmen carried them to *Titus*, whom they besought to grant them their lives. But he answered them, That the time of pardon was past, seeing that was destroyed, for the sake of which he might have pardoned them, and that it was meet that the Priests should perish with the Temple: and so he commanded them to be put to death. Then the Tyrants with their followers being on every side beset by the Romans, and having no way to flee, they being thus beleagured round, requested to speak with *Titus*; who out of his natural gentleness, yielded to their request, his friends also persuading him thereto, that at least he might save the City (judging indeed that now the Seditious had already their minds) and so he went to the West part of the Inner Temple: for there was a Gate built above a Gallery, and a Bridge that joyned the Temple and City together, which was then between *Titus* and the Tyrants. Many Souldiers on both parts flocked about their Generals; the Jews about *Simon* and *John*, hoping for pardon: the Romans about *Titus*, desirous to hear what he would say unto them: and *Titus* having commanded his Souldiers to be quiet, and to forbear shooting Arrows, spoke to them first (in token of his Victory) by an Interpreter to this effect: *Are ye not wearied (said he) with the Calamities suffered by your Country? You who without considering our power, and your own weakness, have with rash fury destroyed your People, City and Temple: Your selves also have justly deserved to perish, who since Pompey first Conquered you, have never ceased to be Seditious, and at last have openly declared War against the Romans. Did you trust to your multitude? You have seen that a small parcel of the Roman Army hath sufficiently resisted you. Or did you expect foreign aid? What Nation is not under our Dominion? And who would rather make choice of the Jews than of the Romans? Did you trust in your strength of Body? Why you know the Germans fear us. Or in the strength of your Walls? What Wall, or what greater hinderance than the Ocean, wherewith the Britains invironed, have yielded to the Roman Forces? Or to your own age, and politick Counsel of your Captains? You have already heard that the Carthaginians have been by us surprized. It was therefore the Romans humanity that incited you against yourselves, who first of all permitted you to possess your Country, and gave you Kings of your own Nation: and after all this, we kept your Laws inviolate, and suffered you to live*

Gold was sold
for half price.

The craft of
a Boy.

The Priests
rare pardon,
but Titus com-
mands them
to be led to
execution.
The Seditious
followed Titus
to a Party.

Titus Oratio
to the Jews
as Interpreter.

The Romans
humanity
incited the Jews
against them.

A as your selves desired, not only in your own Country, but also amongst other Nations; and which is the greatest of all our benefits bestowed upon you, we permitted you to gather Contributions and Gifts to the maintenance of your Temple and Sacrifices to God; of all which, we neither forbade any to be brought unto you, nor hindered any that would offer to your Temple, but suffered you our Enemies to be made richer than our selves; so that you have used our own money against us. Having received so many benefits at our hands, you have now digorged your selves upon us, and like spiteful Serpents, spit your poison upon them that made much of you. Let us omit that by *Nero's* negligence you became forgetful of your duty, and like some Member in the Body broken or shrunk, you being still ramulous, at last were taken in a greater offence, and were encouraged with immoderate desires to hope for unlawful liberty. My B Father came into your Country, not to punish you for your Revolt against *Celtus*, but by good counsel and gentleness to reduce you to good order. And whereas if he had come to destroy your Nation, he ought first to have cut down the very Root, to have come to this City and destroyed it with the Inhabitants: he rather chose first to enter Galilee, and the places adjoining, that in the mean time you might repent you, and consider of your Estate. But this his mercy towards you was held for cowardliness and weakness in him, and by our long suffering, you were emboldened against us: and when *Nero* was dead, you did as treacherous subjects are wont to do, and took occasion by our civil dissention to revolt from us: and whilst my Father and I were gone into Egypt, you prepared your selves for a War against us: neither were you ashamed to oppose us, when my Father was declared Emperour, whom notwithstanding you had found most Gentle Captains unto you. At last, when the Empire fell to us, and all things being now quieted, all Nations with gifts and presents came to congratulate us, behold again, the Jews showed themselves your Enemies, and you sent an Ambassador beyond Euphrates, only to get aid to your Rebellion: You wall'd and fortified your Town anew, and falling into factions among your selves, at last you came to a Civil War: all which none but the most vile people in this world would have committed. Wherefore being commanded by my Father, who was now urged thereto, I came against this City with a heavy charge; yet did I rejoice when I heard that the People desired Peace. Before I exercised Hostility against you, I exhorted you to Peace: after the War was begun, I desired a while from using severity; I spared all those that of their own accord fled to me, and kept my Promise to them, pitying those that were Captives. I punished only those that drew you into this War; and till forced so to do, I set me the Rams against your Walls; but always restrained my Souldiers so much desirous of your blood. As often as I overcame you, so often did I exhort you to peace, as though I had been vanquished. Again, when I approached the Temple, I (willingly omitting the Law of Arms) requested you to spare both it and the holy things; offering you leave to depart, and promising you safety, or licensing you to fight another time in another place, if so you thought good. All these my Offers you refused, and with your own hands fired your Temple. And now you wicked wretches dare to present your selves before me in Arms. What thing can you now preserve so excellent, as that which is already perished? What pardon can you expect, seeing your Temple is destroyed: nay even now you stand armed, not so much as counterfeiting submission at the last cast. O wretches, with what hope? Is not your People dead? Is not your Temple destroyed, and your City now in my hands, yea, and your lives too? And can you imagine after this to end them by an honourable death? I will not strive with your obstinacy: yet if you will cast down your weapons and yield to my discretion, I will spare your lives; and I will preserve the rest to my self to use as a good Master, who punishes not but with regret even the most unpardonable crimes.

To this they answered, That they could not yield themselves to him, though he gave them his word, having vowed the contrary, but they requested licence to depart with their Wives and Children into the Desert, and leave the City to the Romans. *Titus* was greatly enraged that they being in a manner already his Captives, should impose upon him Conditions, as though they were Victors; and he commanded a Herald to tell them that henceforth they should not flie to him, nor hope that he would receive them; that he would pardon none; and that they might employ all their force to fight and save themselves as they could, for he would now in all things use the Law of Arms: and so he permitted the Souldiers to sack the City and set it on fire. The same day they did nothing; but the next day following they fired the Council house, the Palace *Acras*, and *Ophias*, the place of Justice, and the fire came to *Queen Helens* Palace, which was situate in the midst of *Acras*: also the houses and streets of the City full of dead Bodies were set on fire. The same day, the Sons and Brethren of King *Izates*, and with them many Persons of quality assembled together, and supplicated *Caesar* to pardon them: and he, though incensed against them all, yet not changing his manner, received them to mercy, and put them all in Prison, and afterward carried that Kings Sons and Kinsmen to Rome, there to remain as Hostages.

The year of the
Jews, 4224.
The year of the
City of Jeru-
salem, 4224.

Titus grants
the Jews life,
on condition
they should lay
aside their weapons,
and submit themselves.

The Souldiers
sack the City on
fire.

Caesar receives
in his Palace
the Kings Sons,
and Kinsmen.

CHAP. XIV.

The Seditious get into the Palace, pillage it, and kill there 8400 of the People, who had fled thither for refuge.

The year of the World, 4234. after the Nativity of Christ 72.

The Seditious resorting to the Kings house to take away the treasure.

The perfidiousness of a Roman Soldier taken by the Jews.

The Jews are a arrogant in the midst of their calamity.

The Jews refuse to submit themselves to the Romans; yet are they unable to wage war with them.

The Tyrants whom hope was in their Vaults.

Rapine and slaughter in the Vaults.

THE Seditious went to the Kings Palace, where many had left their wealth, because it was a strong place: and driving the Romans from thence, they slew all the people there assembled, amounting to the number of 8400, and carried away all the Moneys, and they took there two Roman Souldiers alive, one a Horseman, and the other a Footman; and they slew the footman and drew him all along the City, as it were in the Body of that one revenging themselves upon all the Romans. But the Horseman affirming that he had something to say to them, which would greatly profit them, and save their lives, he was carried to *Simon*; and not having there any thing to say, *Simon* delivered him to one of his Captains called *Ardala* to be slain; and he brought him where the Romans might behold him with his hands bound behind him, and a veil before his eyes, meaning there to behead him: but he, whilst the Jew drew out his Sword, escaped to the Romans. *Titus* would not put him to death, because he had escaped from the Enemies: yet deeming him unworthy to be a Roman Souldier, who suffered himself to be taken alive, he took from him his arms, and discharged him from bearing them any more, which to a man of Courage was worse than Death. The next day, the Romans putting the Seditious to flight that were in the lower City, fired all as far as *Siloe*; rejoicing that the Town was destroyed: yet they got no booties, because the Seditious had already robbed and spoiled all, and carried it into the higher City. For they nothing repented them of their wickedness, but were as arrogant as though they had been in prosperity: so that with joy they beheld the City on fire, and said, *That they desired death, for that the People being slain, the Temple destroyed, the City on fire, they should leave nothing to their Enemies.* Yet *Joseph* in this extremity laboured to save the Reliques of the City, much inveighing against their cruelty, and earnestly exhorting them to save themselves: but he nothing profited by all this, being only derided for his labour: for neither would they yield to the Romans for their Oaths sake, nor were they able to fight with the Romans, being now as it were besieged round by them; yet their accustomed murders encouraged them to more.

Thus dispersed all over the City, they lurked in the ruins, lying in wait for those that sought to flee to the Romans; many of them were taken and slain; for Famine had so weakened them that they could not flee: and any death was more eligible than Famine. So that many fled to the Romans, having no promise, nor hope to be spared by them; and feared not to expose themselves to the fury of the Seditious, who never ceased from murder. And now there was no place in the whole City void, but was filled with dead bodies, who either perished by Famine or Cruelty. But the Tyrants and factious Thieves placed their last refuge in the Vaults, where they hoped, whatsoever hapned, to hide themselves that they could not be found, and so, after the City was destroyed, to escape; which was only their vain fancy: For they could neither be hid from God, nor the Romans: yet at that time they trusted in those Caves, from whence they fired the City more than the Romans, and cruelly murdered those, that having escaped the flames, fled into secret places, and spoiled them: also if in any place they found any meat, though all bloody, yet they took it and eat it; and now they fell to fight one with another about the spoil they got. And I doubt not, but if they had not been prevented by the destruction of the City, their cruelty would have been such, that they would have eaten the bodies of dead men.

CHAP. O

CHAP. XV.

How the higher part of the City was assaulted: and how some of the Jews fled unto Titus.

TITUS perceiving that the higher part of the City could not be won without Mounts, being situate in a soil, round about which were high and deep Precipices, on the twentieth day of *August* he set all his Souldiers on work: and the carrying of Wood for that purpose was very painful, all Trees within 100 furlongs off the City being already cut down, and used in the former Work, as is before said. So the four Legions raised a Mount on the West side of the City; and the Auxiliaries made a Mount against the Porch, Bridge and Tower, which *Simon*, during his War with *John*, had built. About this time the Captains of the *Idumeans* assembling together, deliberated to yield themselves, and sent five of their Company to *Titus*, beseeching him to receive them to mercy: and he hoping that the Tyrant would yield after them, who were the greatest part of his Army, with much difficulty granted them Life, and so sent them back to their fellows. But *Simon* having notice of their design, presently slew those five that were sent to *Titus*; and taking the Captains (the chief of whom was *James* the Son of *Sofa*) he put them in Prison, and carefully watcht the *Idumeans*, who now having no chief Commanders, knew not what to do. But the Guard could not hinder them from fleeing: for although many of them were killed, yet divers fled and escaped; and were all received by the Romans, *Titus's* clemency being such, that he remembered not his former Orders to the contrary. And now the Souldiers abstained from murders, and minded only the getting of Wealth; the common People they sold with their Wives and Children for a small price; many being exposed to sale, and few coming to buy them. *Titus* having published that none should flee unto him without their families, yet now received those that came alone, appointing some to enquire who had deserved punishment, and to inflict it on them. So an infinite number was sold; and more than 40000 of the People were saved, whom the Emperour dismissed, and permitted to go whither they pleased.

At the same time a certain Priest, *Jesus* the Son of *Thebathus* was promised pardon on condition he would deliver certain holy things belonging to the Temple: and so he came and brought out of a Wall two Candlesticks, like to those that were in the Temple, Tables, Goblets, Cups, all made of solid and massie Gold: also the Veil and the Ornaments of the Priest, some precious Stones, and many Vessels made for sacrifice. Moreover, the Keeper of the holy Treasure, called *Phineas*, brought forth the Garments, and all things that belonged to the Priests, and much Purple and Scarlet, which were laid up in store, to make Tapestry or Hangings, among which also was some Cinnamon, Cassia, and many other odoriferous things, whereof were compounded sweet Odours to be offered to God. He also delivered him much wealth of other mens, and much sacred Treasure: for which although he was taken by force, yet he was pardoned, as those were that fled to *Caesar*.

CHAP. XVI.

How the rest of the City was taken.

THE seventh day of *September* the Mounts being finished, which was the Eighteenth day after they were begun, the Romans planted their Rams and Engines for battery, whereupon some of the Seditious, despairing to keep the City, left the Walls, and fled to the Mountain *Aera*; others hid themselves in Vaults; but the most resolute endeavoured to hinder the Romans from placing the Rams against the Walls. The Romans, besides that they were more in number, had their Courage increased by Victory. But on the contrary, the Jews being now all disheartened and sorrowful, so soon as any part of the Wall was broken down or shaken by the force of the Rams, straightways fled; and the Tyrants were surprized with greater fear than needed. For even before such time as the Enemies had entered the Wall, they stood in doubt whether to flee or no: and they who a little before were so proud and arrogant, now trembled and quaked, so that it was

The year of the World, 4234. after the Nativity of Christ 72.

The Idumeans confute in their assembly about their Idumeities.

Forty thousand of the people lived.

Jesus a Priest the son of *Thebathus*.

Phineas the Treasurer of the Temple, tak'n.

Some of the Seditious kept in *Aera*, the rest in the vaults of the City.

The fear and amazement of the Seditious.

The year of the
World, 4034
after the Birth
of Christ,
71.

The Tyrants
enticed them-
selves, and of
their own ac-
cord laid the
Towers
down, where
they were
for no mean;
but famine
they might be
driven.

The Romans
enter'd the town
and clean'd the
Valley.

The houses and
tunnels were full
of dead
bodies.

The multitude
of the City
was so great,
that the Tower
which the Ty-
rants abandon'd
for their
own use, was
now a com-
mune.
The old and
weak Jews were
driven, and the
strong and
lusty retained.

The Jews
were divided
into the Jews.

pitiful to see such a change in them, though they were wicked persons. But in order to have themselves, they endeavoured to assail the Wall that *Titus* had built to compass the whole City withall: but seeing themselves forsaken of all those that were wont to be true to them, every one fled whither necessity drove him. In the mean time news was brought that all the West-wall of the City was beaten down; others affirmed that the Romans had entred, and that they had seen the Enemy in the Towers, fear troubling their Judgment, and making them think they saw things which were not, whereupon they bewailed their misfortune; and as though they had been lame, they stood still and fought not to flee. From whence one may plainly perceive Gods justice towards the impious, and the Romans Fortune; for the Tyrants deprived themselves of their strong holds, and voluntarily departed out of their Towers, wherein they could never have been taken but by Famine: and the Romans having so much laboured at the lower Walls, now by Fortune took these, which their Engines could never have shaken; for there were three inexpugnable Towers that could not be battered with the Engines, whereof before we have made mention. So the Tyrants having forsaken these, or rather being by Gods will driven from thence, they fled towards the Valley of *Silos*: where after the fear was past, they again took heart, and attacked the new Wall that was in that place, yet not using such courage and vigor as need required, they were beaten off by the Guards that defended it, their strength now failing, and being wearied with labour, fear, famine, and calamity. Some were driven one way, and some another, and they were forced to hide themselves in Vaults and Sinks. The Romans having obtained those Towers placed their Colours upon them, and clapping their hands and shouting for joy, they cried, *Victory*, finding the end of the War nothing so terrible as the beginning. Yet they did not believe that this was the end, because they got the Wall without any bloodshed, but they admired that no man offered to resist them. Whereupon issuing into every Street, they slew whomsoever they found without any respect, and fired Houses, and kill'd all the People that had fled into them; and where they entered to get prey, they found whole Families dead, and houses full of Carcases consumed by Famine. Thus terrified with the heavy sight, they departed, not taking any thing away; yet for all that they pitted not those that were left alive, but slew whomsoever they met, whereby they filled the narrow streets so full of dead bodies, that none could pass that way for them: all the whole City flowed with blood; so that many places set on fire, were quenched with the blood of those that were slain. At evening they ceased from killing, but all night long the fire increased: and so in the morning, which was the eighth of *September*, all was set on fire; the City in the time of the Siege having endured more misery and calamity, than ever it received joy and happiness from the time of the first foundation, notwithstanding that the fame had been so great, that all Cities might justly envy it; and it no wise deferred to be so oppressed with such misery, save only for that it fostered and bred such impious persons as wrought the overthrow thereof.

Titus entering into the City amongst the rest, admired the strong holds thereof, and the rocky Towers, of which the Tyrants like mad-men deprived themselves; and seeing the height, firmness, bigness, and the joyning of the Stones together, and their breadth, and height, he said, *Surely God hath assisted us in this War, and he it was that drove the Jews from these Fortresses. For what could mens hands and Engines prevail against them?* And having spoke much to this effect to his Friends, he set those at liberty whom the Tyrants had left prisoners in the Towers: and when he destroyed the rest of the City and Walls, he left those Towers standing, as a Monument of his good fortune and victory, by which he had gained them, though inexpugnable. The Souldiers now being weary with killing the miserable Jews, and yet a great multitude remaining alive, *Titus* commanded that only the armed Jews, and those that resisted should be slain, but the rest left alive. But the Souldiers also killed old and weak persons, all the able and lusty men they carried into the Temple, and shut them there in the place appointed for the women. *Cesar* left one *Fronto* a Libertine, and his friend to keep them, giving him also charge to make enquiry who had deserved punishment. *Fronto* slew all the Thieves and Seditious, who accused one another; and reserved certain men of large stature and beautiful for the Triumph: And all the rest that were above seventeen years old, he sent bound into *Egypt*, to be employed in certain works there, as digging, delving, manuring the fields, and other publick busineses.

Titus also sent many of them into divers Provinces, to serve in the Theaters for the fights with Beasts or Sword-players; and those that were under seventeen years of age were fold. And during the time that *Fronto* kept them, ten thousand died for hunger; partly,

A partly for that their Keepers hating them, would not give them meat; partly, for that some refused meat when it was offered them. For there was now great scarcity of Corn, by reason of the great multitude of People.

The year of the
World, 4034
after the Birth
of Christ,
71.

CHAP. XVII.

B Of the number of the Captives, and those that were slain.

THE number of all the Captives that were taken during the whole time of the War, was 97000; and the number of all that died and were slain during the Siege, was 110000, most of them Jews by Nation, but not natives of *Judea*. For being assembled together from all parts to the Feast of unleavened bread, on a sudden they were involved in the War; and first of all a Plague fell among them by reason of the straitsness of the place, and immediately after, Famine, worse than it. That the City was capable of so many men, it is evident; for *Cestius* desirous to signify the flourishing estate, and strength of *Jerusalem* to *Nero*, who contemned our Nation, requested the High-Priests, that if possible they could, they should number all the People in their City: and upon the Feast of *Easter*, when they killed Offerings from the sixth Hour of the day until the eleventh (and to eat a Lamb not fewer than ten persons were assembled; for it is not lawful to feast alone, yea, many times twenty are in a Company) they numbered two hundred fifty six thousand five hundred Oblations, or Lambs to be killed; so that if we reckon to every Lamb ten men, the number amounts to two Millions seven hundred thousand men, all purified, whole and sound: for it was not lawful for any that were Lepers, or had a flux of seed, nor for Women that had the monthly Terms, to eat of that Sacrifice; nor yet for any Stranger that came thither for Religion's sake.

So this great multitude was assembled together from other places, and was there by the providence of God shut up as it were in a Prison. And the City being filled with men of War, was besieged; so that the number of those that were slain surpassed all that ever perished, either by any Plague sent from God, or by the means of men; they were partly openly slain, partly taken by the Romans: who searching the Vaults, and opening the Sepulchres, spared none they met with. There also were found more than two thousand, whereof some slew themselves with their own hands, others were kill'd by others, the rest perished by Famine. The stink of dead bodies was so great, that many minding to search the foresaid places, and being entred into them, were forced to retire: yet others for lucre sake treading on the dead Carcases, searched the dead Bodies, if they could find any thing; for great Riches were hid in the Vaults; and covetousness omitted no way to gain.

Moreover, many were taken out from thence, whom the Tyrants, who even in their extremity ceased not to tyrannize, kept Prisoners: yet God plagued them both according to their deserts: for *John* being almost famished with his Brethren in a Vault, besought the Romans to save his Life. And *Simon*, having long striven with necessity, as we shall hereafter relate, at last yielded himself, and was kept for the Triumph; but *John* was condemned to perpetual prison. The Romans beat down the Walls, and F fled the remaining parts of the City.

The Romans
searching the
Vaults, find
Graves and
Vaults, find
much treasure.

John and *Simon*
were apprehen-
ded in the
Vaults.

CHAP. XVIII.

A brief History of the City of Jerusalem.

The year of the
World, 4034.
after the Na-
tivity of Christ
71.

Jerusalem be-
ing five times
spoiled, was at
that time once
more taken.

The Romans
wholly ruined
both the City
and the Tem-
ple.

THUS was Jerusalem taken in the second year of Vespasian's Reign on the eighth day of September. It had been formerly five times taken, and was now finally destroyed. First, Afocheus King of Egypt; after him, Antiochus; then Pompey; and after them, Herod with Sosius took the City, and yet destroyed it not: But before them Nabuchodonosor King of Babylon destroyed it, when he had enjoyed the same, a thousand three hundred and threecore years, eight months and six dayes after it was first built. He that first built it, was one of the Princes of the Canaanites, surnamed the *Jussu*, by reason of his Piety. He first consecrated this City to God, by building a Temple to him, and changed the Name *Solyms*, into that of *Jerusalem*: But David the King of the Jews having driven out the *Canaanites*, gave it to his own People to be inhabited: and after four hundred threecore and four years and three months, it was destroyed by the *Babylonians*. From King David, who was the first Jew that reigned there, till the time that *Titus* destroyed it, were a thousand one hundred seventy and nine years; and from the time that it was first erected, until it was by him destroyed, were two thousand one hundred and seventy seven years: yet neither the Antiquity, nor Riches, nor the Fame thereof, now spread all over the World, nor the Glory of Religion did any thing profit or hinder it from being destroyed. Such was the end of the Siege of Jerusalem. When there was none left to kill, nor any thing remaining for the Souldiers to get to exercise their outrage against (for they would have spared nothing that they could spoile) *Cesar* commanded them to destroy the City and Temple, leaving only standing certain Towers, that were more beautiful and strong than the rest, to wit, *Phaselus*, *Hippicos*, and *Mariamms*, and the Wall that was on the West side; meaning there to keep a Garrison, and that they should be Monuments of the Valour of the Romans, who had mastered a City so well fortified as by these it appeared to have been. All the rest of the City they so plained, that those who had not seen it before could not believe that it had ever been inhabited. This was the end of their madness, who were always given to Sedition in Jerusalem, a most beautiful City and famous amongst all Nations.

CHAP. XIX.

How the Souldiers were rewarded.

Titus thought
his Souldiers
for that they
had continued
their loyalty to-
wards him.

Titus promises
recompence to
his valiant
Souldiers.

CESAR determined to leave the tenth Legion for a Garison in Jerusalem, with some Troops of Horse, and other Companies of Foot: and all Wars being now ended, he purposed to give solemn praise to the whole Army for their valiant Acts, and to reward the most Courageous for their deserts. Wherefore placing a great Tribunal in the midst before the Camp, and standing up in it with the chief Officers about him, from whence the whole Army might hear him, he gave them hearty thanks that of their good will towards him, they had patiently abode with him during those Wars; praising them for their loyalty during all the time, and that in many actions they had shewed themselves valiant, and by their valour had enlarged the dominions of their Country: likewise that they had now given all Nations to understand, that neither the multitude of Enemies, nor strong holds, nor greatness of Cities, nor the rashness or barbarous cruelty of their Adversaries could ever resist the Forces of the Romans, or escape their hands; notwithstanding that in many things fortune favoured them: adding, that it was glorious for them to have ended this War that had continued so long; which was all they hoped for at their coming, and especially that his Father and himself, whom they had elected to be the Roman Emperors, were approved and embraced by all men, all standing to their appointment, and acknowledging themselves beholding to them that elected them. Moreover, that he admired them and loved them all, for that they had shewed themselves valiant and courageous: and that he would now recompence those with honours, and due rewards, who had behaved themselves most valiantly, most hazarded themselves,

and

A and effected worthy deeds; and whosoever had been forwarder than the rest, should have reward according to his desert: and that he would be more careful in honouring those that had been his Companions in that War, than in punishing their offences; then presently he willed them to whom it appertained, to nominate those who had valiantly behaved themselves in this War, and had performed any worthy exploit: which being done, he called them by their names and praised them, in such sort as testified that he was no less affected with their Glory than with his own, he Crowned them with Crowns of Gold, and put Chains of Gold about their necks, and Crowned them with pointed with Gold, and Silver Medals; he also distributed to every one of them Gold and Silver money, rich Garments, and other things of value which were part of the booty; and thus having rewarded every one according to his merit, he descended with great applause from the Tribunal: all the Army making vows for his prosperity, and went to offer Sacrifices for the Victory. He caused a great multitude of Oxen to be Sacrificed, and distributed the flesh to his Army; and during three days he feasted all his principal Officers, after which he dismissed all the Troops to the places delign'd for them, appointing the tenth Legion to keep Jerusalem, and not sending it back to Euphrates, where before it was. He also remov'd the twelfth Legion out of Syria, remembering that under *Cestius* his Government they had fled from the Jews, being before at *Raphanus*; which he sent unto *Malta* that is situate by Euphrates, in the confines of *Armenia* and *Cappadocia*; the other two he kept with himself, as sufficient to guard him into Egypt, which were the fifth and fifteenth Legions. And coming to *Cesarea* by the Sea-coast, he there laid up all his spoils, and caused the Captives to be kept, because the Winter-Season permitted him not to sail into Italy.

The year of the
World, 4034.
after the Na-
tivity of Christ
72.

Titus larged
unto his Sould-
iers.

Titus Sacrifice
for his Victory

The twelfth
Legion under
Cestius had
ing, got a place
to the Jews.

CHAP. XX.

How the Emperour Vespasian went from Alexandria into Italy during the siege of Jerusalem: and Titus went to Caesarea Philippi, where many captive Jews were slain in the Spectacles which he gave to the people

WHILST Titus was busied in the siege of Jerusalem, Vespasian in a Merchants Ship sailed to Rhodes, and from thence departing in a Galley he visited all the Cities by which he passed, being joyfully received of them all, and went from *Ionia* into *Greece*, from thence to *Coccyra*, and into *Slavonia*, and afterwards by Land, Titus being returned from *Cesarea* on the Sea-Coast, came to *Cesarea Philippi*, and there made a long abode, proclaiming all sorts of pastimes: wherein many Captives perished, some being cast to wild Beasts, others forced in great Companies to fight one against another. Being in this place, he understood that *Simon* the Son of *Giora*, was taken. This *Simon* at such time as Jerusalem was besieged was in the higher part of the City, when the Roman Army entered the Walls, and begun to waste it: and with his most trusty Friends, and certain Malons, having provided them all necessary Tools, and Victuals that might suffice them all for many days, he went into a secret Cave, unto the end, thereof, and there he caused them to dig further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good success as he expected: for they had digged but a little way, before their Victuals failed them: notwithstanding that they had made very great sparing thereof. Then *Simon* thinking to deceive the Romans, clothed himself in white, and put on a purple Cloak about him, and so came out of the Earth in that place where the Temple had formerly stood. They that did see him, were astonished a while, and stirred not, but let him alone: yet at last they came to him, and demanded what he was; but *Simon* would not tell them, willing them to call their Captain unto him, and presently some of the Souldiers run to call him, and so he came: at that time *Terentius Rufus*, was Captain of the Souldiers. *Terentius* having learned the truth of all, kept him bound, and related to *Cesar* the manner of his taking; and thus *Simon* was by the will of God delivered into his Enemies hands, who hated him above measure, and so he was justly punished, for having so cruelly tyrannized over his own Country-men, not taken by their force, but yielding himself unto them, having cruelly butchered many under pretence of false Criminations, to wit, for having revolted to the Romans.

Vespasian's
sailing and
journey.

Shows at Ce-
sarea.

Simon gets
down into the
Vault, and ho-
pes to escape
from thence
in safety.

Simon is taken
by the Ro-
mans.

Simon cannot
flee from Gods
Justice.

But impiety cannot escape Gods vengeance, neither is the Divine justice of so weak force,

The year of the World, 4034, after the taking of the City of Jerusalem. A great multitude of the Seditious taken in Vauls. In a few in Cafarea two thousand five hundred Jews dies. Titus celebrates with Vespasian Birth-day.

force, but that it can at one time or other punish those that violate it; and it many times inflicteth grievous punishment upon men, when they think they have escaped all, & are not presently punished; which also *Simon* felt, after he fell into the Romans hands: his coming out of the earth caus'd a great many more of the Seditious at that time to be taken in the Caves. When *Cesar* was returned to *Cafarea* by the Sea-Coast, *Simon* was presented bound to him; and he commanded that he should be reserved for his Triumph, which he purposed to make at *Rome*. After making some abode in that place, he celebrated his brother *Damianus*'s birth-day with great solemnity; & in this solemnity he brought forth divers Jews, whose punishment he had of purpose deferred till this time; the number of all that perished there with fighting against Beasts, and amongst themselves, and by fire, amounted to more than 2500 men. Yet the Romans thought all these punishments too light and easie for them. After this *Titus* went to *Beritus*, which is a City in *Phœnicia*, (and a Colony of the Romans;) and here also he made some long abode, and celebrated the birth of the Emperour his Father, with far greater Solemnity then the former, as well in giving divers Shews to the people, as in great expence and Sumptuousness, and causing many Captives to perish, as before.

CHAP. XXI.

Of the Calamity of the Jews at Antioch.

K

The Nation of the Jews instructed among the people of the World.

A number of Jews in Antioch.

A Jew called Antiochus, is the cause of their misery in Antioch.

Antiochus persecutes his Citizens. Antiochus for his birth-day. Antiochus the seventh day.

Another calamity at Antioch.

AT the same time the Jews who liv'd at *Antioch* were in great misery; for the whole City was incited against them, both for some new crimes laid to their charge, and for certain offences before committed; which necessarily I must recount before I proceed. The Nation of the Jews was mixed amongst almost all Nations of the World; and especially amongst the *Syrians*, by reason of their vicinity; and many of them were at *Antiochia*, because it was a great City: and the Kings that succeeded *Antiochus* permitted them freely to inhabit there, and to enjoy all the liberties of the City. For *Antiochus*, surnamed *Epiphanes*, destroyed *Jerusalem* and sacked the Temple; but his Successors restored all the Brass vessels that were taken from the Temple to the Jews, to be used in their Synagogue at *Antioch*, and permitted them to have the same liberties in the City, that the Greeks enjoyed; and the other Kings also of later times used them after the like sort: so that their number greatly encreased, and they enlarged their Temple, and enriched it with sundry offerings, and oftentimes gain'd some Pagans to be of their Religion; and so rendered them also a part of their Nation. Now about the time that the War broke out, and *Vespasian* arrived in *Syria*, the Jews begun to be generally hated of all men; and one of them named *Antiochus*, of considerable parentage, whose Father was chief of all the Jews in *Antioch*, at such time as the people of *Antioch* were assembled in the Theater, came in amongst them, and accused *M* his own Father, and the rest of the Jews to have conspired together to burn the City in the night time; and he nam'd some other Strangers to them, as Conspirators with the rest. The people hearing this, could not repress their rage, but presently caused those that were accused, to be burnt in the Theater; and made great speed to set upon all the Jews, hoping that by speedy dispatch they might preserve their Country, which otherwise was like to perish. *Antiochus*, to enrage them the more, offer'd to sacrifice according to the custom of the Pagans, thereby as it were assuring the *Antiochians*, that he hated the Jews and their customs; moving them also to compel all the rest of the Jews to do the like, and whosoever refused so to do, were to be judged Traitors. The *Antiochians* followed his counsel: but few Jews would obey; and they that denied to sacrifice, were slain. Then *Antiochus* receiving a party of Soldiers from the Roman Governours, became most cruel against his Country-men, and would not permit them to keep holy the Seventh day; but in it obliged them to do all labour and business, that they were accustomed to do upon any other day; and he so urged them hereto, that within short time the seventh day was not only violated among them of *Antioch*, but also in other places and Cities round about.

The Jews at *Antioch* having endured this persecution, fell into another as great calamity, whereof I intend to speak. It hapned that the four-square Market and the publick Places, where all Writings and Registers were kept, as also the Kings House, were burnt: and the fire so encreased, that with much ado it was hindered from firing the whole City. Of this fact *Antiochus* accused the Jews, thereby inciting

ating the *Antiochians*, against them; and it was not hard for him to believe his calumniation, although they had not hated them before, by reason of that which lately pass'd: so that now they almost persuaded themselves, that they had seen the Jews put fire to the houses; and so in a great rage all of them set upon those that were accused. Wherefore *Collega* the Lieutenant-Governour, had much ado to pacify the people, notwithstanding that he requested them to permit him to inform *Cesar* of all that was pass'd. For *Vespasian* had already sent *Cesennius Pothus* to be Governour of *Syria*, but he was not as yet arrived there. Then *Collega* making diligent enquiry of the matter, found out the truth; and not one of the Jews accused by *Antiochus* was prov'd guilty: for certain impious people had done all this mischief, being indebted; thinking that if they burnt the market-place, and the publick writings, then their debts could not be required at their hands. Nevertheless the Jews lived in great fear, and expected the event of these forged accusations.

A sort of wicked men, by means they were indebted, burnt the market-place, and the publick Records.

CHAP. XXII.

How Vespasian at his return was received by the Romans.

After *Titus* had received Letters from his Father, that he was arrived in *Italy*, and that all the Cities where he came welcomed him very joyfully, and that especially *Rome* had entertained him with great pomp and triumph, he was eased of the care he had before, and very joyful for his Fathers welfare, and good fortune. For all the people of *Italy* reverend *Vespasian*, though absent, as though he had been present with them, desiring to see his arrival, whose coming they so heartily wished for. The Senate, remembering what calamities had befallen the City in the change of Princes, desired to receive their Emperour honorable for his old age, and martial renown, whose presence alone would be to his subjects advantage and safety. And the vulgar sort also troubled before with civil Wars, long expected his arrival, assuring themselves thereby to have an end of their calamity, and to recover again their wonted affluence. Especially he was expected by the Souldiers, who knowing his skill in martial affairs, by that which himself had already done, and finding their other Emperours ignorant and unskilful, much wished his coming; in hope thereby to be delivered from the disgrace wherein they lived, and to be both honoured, and preserved from danger. The Nobility seeing him so beloved of all men, could no longer wait his coming, but went and met him at some distance from the City, and accompanied him; and no man stay'd to see him: so that more went to meet him, than stay'd at home.

When news was brought that he approached near the City, and how friendly and courteously he had entertained all men, the people with their Wives and Children stay'd in the way he came, to salute him: and whosoever he came, with joyful applauses and acclamations they shouted, calling him their Conserver and Benefactor, and he who alone was worthy to be the Roman Emperour; and the whole City was as it had been a Temple, all hung with Garlands, and full of sweet odours and perfumes; and the multitude of the people being such that he could scarcely get into the Palace, he offered Sacrifices to his household gods for his safe return; and all the people were feasted by their Tribes, Kindred, and Neighbours, and made vows to their Gods, that *Vespasian* might long continue their Emperour, and his Son after him, and that the Empire might never depart from his lineage. The City of *Rome* having thus received *Vespasian*, it was soon after blessed with all happiness and prosperity.

The year of the World, 4035, after the taking of the City of Jerusalem.

The City of Rome entertained Vespasian with all willingness and pomp.

The Romans did not meet with Vespasian.

Vespasian's sacrifice given to his face.

G

CHAP.

CHAP. XXIII.

The exploits of Domitian against the Germans and French.

The year of the World, 4035, after the Nativity of Christ, 73.

The cause of the revolt of the Germans and French, from the Romans.

Cerealis compelled the Germans to subjection.

Domitianus Titus Brother.

The Sycianus Rebellion against the Romans.

SOME time before *Vespasian* went to *Alexandria*, and whilst *Titus* besieged the City of *Jerusalem*, a great part of *Germany* was revolted, with whom the French that bordered upon them, were confederated, renouncing their allegiance, in hope to free themselves from the Yoke and Government of the Romans. The first motive that caused the Germans to revolt, and to war against the Romans, was their temerity and rash nature prone to fight having but very little hope of success, together with the hatred of the Romans, who they knew alone could by force bring them into subjection; and they were chiefly thereunto encouraged by the present opportunity. For seeing the Empire greatly afflicted with civil Wars, by reason of the often changing of Emperours, and knowing that all the World under their dominion was now in suspense, they thought that by reason of their troubles and Civil Wars, fit opportunity was offered them to recover their freedom; and they were hereunto perwaded by *Cassius* and *Cicilius*, two of the most potent amongst them, who long before desired alteration, and now finding opportunity, shewed what minds they bare. Whereupon taking courage they made trial what the common people thought of this point, and the greatest part of them manifestly condescended hereunto, and perhaps the rest were not unwilling. At this time, as it were by Gods providence, *Vespasian* sent Letters to *Petilius Cerialis* (who before had been Governour of *Germany*) and declared him Consul, commanding him to go into *Britain* and take the Rule of the Country. He forthwith obeyed *Vespasian's* command: and hearing that the Germans had revolted, he went against them, they having now levied an Army, and gave them a great overthrow, killing many of them, and forcing them to return to their obedience to the Romans. Notwithstanding, if he had not come thither, not long after they had assuredly been punished for their offence. For so soon as news of their Rebellion was brought to *Rome*, *Caesar Domitianus*, *Vespasian's* Son (who although very young understood matters of War beyond his age,) hearing of it, and being led by the courage which was hereditary to him, undertook the Expedition to go and conquer them: The Barbarians terrified with the report of his coming, submitted to him, thereby gaining this, that without bloodshed they were brought under subjection as before. And all things in *Gallia* being well disposed of, so that it was not easie for them, although they would, to rebel any more, *Domitian* returned again to *Rome*, having gained great Credit to his Age and Country.

At the same time also the *Scythians* rebelled; and assembling in great multitudes, passed over the River *Ister*, and with great violence and cruelty coming unexpected, slew many Roman Garisons, whom they found in strong holds: and *Founteus Agrippa* Lieutenant-General, who had been Consul, meeting them, gave them Battle, and was slain: which done, they went all over the Countries adjoining, wasting, robbing, and spoiling them. When *Vespasian* heard thereof, and how *Masfa* was all waited, he sent *Rubrius Gallus* to chastise them; he having slain many of them in fight, forced the rest to retire into their own Country. This General having thus ended that War, provided to prevent them if hereafter they attempted the like: for he built far stronger Forts than were before, so that the Enemy could no way pass out of their own Country: by which means the Wars in *Masfa* were quickly ended.

CHAP. XXIV.

CHAP. XXIV.

Of the River Sabbaticus, and the Famous triumph of Vespasian and Titus.

The year of the World, 4036, after the Nativity of Christ, 74.

Titus having some while remained at *Berytus* (as is before said) returned from thence, and shewed many spectacles in all the Cities of *Syria*, where he came, re-serving for that purpose the Jews that were Captives, to let all men understand their overthrow: in his Journey he beheld a River worth the mentioning; it runneth in the midst between *Aracas* and *Raphaneus*, two Cities of the Kingdom of *Agrippa*, and hath a miraculous nature: for when it floweth, it is very full of Water, and runneth with a swift stream; but having flowed six days, it is on the seventh day so dry that you may see the bottom, and the next day it continueth his course; for which cause the Jews call it *Sabbaticus*, taking the name thereof from the Jews Sabbath, which is the seventh day. When the Antiochians understood, that *Titus* was coming to their City, they could not contain themselves within their Walls for joy, but all went out to meet him; and not only Men, but also Women and Children expected his coming thirty Furlongs off; and when he approached near them, they holding up their hands to him, Saluted him with great joy: and having received many courtesies from him, they returned with him; and amongst other acclamations, they often besought him to banish the Jews out of their City. But *Titus* returned no answer, making as though he heard not what they requested. Yet the Jews doubtful what he would do, and what his intent was, were all in exceeding great fear. *Titus* tarried not at *Antioch*; but passed from thence to *Zengma* towards *Embrates*, where the Ambassadors of *Vologesus* King of the Parthians came to him, and presented him a Golden Crown for his Conquest of the Jews: which he receiving, seated the Ambassadors, and so returned to *Antioch*, where the Senate and people besought him to come into the Theatre, all the people being assembled there expecting him, and he accorded so to do; and again they besought him to expel the Jews out of their City: but he answered, that their Country, whereunto he might have banished them, was now destroyed, and there was no place that would receive them. The Antiochians, seeing they could not obtain their first petition, requested another thing of him, to wit, that he would take away the Brazen Tables, wherein were engraven the Jews privileges. But *Titus* would not grant that; but leaving the Jews in the same Estate he found them, he departed from thence into *Egypt*. And as in the way he past by *Jerusalem*, comparing the desolation of that place with the beauty & goodly buildings it had before it was destroyed, he lamented and pitied the overthrow thereof, not insolently rejoicing as another would have done, for having destroyed so fair and strong a City, but cursing the Seditious who forced him to destroy it, and being sorry he had made his virtue known by the calamity of that miserable people. For still great part of the Treasure of the City was found in the Ruins; and some the Romans found of themselves: but the most they got, the Riches of Captives told them of, which was Gold and Silver, and other precious things buried by the owners in the Earth being uncertain what would befall them. *Titus* going forward in his journey speedily past through this despicable Solitude, and came to *Alexandria*: and determining now to sayl in to *Italy*, he sent the two Legions, that accompanied him, unto the places from whence they came, the fifth into *Masfa*, and the tenth into *Pannonia*, commanding *John* and *Simon*, the two chief of the Prisoners, and others, to the number of seven hundred, all of goodly stature and beautiful, to be carried into *Italy*, in order to use them in his triumph. When he arrived at *Rome*, as he desired, the people were affected towards him, as if he had been their Father, and went out to meet him. *Vespasian* also honoured his Son *Titus*, meeting him in his own person with great joy: all the Citizens likewise received him with exceeding joy, seeing that now the Father and his two Sons were met. Within a few days after they purposed to make but one Triumph for both, though the Senate had decreed to each a peculiar Triumph for their valiant deeds; and in the day prefixed for the same no man in all the City remained at home, but every one got a place to stand in, that they might see the Emperours, leaving only Room between them for their passage. All the Soldiers before day-light with their Captains in the head of the Companies came and expected the Emperour, not at the Palace Gate, but near the Temple of *Istis*, where the Emperours that night lodged: and at day-break *Vespasian* and *Titus* came forth.

Titus celebrated many sumptuous festives in all the Cities of *Syria*.

The flood said to Antioch.

Titus cometh to Antioch. The Prayer of the Citizens against the Jews.

Titus lamented the loss and desolation of *Jerusalem*. The Romans find no small part of the Riches of *Jerusalem*.

John and *Simon* and seventy other goodly Jews are delivered by *Titus* to be sent into *Italy*.

The year of the World, 4036.
After the Victory of Christ 74.

The triumphant attire of Vespasian and Titus.

Their vows and dinner before their Triumph.

The magnificence of the Triumph.

The most precious Garments.

The building of the Pageants.

A Table of Gold of the weight of a great talent.

The last of the spoils was the Jews.

both crowned with Laurel, and in Purple Garments made after their Country fashion; and they went to *Othavian's* walks, where the Senate, Nobles and Roman Knights expected their coming. Before the Porch was raised a Tribunal, and in it were placed Seats of Ivory, on which they ascending sat down, and presently all the Souldiers with a loud voice shouted forth their praises. The Emperours were unarmed, and clothed in Silk, and crowned with Laurel. *Vespasian* having received their praises, as they offer'd still to speak more in his commendations, he beckned with his hand, and made a sign to them to be silent: which done, he rose up, and covering the greatest part of his head with his Garment, he made the accustomed prayers and vows; and *Titus* also did the like. Then *Vespasian* spoke to them all in general, but in few words, and so dismissed the Souldiers to go to dinner, which, according to the custom, the Emperour was to provide for them: himself departed from them to the triumphant Gate, so-called for that all Triumphs passed that way; and after they had eat there, they put on triumphant Robes, and offered Sacrifices to the Gods, whose Images were placed by the Gate, and so went in triumph all along the places designed for publick Shews, to the end that all people might have a better view of their magnificence. But the spectacles there exhibited, both for number, variety, and costliness, cannot be described sufficiently, being excellent in all things, which any man could devise, both workmanship, Riches, Variety, and Novelty. For almost all things that ever were in any place amongst men that lived in felicity, either Rich or Glorious, and pleasant to behold, all were that day shewed and seen in this Triumph, as a Testimony of the grandeur of the Roman Empire. For there was such store of works of Gold, Silver, and Ivory, that one would not have deemed them to have been made only for the pomp of that day, but to have been so plentiful, as if they had flowed all about the City: some carried fine Tapestry made of all sorts of Purple, & curiously wrought with Pictures & Babylonian works and there was so many Gems and precious Stones, some set in Crowns of Gold, some in other works, that it appear'd that without reason we judged them to be rare and scarce. Moreover, the Pictures of their Gods were carried with them, which were admirable both for greatness & workmanship, and all of precious matter. Moreover divers sorts of living creatures were there to be seen, all adorned with some attire agreeing and alluding unto their nature. There was also an infinite multitude of men in Purple Garments wrought with Gold, who carried all these things; and all those that were designed to serve for this pomp, were attired in such Garments, than which nothing could be more Glorious. Even the Captives were not without gorgeous attire; but the variety and beauty of the Garments made the Sadness of their countenances less remarkable. The Pageants, that were born in the Triumph, were of admirable bigness, so that the people that beheld them, wondered how it was possible that men should carry them: for many were built with three or four lofts one above another, surpassing all that can be imagined for work and cost; some of them being hang'd about with Tapestry of Gold; and all things annexed unto them, whereon they were carried, were made of wrought Gold or Ivory: Wherein was curiously represented the manner of War, and all Stratagems, and Arts of fighting, that could be devised; some in one part of the Pageant, some in another. There might one have beheld most fertile and fortunate Countries destroyed; whole Troops of Enemies slain, some flying, other taken Prisoners; strong and huge Walls battered down with Rams; Cattles and Fortresses destroyed; great and populous Cities assaulted, and a whole Army entering the Breach; all places filled with massacred men; and how those that were not able to fight, yielding themselves, asked mercy; the Temples set on fire; and after all life was wasted, the houses thrown down upon their owners heads; and a River not flowing, as it was wont, into tilled places, and to serve for the use of Man and Cattel to drink, but carrying Streames of blood to quench part of the flames, which consumed the City to ashes; all which the Jews in their War endured. These things were so artificially represented to the view of those that had not seen them, as though they were now a-doing. Upon every Pageant stood the Governor of the City, representing the manner how it was taken. After all these followed many Ships; and in every place were carried the spoils taken in War: amongst which those that were taken in the Temple of *Jerusalem* were most remarkable: for there was a Golden Table weighing many Talents, and likewise a Golden Candlestick, the use whereof was now not such as we were wont to put it to; for in the midst of the stem thereof was fixed a Bale, and out of it proceeded many small branches, framed like a three-forked spear, every one being at the top made like a Lamp, which were 7 in number, shewing the honour of the seventh day, which is called the Sabbath amongst the Jews. After all this was carried the Jews Law, which was the last of all the spoils. Then followed some that carried several Images of Victory, all made of Gold and

A and Ivory. Afterwards came *Vespasian*, followed by *Titus*, and *Domitian* accompanied them gallantly adorned, and mounted on an excellent Horse; and they went all to the Temple of *Jupiter Capitolinus*; and there was the end of all this pomp. Here they made some stay.

For it was an ancient Custom of their Country, to repose themselves there, till some came and brought news to them of the death of him who was General of their Enemies. This at this time was *Simon Giora*, who was also carried in the Triumph, and having a Rope fastned about his neck was drawn all along the Market-place, where they that drew him kill'd him. For it is the custom of the Romans there to put malefactors to death that are condemned. After word was brought that he was dead, all the people made joyful exclamations; and so they fell to Sacrifice: which done according to the custom, they returned to the Palace, where they made a great Feast, as others also did for themselves at their own Houses. For this day was sacred amongst the Romans in joy of the Victory over their Enemies, and an end of civil Calamity, and the beginning of good Fortune and hope, which they had in their new Principles.

When the Triumphs were ended; and all the Roman Empire quieted, *Vespasian* built a Temple, and dedicated it to Peace, which he did in so short a space, that it was admirable: and having bestowed great cost upon it, he also beautified it with divers Pictures and carved works. And he placed in that Temple all things that men of former Ages had gathered together from the uttermost parts of the Earth. And he placed there all the Golden Vessels, and other things that the Jews used in their Temple, doing them great reverence. But their Law, and the Tapestry or Purple Veils of the Sanctuary he commanded to be kept in the Palace.

CHAP. XXV.

How Herodius and Machabeus were taken by Bassus.

D

Cæsar sent *Lucius Bassus* into *Judea* to be Lieutenant General there, who receiving the Army of *Cerealis Putilianus*, took the Castle and Garrison of *Herodium* by composition. After this, gathering together all his Troops which were dispersed in divers places of the Country with the tenth Legion he purposed to War against *Machabeus*; for he thought it necessary to destroy that Castle, lest its strength might move many to rebel: for by reason of the situation of the place, they that were in it had great assurance of safety; and those that sought to assault it, were in great danger: For it was built upon a Rock that was exceeding high, and which made it almost inexpugnable; and nature had so devised, that it was hard to come to it being environed round about with Valleys of incredible depth and very difficult to pass over: for that which is on the West part is three score Furlongs large, and endeth at the Lake *Asphaltiter*; on which side *Machabeus* hath a very high Prospect: and it is environed on the North and South with Valleys of the like depth; whereby it is impossible to win the Castle; but that Valley which is on the East side, is at least a hundred Cubits deep, and endeth upon a Mountain near *Machabeus*, *Alexander* King of the Jews seeing the Nature of the place, there built a Castle, which afterward *Gabinus* in the War against *Archibolus* destroyed, but *Herod* when he was King, judged this place worthy to be fortified, as a Principal defence against the Neighbouring Arabians. For it was aptly situate upon a Mountain, whence one might behold their borders. Wherefore making a large Wall, he built a City there in the place that enters into the Castle: he also compassed the very top thereof with another Wall, and in the corner he placed Towers that were 60 Cubits high; and in the very midst of all he built a Palace for largeness and beauty admirable; and he made many Cisterns to receive Water in convenient places, which served the people abundantly, striving as it were with nature, that the places which he had made Strong, he by Art might make yet inexpugnable. He also laid up there in store Arms and warlike Engines, and also all provisions wherewith the Inhabitants might be able to hold out a long siege.

G

In the Kings Palace, grew the Herb called Rue, which was very admirable for the greatest, for no Figtree was taller or broader than it; and it was reported that it had continued

T t t ever

The year of the World, 4036.
After the Victory of Christ 74.

The year of the World, 4036.
After the Victory of Christ 74.

Simon the Son of Giora is drawn with a halter about his neck thence to the market place.

Vespasian buildeth and dedicateth a Temple to Peace.

Herod environeth Machabeus with a great Wall and Towers.

Wonderful store of Arms and other Engines in this Tower.

Rule of admirable greatness.

ever since *Herods* time; and had endured longer, had not the Jews ruined it when they took the place. In the Valley that lieth on the North side of the City, there whereof remembreth flame, and it shineth at night like the Sun-beams, and is not easie to be pulled up, till one cast upon it the Urine of a Woman or her flowers: w^hsoever toucheth it is sure to dy, except he carry the Root hanging on his hand. It is also gathered another way without danger, after this manner: They dig all round about it, so that they leave a very little of the Root covered with Earth, and then they tie a Dog to it, who striving to follow his Master, who makes as though he would go away, easily pulleth up the Root; and the Dog presently dieth, as it were in his stead that seeketh to get it; but afterward none that handleth it or taketh it, need to stand in fear thereof. This Herb notwithstanding all this danger is diligently sought out for the vertue it hath. For it driveth away Devils (which are the Souls of wicked men) out of mens bodies, if it be applied unto them; whereas otherwise if they had no help, these Devils possessing their bodies would kill them. out of that place also do spring certain hot Waters, very different in taste one from another; for some are bitter, some sweet: there are also sources of cold Waters, one near another in a Plain: but which is most admiab^le, there is a Cave hard by, not very deep, environed with an eminent Rock above, from which there stands out as it were two Duggs or Paps hard by one another, and out of one of them floweth very cold Water, out of the other very hot: which mingled together make a pleasant bath, and serve to cure many Diseases, and especially all pains of the sinews. In the same place also are mines of Sulphur and Alum.

Bassus having viewed this place on every side, resolved to besiege it; and he endeavoured to fill up the Valley that was on the East side, and so make away to it: which he began to do, halting to raise a very high Mount in order to batter the Castle. Those that were inhabitants, constrained the Jews that were strangers to go into the lower City, judging them an unprofitable multitude; and so they caused them to endure the first brunt of the Enemies, and they themselves kept the Castle, both for that it was strong, and easie to defend, and that they hoped that by yielding the place to the Romans, they might obtain pardon of them. Yet first they purposed to make Trial if they could avoid the siege: and therefore very courageously every day they made excursions, and fought with those they met, and many were slain on both parts. Fortune and opportunity sometime caused one side to be victors, sometime another: for the Jews got the best, when they could assaile the Romans unawares, and the Romans overcame, when they were aware of the Jews coming, and armed themselves. But the siege was not ended by these Skirmishes: at length a chance befel, which obliged the Jews to yield the Castle.

Amongst those that were besieged was one *Eleazar* a young man, very hardy and bold in any enterprize, and who oftentimes made excursions, and fought to hinder the Romans work, whom always in every fight he greatly endammaged, and by his valour and adventurous courage gave those that were his fellows opportunity to assaile the Romans, and to fly again and retire in safety, himself being always the last that so retired. It hapned one day that the fight being ended, and both parts separated, he as it were contemning all men, and thinking that none of his Enemies durst undertake to Combate with him, stayed without the Gate, speaking to those that were upon the Wall, and giving great attention to them. Then one *Rufus* an Egyptian, one of the Roman Army, spying this opportunity ran upon him so suddenly, that he unawares took him all unarmed as he was, and they upon the Walls stood amazed, whilst *Rufus* led him into the Roman Camp. Then the General of the Romans caused him to be led into a place, where they in the City might see him, and there to have all his Cloaths taken off, and to be whipp'd: the misfortune of this young man greatly discouraged the Jews, so that all the City was melted into Tears for the calamity of this one man. *Bassus* seeing this contriv'd this device against them in order to move them to compassion, so that for to have him they should yield their Castle: which fell out as he desired. He presently commanded a Cross to be erected, as though he would presently have crucified *Eleazar*: which sight greatly moved them in the Castle to sorrow: whereupon with loud cries they lamented, saying, that this calamity was insupportable. *Eleazar* besought them not to neglect him, who was now to die a most miserable

The Jews that were foreigners dwell in the lower City.

The conflict of the Jews with the Romans. *Eleazar* a Jew strong in hand, and fierce in bold attempts.

Eleazar, called to have him they should yield their Castle.

A ble death; and moreover to provide for their own safety in yielding the Castle unto the Roman Forces and success.

They moved with his words, and many also within the City intreating for him (for he came of great Parentage and had many Kindred) though contrary to their natures, compassion took place in them: and so sending some of their company speedily, they desired to parley, declaring that they would yield the Castle on condition that they might safely depart away, and *Eleazar* might likewise be restored to them. Which offer of theirs the Romans accepted; and the Jews in the lower part of the City having intelligence of this agreement, resolved likewise to fly away in the night: but so soon as they had opened their Gates, those that had agreed with *Bassus*, gave him intelligence thereof; either envying that their Country men should escape, or else fearing that *Bassus* would punish them for their flight: yet for all this, the most valiant of those that fled, who got out before the rest, escaped, the rest were slain to the number of one thousand seven hundred men; the Women and Children were made bond-slaves. And *Bassus* thinking it meet to keep his promise to them of the Castle, permitted them safely to depart, and restored *Eleazar* to them.

CHAP. XXVI.

Of the Jews that *Bassus* slew: and how the Emperor caused the Lands of Judea to be sold.

THIS done *Bassus* prepared to carry his Army into the Forrest called *Jardes*, where he had notice that many Jews were assembled together, having escaped from *Jerusalem* and *Machera* during the Siege. So coming to the place, and finding it to be as it was reported to him, he first of all invironed it with Horsemen, that if any of the Jews sought to escape, the Horsemen might dispatch them: and he commanded the Footmen to cut down the Wood into which they had fled to hide themselves. So through necessity the Jews were constrained to fight, in hope by a courageous Charge to make a passage for themselves. Wherefore with a great Cry they violently assailed those by whom they were invironed, and the Romans valiantly received them, and by their valour and the Jews desperation the fight endured a long time, yet the event of the Battle was favourable to the Romans, of whom only twelve were slain, and very few wounded, but all the Jews were slain in the fight, being in number three thousand, and also their Captain *Judas* the Son of *Fairus* (of whom we have already made mention, and who during the siege of *Jerusalem* was Commander of a Company there, and hid himself in a certain Cave, and secretly escaped from thence) At that time *Cesar* writ to *Liberius Maximus* his Governour, and to *Bassus*, to sell all the Lands of *Judea*: for he would not build any more Cities, but appropriated it to himself, leaving there only eight hundred Souldiers, and giving them a place to dwell in called *Emaus*, thirty furlongs distant from *Jerusalem*: and he imposed a Tribute upon all Jews wherefore they lived, commanding every one of them every year to pay two Drachms to the Capitol, according as in former times they were wont to pay to the Temple of *Jerusalem*: and this was the miserable estate of the Jews at that time.

The year of the World, 4037. after the destruction of the Temple of Jerusalem.

1700 Jews slain by the Romans.

Jardes a wood invironed by the Romans.

3000 Jews slain.

A tribute imposed by *Cesar* on all the Jews.

CHAP. XXVII.

H

Of the Death of King Antiochus : and how the Alans invaded Armenia.

The year of
the World,
4037, after
the Nativity
of Christ, 73.

Cicero's Pre-
sident
of Syria ac-
cused Anti-
ochus before
Cesar.

Antiochus is
suddenly in-
vaded by Ge-
mans.

Antiochus chu-
sch rather to
depart out of
his Country
with his Wife
and Children,
than to fight
with the Ro-
mans.

Antiochus fle-
eth with his
wife into
Cilicia.
Epiphanes fle-
eth to Egyp-
tus the King of
Parthia.

Antiochus
taken.

Antiochus re-
mitted to
Cesar.

The Alans
invade Syria
and take the
spoils.

IN the fourth year of *Vespasian's* Reign, it hapned that *Antiochus* King of *Comagena* with all his family fell into great misfortune upon this occasion. *Cicero* *Petrus* Governour of *Syria* (either for envy, or for that indeed it was so; for it is not well known) sent Letters to *Cesar*, declaring to him that *Antiochus* was determined to revolt from the Romans, together with his Son *Epiphanes*; that he had made a League with the King of the *Parthians*; and that therefore it was necessary to prevent them in time, lest if they first began to revolt openly, they might trouble all the *Roman* Empire with War. *Cesar* did not neglect this news, for that the nearness of both the Kings Countries one to another seemed to require that they should be quickly prevented: for *Samosata* the greatest City of *Comagena* is situate upon *Euphrates*, and so might both easily receive the *Parthians*, and be a strong Hold for them; and also there they might easily pass over the River. Wherefore *Vespasian* sent word to *Petrus*, That he permitted him to do what he thought expedient: and he forthwith, *Antiochus* thinking nothing, suddenly entered into *Comagena* with the sixth Legion, and certain other Companies of Foot, and some Troops of Horse, accompanied with *Drifobolus* King of *Chalcis*, and *Sobemus* King of *Emisa*, who came to assist him. They entered the Country without any fight; for none of the inhabitants offered to resist. *Antiochus* though surpris'd with this unexpected news, yet did not so much as think of any War against the Romans; but determined to leave the whole Kingdom in that estate that then it was in, and with his Wife and Children to depart from thence, hoping hereby to clear himself to the Romans, from that which they suspected of him: and going almost a hundred and thirty furlongs from the City into a Plain, there he encamped. *Petrus* sent men to *Samosata* to take it, as they easily did, and were left to keep the City, whilst he with the rest of the Souldiers purpose to go against *Antiochus*: But the King, though by necessity urged thereto, yet would not fight against the Romans; but bewailing his misfortune, endured patiently all what-
soever: But his two Sons being lusty strong young men, and skillful in martial affairs, could not easily abstain from fight in this their distress. Wherefore they had recourse to their forces, and in a great fight that endured a whole day, they shewed their Valour, and came off with little loss. Yet *Antiochus* after this fight would not any longer abide in his Country, but taking his Wife and Daughters he fled into *Cilicia*, and thereby discouraged his Souldiers, who despairing to keep the Kingdom for him, revolted to the Romans. But *Epiphanes* and the rest were forced to seek to save themselves, before such time as they were left destitute, and so accompanied with ten Horsemen, they passed the River *Euphrates*: And so being out of danger, they went to *Vologesus*, by whom they were received, not as Fugitives, but with great honour, and according to their degree, as though they yet possessed their ancient dignity.

Petrus coming to *Tarsus* of *Cilicia*, sent a Centurion to arrest and carry *Antiochus* bound to Rome. But *Vespasian* permitted not the King to be so ill treated, considering more the old Friendship between them, than the offence which he believed had given occasion to this War. Wherefore he commanded, that in the way as he came, he should be unbond and stay a while at *Lacedemon*; and forbear his journey towards Rome, allowing him money sufficient to maintain his Kingly dignity.

Epiphanes, and those with him hearing this, were eased of the great concern they took for their Father, whom they greatly feared to be fallen into some danger; and now they also conceived some hope to be reconciled to *Cesar*; whereof *Vologesus* writ to *Vespasian*, who courteously gave them leave to come to Rome; and their Father was presently sent for to them from *Lacedemon*, and so they remained at Rome in great honour.

The Nation of the *Alanes*, being originally *Scythians*, inhabit about the River *Tanais*, and the Marishes of *Meotis*, as in another place we have recounted. They conspiring with the King of *Hyrcania* to pass into *Media* and sack it (for he was Master of that passage which King *Alexander* had made in such wise, that it was shut up with Iron Gates) obtained leave to pass, and so came into *Media*; whilst the *Medes* nothing feared any such murther, and sacked and spoiled all their populous and wealthy borders being full of Cattel, none daring to resist them; for *Pacorus* King of that Country, for fear fled into the strongest hold he had, and left all his goods behind him, and with much ad, redeemed his Wife and Concubines, whom they had taken, for a hundred talents.

Having

A Having therefore Licence to rob and spoil, for that no man resisted them, they came into *Armenia*, and wasted all the Country thereabout. *Tyridates* was then King of that Country, who with an Army coming to fight against them, was almost by them taken alive in the Battle, for one cast a halter about him and began to draw him amongst the Enemies: and so had done, but that he with his Sword quickly cut the rope and fled: and they being more enraged, by reason he fought against them, wasted all the Country, and carrying with them a great multitude of Men and Cattle out of both Countries, they returned into their own.

B

CHAP. XXVIII.

How Massada, a very strong Castle, was taken.

Barabbas dying in *Judea*, *Flavius Sylva* succeeded in his place, who perceiving that all the Country else were Conquered save one only Castle, he with all the forces he could make went against it. This Castle is called *Massada*. The Captain of the *Sicarians*, named *Eleazar*, who commanded in it, was a very strong and valiant man, of the Tribe of *Juda*, who persuaded a great many Jews, as is before said, not to enrol themselves when *Cyrenaeus* was Censor, and sent to tax *Judea*. For at that time the *Sicarians* had conspired against those that obeyed the Romans, and in all things used them like Enemies, taking and driving away their Goods, and firing their Houses, affirming that they nothing differed from strangers, who betrayed the liberty of their Country, rather than they would fight for it, and that they had rather they were on the Romans side. But this was only an excuse to hide their avarice and injurious dealing, as the proof made manifest; for they themselves revolted and bore Arms against the Romans, and their enterprizes against the Romans were worse than the rest; and when their first forged pretence was known and confuted, they raged more than before against those that upbraided them with it.

D For at that time the Jews abounded with all manner of Iniquity, so that none was left uncommitted, yea, though one endeavoured to invent some new Villanies, yet could he devise none that was not then practised: All laboured with this malady, both in particular, and in common; and every one strove with other to surpass his fellow in impiety against God, and injustice towards his Neighbour. The mighty vexed the weaker fort; and the meaner sort destroyed the Potentates, and took their riches away from them; those gaped after rule and dominion, these after mischief.

The *Sicarians* were the first that were so cruel and injurious against their neighbours: for not provoked thereto, either by deed or word, they slew and injured all men without cause; but in comparison of *Jehoi* they were very moderate. For he did not only slay all that counselled that which was good and profitable, as his greatest Enemies, especially the Citizens; but also he many ways injured his Country, like one who impiously contemned God himself. For he did eat forbidden meats, and violated the purity of his Countries Customs: so that it was no wonder to see him observe no justice nor fidelity towards men, who had now infringed the Laws of God. Again, what Villanies did *Simon Giora* leave undone? Or what injury did he abstain from offering to their Bodies, who had chosen him for their Ruler? What did kindred and friendship then avail any man? Yea, it occasioned them to be more cruelly used, and more tyrannously butchered, than otherwise. For they thought it a pitiful offence to abuse Strangers, but a glory to exercise cruelty upon their most familiar Friends.

F The *Idumeans* were followers of this fury, who kill'd the high Priests, and left not any one of note in the City, by whom God might be honoured; and induced all injustice possible, wherein the Zealous excelled. For they committed all mischief, leaving nothing unattempted, that had ever before that time been practised: yet they took their Name from those that practise good and godliness, but in truth it was to mock and flout those that did well (so savage and cruel was their nature) or else accounting the greatest impiety to be goodness. But their end was as they deserved; God punished their impieties with his just vengeance: For even till the end of their lives, they endured all the miseries that is possible for mans nature to abide, undergoing all sorts of torments. Perhaps one will say that their punishment was not so great as they deserved: But what punishment could be devised sufficient for their deserts? I cannot now stand to lament those who perished by these mens cruelty: Wherefore I will return where I left.

Sylva

The year of the Jewish War, 38, after the capture of Jerusalem, 70.
Josephus the Captain of the Romans besieged Jerusalem.
 Sylva being advanced against Eleazar, and those that kept Massada with him, who were Sicarians, he presently subdued all the Confiners and borders round about, and put in every fit place Garrisons, and invironed the Castle with a Wall, left any of the besieged should escape, and that the besiegers might there keep a continual guard. Moreover, he placed his Camp in a fit quarter for the Siege, where the Rock that the Castle was built upon joyned to the other Mountain; but it was an unfit place to get necessaries in: For not only victuals were fetcht far off by great labour of the Jews, who were commanded to do it; but also water for the whole Army some where else, for there was no Fountain near that place.

The situation of Massada.
 This done, Sylva attempted the Castle, wherein it was requisite for him to use both art and labour, by reason of the strength of the Castle, which is thus situate. It is invironed round with a huge Rock very high on every side; and the Valley underneath is so deep, that one can scarce see the bottom, all rocky and inaccessible to all Animals; having only that in two places there is a difficult passage to it, one from the Lake Asphaltites towards the East, and the easiest of the two on the West side: the first is called a Snake, taking its name of the fraintness and crooked turnings; for the Rock that is eminent, seemeth as it were broken in sunder, and by little and little often returneth again into it self, and is by degrees extended in length, so that he that goeth that way, can make no halt, but must step with one foot first upon them, and the other upon another, and must stand upon one foot while he removeth the other, and he that falleth is sure to be killed in the fall: for there is such a hollow place on either side between the Rocks, that it is able to terrifie the boldest man alive. When one hath gone thirty furlongs by this way, one comes to the top of the Hill, which is not steep, but hath a Plain upon it. Jonathan the high Priest was the first that built a Castle in this place, and called it Massada: and Herod after him bestowed great labour and cost in fortifying it, for he invironed it with a Wall of seven furlongs Circuit, all of white stone, twelve Cubits high, and eight Cubits broad; and placed in it twenty seven Towers that were fifty Cubits high, by which men passed into the houses that were round about the Wall within. The King appointed the top of the Hill for Tillage, because it was a more fertile and fat soil than any ground else, so that if at any time they within the Castle wanted provision, yet they might not be famished, having this ground to furnish them. He also built in this place a Palace for himself, the way to which was on the West side within the Castle wall, whose prospect was towards the North; and he invironed the same with a very strong Wall, and in the Corners thereof he built four very firm Towers threecore Cubits high, and very sumptuous within, having divers Rooms, Galleries and Baths, situated in every place with Pillars, every one of which was one only stone: The Walls thereof were of solid stone of divers colours: and to every house, and in the top of the Hill, and round about the Palace, he hewed certain Cisterns out of the Rock to hold water; so that by this means water was as plentiful, as though they had had Fountains within the Castle. There was a way to the Castle under ground from the Kings Palace, which they that were without could not perceive; but the way above ground was inaccessible; for as we have already said, by the way on the East side no man could pass, and as for that on the West, it was stoped up with a Tower built in the strait thereof distant a thousand Cubits from the Castle, by which it was impossible to pass; and it was not easie to get it by force; and the more leisurely one went, the greater was the danger. Thus was this Fortress strengthened both by Art and Nature.

The top more fruitful and better soil than the Plain, Herod's Palace.
A Tower to the well-side.
Great store of provision in the Castle.
 The provision within the Castle was admirable for the plenty thereof; for there was Corn sufficient for many years, besides Wine and Oyl, and all sorts of Pulse, and great quantity of Dates. All which Eleazar, having deceitfully obtained the Castle with his Sicarians, found there: which provision was all as found and as fresh, as though it had newly been laid up in store: notwithstanding, that from the time it was placed there, to the time that the Romans took it, were a hundred years: And the Romans found the Reliques of the fruits incorrupted: and one may justly think that the cause hereof is the Air about the Castle, which by reason of the height of the place is most pure, and free from all earthly corruption. There was also found all manner of Armour in great quantity, which Herod had made, and would have armed ten thousand men; also much unwrought Iron, Brasse and Lead; so that one may judge that provision to have been reserved for some great cause.

Herod's prospect, viz. a double wall, builded the place for a refuge.
 It is reported, that Herod prepared that Castle for his refuge, when he doubted two great dangers: First, That the People of the Jews would depose him, and make them Kings whose Ancestors had before reigned.

The other which was more considerable, was, for that he feared Cleopatra Queen of Egypt,

The year of the Jewish War, 38, after the capture of Jerusalem, 70.
Josephus the Captain of the Romans besieged Jerusalem.
 A Egypt, who without concealing her intent often requested Antonius that Herod might be slain, and that the might have the Kingdom of the Jews given to her. And it was a great marvel that Antonius doting so upon her, did not fulfil her request. Herod upon these apprehensions built Massada, and left it so furnished that without taking it the Romans could not put an end to the War against the Jews. After the General of the Romans had now compassed all the place, without with a Wall (as is before said) to the end that none might escape, he began to assault the Castle, but found one only place that he could fill up with Earth. For behind the Tower which on the West-side stoped up the passage to the Castle and Palace, there was a great Rock very large and long, yet not so high as Massada by three hundred Cubits: The Rock was called Leuce, which significth white. When Sylva had gotten this Rock, he commanded his Souldiers to build a Mount thereon; and they cheerfully labouring, raised suddenly a mount two hundred Cubits high: yet by reason of the height it seemed not firm nor sufficient enough to bear the Engines; wherefore upon it was built a Platform with great stones fifty Cubits high, and as many Cubits broad; the Engines were such as Peshapan and Tirus had devised to batter Walls with: and upon this Platform they made a Tower threecore Cubits high, all plated about with Iron.

The City was filled with a great Ram, and by a Sicarian appointment.
 From hence the Romans with many shot from their Engines drove the Jews from off the Castle Walls, not suffering them to lift up their heads. And Sylva having made a mighty Ram, caused the Wall to be continually battered therewith: but it could scarcely make a breach in it; and the Sicarians quickly prevented it, by building another Wall within, which could not be broken with the Ram, because it was yet soft, and so broke the force thereof; for they saw'd Timber in pieces, and as it were made two rails; & then filled the space between the two rails with Earth, and with other planks they kept the Earth from falling down, so that they made a work like the Wall of a house; which for that it yielded to the blows of the Ram (being soft Earth) the Ram could not prevail against it, but rather made it more strong than before by running together.

Herod's brand, started against the Walls.
 Sylva perceiving this Judged that he might sooner destroy the Wall with fire than with his Engine, and so he commanded the Souldiers to cast upon it many burning firebrands; and the fire quickly took hold of the Wall, because it was for the most part built with Wood; and easily also pierced through it, by reason it was not close wrought together: and there was a great flame.

The North winds diverting the flame, which blew on the Romans.
 At the very beginning of the fire the North wind greatly annoyed the Romans; for the fire blowing furiously from above against them, it drove to extremely upon them, that they were in great despair, fearing their Engines would be burnt; but presently the Wind changing and blowing from the South, (as it were by Gods providence) it turned the fire again upon the Wall, so that all of it, even to the foundation thereof, was wholly set on fire. The Romans thus assisted by God, returned again into their Camp joyfully, purposing the next morning betimes to give the assault, and that night to place stronger Watches, lest any of the Enemies should escape. But Eleazar was far from thinking to flee; neither would he permit any one of his company to think of it. But seeing now the Wall was fired, and not knowing any way else to save himself, considering likewise what the Romans would do unto their Wives and Children if they should take them, he deliberated of all their deaths, which he in that extremity judged to be the best way they could take. And so he assembled the most valiant of all his companions, and exhorted them all therunto, after this manner.

Eleazar's Oration to his companions.
 Generous Jews, we long ago resolved with our selves to serve neither the Romans, nor any other save only God: for he alone is the true and just Lord of all men. Behold, the time is now come, that requirith you to shew your resolute minds: let us not therefore dishonour our selves, and beside our slavery; suffer also intolerable torments, if we be taken alive by the Romans. For we were the first that revolted from them, and now the last that war against them. And I verily think that God hath given us this benefit, that we may die well in our own liberty, which be denied to others, who were overcome contrary to all expectation. We are certain to be conquered as soon as it is day light: but to die valiantly with our dearest Friends, is a Glorious resolution for valiant men; and of this our Enemies cannot debar us, who labour to take us alive, and carry us away Captives; and we are not able to requish them in fight. For truly, at the first (when we who coveted liberty suffered all misery at the hands of our own Countrymen, and worst at the hands of our Enemies) we should have considered, that God, who was sometimes favourable to the Nation of the Jews, had now condemned it to perdition: for had he yet been favourable to us, or had he been but slightly offended with us, he would not have permitted so many men to have perished, and have delivered his Holy City into the hands of the Enemies to be consumed with fire. We only amongst all

all our Nation have hoped to live in liberty, as though we had no ways offended the divine Majesty, or been guilty of any offence, who indeed taught others iniquity. So you see how we are punished for longing after vain hope, being brought into greater extremity than we expected. Neither hath our Castle, by Nature inexpressible, anything profited us to our preservation; but we having store of Victuals and Arms, and all other necessities, have left all hope of safety, God himself manifestly taking it from us. For the fire that once was carried against our Enemies, did not of itself return against us and the Wall we built: But it was for the punishment of offenders, who furiously raged against our own Nation: wherefore I request you, let us not be punished by the Romans, whose forces are invincible, but of our selves let us satisfy the anger of God, and so it will be more tolerable for us, even by that means our Wives shall die undefiled, and our Children shall not taste of servile Captivity. After whose death, we will one help another to die with credit preserving our liberty, which is the best Saviour of all. Yet let us first fire our Castle, and burn our Treasure: for it will be no small recompence of their labour. Let us only leave our victuals as a sufficient testimony, that Fame did not cause us to be conquered; but that we, as at first we resolved, preferred death before bondage.

Eleazar having thus spoken, they that were present did not all accord with him; for some joyfully hasted to execute his advice, thinking it a glorious death. But others moved with compassion towards their Wives and Families, were something backward or else abhorred to kill themselves, and looking one upon another with Tears, shew'd their disagreement from that which Eleazar advised. Which when Eleazar perceiv'd, and that his counsel through fear was defeated; fearing also that they who courageously had at first accorded thereunto, would be withdrawn by the Tears of others, he did not to end his exhortation; but standing up, he began with a vehement discourse to speak to them of the immortality of the Soul, and fixing his Eyes upon those that wept with a great exclamation, said:

How much am I deceived, who thought that valiant men fighting for their liberty would rather chuse to die than to live? but ye few your selves not to excel any ordinary men, who fear to die, notwithstanding that thereby you may escape great misery and calamity; though in this point you ought not to have expected any admonition thereunto, nor to have made any delay to do it. The ancient custom, which have endured ever since men had reason, the divine doctrine of our Nation, which hath continually been confirmed by the deeds of our predecessors, do instruct us, that it is miserable to live, and not to die. For Death dismissteth our Souls from prison to their proper place, where never after they shall be touched with calamity. But whilst they are bound in a mortal body, and participate of his miseries, they may in a manner be affirmed to be dead. For there is no proportion between two things, one whereof is Divine, and the other Mortal. True it is, that our Souls can do much being joyned to our bodies, which they use as their instruments, secretly producing in them motion, and many other actions passing the Nature of Mortal things. But when the Soul is loosed from that heavy burthen, which weighs it down to the Earth, and hath recovered its proper habitation, then it enjoyeth free and perfect felicity, and remaineth invisible to mortal Eyes, as God himself is, as likewise it is in our bodies. For it cometh secretly into them, and so departs from them again, that no man can perceive it, being of a nature incorruptible, and yet causing great changes in our bodies. For whatsoever the Soul toucheth, that presently liveth and flourisheth; and what it forsaketh, that incontinently withereth and dyeth: so much doth it participate of immortality. Sleep may be an evident argument to you of this which I speak, in which the Soul not being distracted taketh a most pleasant and sweet repose: and communicating with God, it foreseeth many future events. Wherefore then should we fear death, who love the rest that we have in sleep? were he not a mad man that for a short life would binder himself of that which is eternal? It is necessary that we who are instructed in the Law of our Nation, should give example to others to despise and contemn Death. But if we seek confirmation hereof from strangers, let us see the examples of the wisest sort of Indians: for they being just men tolerate this life as a necessary office of nature for a certain time, though against their wills; yet do they even in perfect health hasten to unloose the Soul bound in this Mortal Body, though not urged thereunto by any calamity or necessity, but only for desire of immortality, and solemnly take leave of their Friends; neither doth any one seek to hinder them, but esteeming them most fortunate, they send by them commendations and other messages to their Friends departed: so firm is their belief that the Souls of the dead have Communion and conversation together. And thus having all infraction what to say to the Souls departed, they with great applause leap into the fire, that thereby their Souls may be purified and separated from their Bodies. And their Friends go more joyfully with them

The punishment of those crimes, which the Jews in Jury attempt against the Gentile. The best grave is when liberty is maintained.

Eleazar's Oration as touching the immortality of the Soul.

A Soul tied to a mortal body. The power of the Soul.

Sleep the Argument of the immortality of the Soul.

The professors of wisdom among the Indians burn themselves.

- A when they go to their death, than any doubt, that bringeth his friend on the way when he is to go a great journey; and they befall only themselves, and not those who are dead and have attained immortality. Shall not we then be asham'd not to believe so firmly as the Indians do? desisting through our own flesh our Country-laws which are to be reverenc'd of all men: Nay, supposing that by our law we had been instructed contrariwise, to wit, that to live in this life is bliss, and to die is calamity: yet notwithstanding, this present necessity, this present time had been a sufficient motive to cause us to embrace death rather than life, seeing that the will of God and necessity oblige us thereunto. For who can doubt that God, to punish us for having made ill use of life, ha's long since resolv'd to deprive us of it? and that it is not to our own forces or the clemency of the Romans that we are beholding for not being all slain in this War? But a more potent cause hereof there was which made them conquerors. Were they the Romans that slew the Jews that inhabited at Caesarea, whom the Inhabitants thereof upon the Sabbath-day, they being assembled in one place together with their Wives and Children, massacred, notwithstanding that they had no intent to revolt from them, nor ever lifted up their hand in their own defence, nothing fearing the Romans, who only accounted those of our Nation their Enemies that revolted from them? But some may object the Jews at Caesarea, and the Inhabitants thereof were always at variance, and that now they revenged their old quarrel, having gotten opportunity. What then shall we say of the Scythopolitans, who bare Arms with the Grecians against us, and denied to assist their own kindred against the Romans? What profit did they receive by this their good will and fidelity? for they were altogether with their whole Families cruelly slain; and this was the reward they had for their labour, for having withstood us from doing the like to them. It were too long to recount particularly all things to this effect. For as ye know there is no City in all Syria that hath not massacred the Jews inhabiting in it, and that it was not an Enemy than the Romans were. They of Damascus, although they could not devise any probable cause for it, yet massacred all the Jews living among them, amounting to the number of eighteen thousand, beside their Wives and Children. And it is not for certain reported, that the number of the Jews slain by the Egyptians were above 60000? It may be, that finding no assistance in a strange Country, they were martyred by their enemies: but they that in their own Country fought against the Romans wanted nothing that might have caused perfect hope of a full victory over the Romans; they had Weapons, Armour, Walls, and strong bulwarks inexpressible; and resolution as sun no danger for the sake of liberty: in a word, nothing that might put us into a condition to resist. But for how long time did this suffice? For our fortress all were taken and subdued by the Enemies, as though they had been built to make their victory more famous: and not to do us service. And we may justly deem those happy who were slain in the War for they died in liberty. Yet who doubt not pity the multitude of those that fell into the Romans hands? or who would not hasten to die, rather than endure the like misery that they suffered? Some of them were tortured with stripes others burnt, others half eaten of wild Beasts, were refer'd alive for the second meal: the most miserable of all are those that are yet alive, who often wish for death, and cannot find it. Where is now that potent City; that was once the Capital City of our Nation, so strengthened with Walls, so fortified with Towers and Castles to defend the Walls, scarcely able to contain the provisions for War, having in it so vast a multitude of men to fight for it, wherein God himself was thought to dwell? What is now become of it? It is razed down, even to the very foundations; and scarce any memory or reliques thereof left standing, the whole people destroyed, only a few old and unhappy men survive, who sit among the Ashes of the Temple, and a few Women, whom the Enemies reserved to satisfy their filthy lust. And will any amongst us, considering all these things, desire to behold the light of the Sun, although he could live without molestation; who is such an Enemy to his Native Soil who is so effeminate, or desirous of his life, that he doth not grieve to have lived till this time? would God we had been all in our graves, before we had seen that sacred City fired by a hostile hand, and we beheld the Holy Temple destroyed by impious fire: and seeing that the hope we had to be revenged on our Enemies, is now vanquished, and that we are left alone in misery and necessity, let us hasten to die well, and take compassion on our selves, our Wives and Children, and that whilst we have time. For we are all born to die, and all that are begotten by us, and the strongest men living cannot avoid it; but injury, and bondage, and to see our Wives and Children abused before our faces, is no necessity proceeding from Nature, but they only are forced to endure it, who, when they might have died without it, did refuse for fear. We first of all trusting to our strength, rebelled against the Romans; afterwards they exhorted us to obedience, but we denied: which of them then will not be enraged against us, if they can take us alive? Most miserable shall those young men be, whose strength will endure many torments; and those old men will move compassion, whose aged years cannot suffer tortures: one shall see his Wife carried away from him, and another his Son, having his hands bound behind him, cry out to

The Jews of the world, 6018 after the victory of Christ.

An exhortation to courage drawn from the time and place.

Example taken from the Jews that were slain in Caesarea.

The calamity of the Jews in Scythopolis.

18000 Jews slain in Syria, and 60000 in Egypt.

The calamity of those Jews who were taken by the Romans.

The fall of the Metropolis of the City razed from the foundations.

We are born to die, and the strongest cannot avoid the same.

his Father for help: who now whilst they are free from the thralldom of their Enemies, may H
gloriously assist us with their Swords. Let us with our Wives and Children die Freemen,
let us together depart out of this life. This our Religion commandeth, this our Wives and
Children persuade; God himself hath driven us to this necessity for this purpose. The Romans
would have it otherwise: who fear lest any of us should perish, and not fall into their hands a-
live. Let us therefore hasten, that instead of their hope, whereby they verily perished them-
selves to take us alive, we may contrary to their expectation daunt them with sudden admi-
ration of our glorious deaths.

Whilst Eleazar was yet speaking, and desirous still to continue his exhortation, they interrupted him: every one now in a fury bent to follow his advice, made haste to effect it; and as though they had been urged by some Spirit thereto, one laboured to prevent I another in the execution thereof, judging him to shew most valour and fortitude, that first dispatched himself. They were also desirous to kill their Wives and Children with themselves. And which is most strange, their minds were nothing altered when they came to effect this bloody work; but with the same resolution they had, when they heard Eleazar's speech, every one retained his good affection towards his Friends: yet permitting reason to take no place, and persuading themselves that thus they had well provided for their Children, they embraced their Wives and Children for their last farewell, and took their leaves of them, kissing them with Tears, and then all at once slew them, as though it had been done by the hands of other men, and not their own, comforting themselves in being forced so to do, and that hereby they should escape the tyranny and cruelty of their Enemies. Finally, no man was so cowardly, who durst not venture on this action; so every one of them killed his dearest friends. O miserable people, whom necessity forced to slay their Wives and Children, and to account this action the very least of all their miseries. After which, not enduring the grief that ensued upon this fact, and thinking that in living any while after them, they should injure those whom they had slain, they with all speed possible gathered all their riches together, and set them on fire: which done, they elected ten by lot, who should kill the rest; and every one prostrating himself upon his Wife and Children, and embracing them in his Arms, was slain willingly by those that executed that wretched office: who having without fear dispatched them, they cast lots whose fortune it should be to kill all the rest; and he upon whom the lot should fall, was to kill the other nine, and lastly himself upon them all; and every one so encouraged one another, that there was no difference between those that were to be killed and those that were to kill; and so the rest offered themselves to death: which done, he who was the last of all, being yet alive, went amongst the dead bodies, and leached to see if any still lived that needed his hand in so great a multitude of slain people; and finding all of them dispatched, he went and fired the Palace: which done, he with all his force thrust his Sword into his own body up to the Hilt, and so fell down by his dearest Friends.

In this manner they perished with a belief that they left not one person alive to fall into the Romans hands: but a certain old Woman, and another who was Eleazar's Cousin, (who in learning and wisdom surpassed all other Women) and five Children hid themselves in a Cave, wherein Water was reserved to drink, whilst the rest were buried in this Massacre: the slain were in number nine hundred and sixty, accounting Women and Children. This calamity hapned the fifteenth day of April. In the morning the Romans expecting that the Jews would encounter them, made Bridges from their Mounts to the Walls, and so assaulted the Walls; and seeing none of the Enemies appear, but all the Walls on fire, and a profound silence in every place, they could not conjecture what was the cause of it; and at last they made a cry at once, as though they had been beating the Walls with a Ram, thereby to see if they could make any Enemies come out. The Women in the Vaults heard this cry, and coming forth declared to the Romans all that had hapned. The Romans did not easily believe their words, by reason the greatness of the fact seemed incredible; but they endeavoured to quench the fire, and passing forward they came to the Palace, where they beheld all the dead bodies; yet they did not insult over them as Enemies, but admitted that so many should be so obstinately minded to despise death,

CHAP. XXIX.

Of the Death of the Sicarians that had fled to Alexandria and Thebes.

AFTER that the Castle of Messada was thus taken, the General of the Romans leaving a Garrison there, went to *Cesarea*, because there was no Enemy left in all the Country. But not only *Judea* was destroyed through the continuance of the War, but many of that Nation, though far distant from it, tasted of its troubles; for it so fell out, that afterwards many Jews perished in *Egypt* at *Alexandria*. Those Sicarians who had escaped thither, were not content to be safe and free from danger, but there also they attempted alteration, and to recover their Liberty against the Romans esteeming themselves nothing inferior to them, and that only God was their Lord. And some of the nobler race of the Jews, seeking to withstand this Enterprize, were by these Sicarians slain: which was no sooner done, but they incited the People to revolt.

The better sort of the Jews seeing this, and that they could not repress them without danger, they assembled all the Jews together, and declared to them the temerity of these Sicarians, accusing them as the Authors of all the misery that had befallen the Jews, and that if they thought it sufficient to force them to fly, yet they were not certain of their lives; because the design being known to the Romans, they would punish them for it, though no partakers of their wickedness. Wherefore they admonished the multitude to beware, lest they drew themselves into the same danger, wherein the Sicarians were, and to provide for their own safety by delivering such people to the Romans. The Jews were persuaded by these speeches: and foreseeing the danger that might ensue, they furiously assaulted the Sicarians, and took of them six hundred: and shortly after those who fled into *Egypt* and *Thebes* were taken and brought back again; whose hard-hearted obduracy was so great, that none can without admiration hear of it. For notwithstanding that all torments and tortures, that could be devised, were inflicted upon them, only to force them to confess that *Cesar* was their Lord; yet not one of them would say so, or make any new thereof; but all persevered in their former opinion, as though the Body tormented had been dead and not alive. Moreover, the incredible obduracy of their Children was most to be admired, for not one of them could be constrained to call *Cesar* Lord. So much did their Resolution overcome the Torments inflicted upon their Bodies.

CHAP. XXX.

How the Temple of Onias at Alexandria was shut up.

AT That time *Lupus* was Governour of *Alexandria*, and with all speed by Letters gave *Cesar* notice of these troubles. The Emperour, seeing that it was necessary to beware of the Jews, who were naturally inclined to sedition and unquietness, fearing also that they would once again gather themselves together, and cause some to join with them, he commanded *Lupus* to destroy the Temple, which they had in the City of *Onias*, which was built and so named upon this occasion: *Onias* the Son of *Simon*, one of the high Priests, being driven out of *Jerusalem*, when *Antiochus* King of *Syria* warred against the Jews, he came to *Alexandria*, and was courteously entertained by *Prolo-mus*, who was then also Enemy to *Antiochus*, affirming, that he would draw into his Country the People of the Jews, if he would agree to that which he required. The King according to all that could be granted, he requested him to permit him to build a Temple in some place of his Country, wherein he might worship God according to the custom of their Country: for so the Jews would hate *Antiochus* the more, who had destroyed their Temple at *Jerusalem*, and be friendly to him; and many of them would flee to him for Religion's sake.

Ptolemus agreed so to do, and gave him a piece of ground for that purpose a hundred and fourscore furlongs from *Memphis*, in that place which was called the Country of *Lichopolis*: where *Onias* building a Castle, erected also a Temple, not equal to

CHAP.

that of *Jerusalem*; but yet with a Tower like that of *Jerusalem*, with very great stones, H and threecore Cubits long; and he built an Altar after the fashion of that of his Country, and adorned it with all manner of gifts (save only a Candlestick) which had in stead thereof a Lamp to give light; which he caused to be hung before the Altar in a golden Chain; and he invironed all the Temple with a wall made of Brick, and the Gates he made of Stone; and the King granted to it great revenues of money and ground, to the intent that the Priests might have plenty of all things which they required.

But *Onias* did not this with a good Conscience, but for that he was at variance with the Jews of *Jerusalem*, who had forced him to flee: and he persuaded himself that by the building of this Temple, he might withdraw all men from *Jerusalem* thither; and I of this there was a Prophecy nine hundred and seventy years before, and *Isaiah* had foretold that a certain Jew should build a Temple in *Egypt*.

Thus that Temple was built; and *Lupus* having received the Emperors Letters, went to the Temple, and taking away certain gifts from it, he shut it up: and after him *Paulinus* who succeeded in his stead, left not one gift there (for he threatened the Priests if they did not bring forth all) and permitted not any, that came thither to sacrifice, to come near it; but shutting up the Gate thereof, he left no sign of divine Service there; and from the time it was built, till the time it was shut up, were three hundred thirty and three years.

K

CHAP. XXXI.

Of the Massacre of the Jews at Cyrene.

THE Boldness of the *Sicarians*, like some infectious disease, spread over all the Towns about *Cyrene*. For one *Jonathan* a Weaver, and a wicked man, having escaped, persuaded many simple people to follow him, and led them into the Wilderness promising to shew them signs and visions, and so he deceived the simplest sort of the Jews: but the noblest of them of *Cyrene*, understanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Lybia*; who sending some Horse and Foot, easily surprized them being unarmed, and the most part of them were slain; yet some were taken alive and brought to *Catullus*. But their Leader *Jonathan* at that time escaped: yet being diligently laid and sought for over all those Countries, he was at last taken; and being brought to *Catullus*, he sought to delay his own punishment by offering an occasion of Cruelty to *Catullus*: For he accused the *M* richest among the Jews to have been his advisers to this matter.

Catullus was glad of these accusations, and exaggerated them very much with Tragical terms, so that he might have a pretext of War against the Jews, and not content to credit whatsoever was maliciously spoken, he himself instructed the *Sicarians* to frame scandalous accusations; and commanding them to nominate one *Alexander* a Jew, whom he had long hated, and his Wife *Bernice*, he put them first of all to death; and after them all that were rich, who amounted to the number of three thousand. And this he thought he did without controul, because he confiscated their Possessions to *Cesar*.

And lest any Jew living in any other place, should complain of his injustice, he extended his malicious lies against others further off; and persuaded *Jonathan*, and certain others that were taken with him, to accuse the most trusty and faithful Jews both at *Rome* and *Alexandria*: one of those who were thus falsely accused was *Joseph*, who wrote this History. But this proceeding of *Catullus* had not such success as he hoped: for he came to *Rome*, and brought *Jonathan* and the rest bound with him, thinking that no more inquiry would be made of the false accusations invented by himself. But *Vespasian*, suspecting the matter, made diligent inquiry to know the truth: and finding these crimes injuriously imposed upon those men, at the intercession of *Titus*, he acquitted them, and punished *Jonathan* according to his desert; who being first whipt, was afterward burnt alive.

Catullus at that time, by reason of the mildness of the Emperour, had nothing said to

A to him: but not long after he fell into a grievous Disease, and was cruelly tormented not only in Body but also in mind. For he was greatly terrified, and continually imagined to see the Ghosts of those whom he had so unjustly slain ready to kill him; so that he cried out, and not able to contain himself, leapt out of his Bed, as though he had been tortured with torments and fire. And this Disease daily increasing, his Guts and Bowels rotting, and issuing out of him, at last he died in this manner, leaving behind him an evident argument, that the Divine Justice punisheth impious Malefactors.

This is the End of the History, which we promised to set down with all fidelity, for those that are desirous to know the event of the War between the Jews and the Romans. And as for our Stile, we leave it to the judgment of the Reader: but touching the Verity of the History, it is such, as no man need to doubt of; for I do affirm that to be the only scope, which I aimed at in this whole work.

*The End of the Seventh and Last Book of Flavius Josephus;
of the Wars of the Jews.*

Uuu 2

THE

THE FIRST BOOK

OF

FLAVIUS JOSEPHUS

The Son of MATTHIAS.

Written against APPION, touching the Antiquity

Of the

RACE of the JEVVS.

I Suppose, most worthy *Epaphroditus*, that I have sufficiently testified unto those who shall read the Books which I have written touching the Authentick History of the Jews, that our Nation is most Ancient, and that they had their Original from themselves, and have from the first beginning inhabited that Country, whereof they are possessed at this present. To which effect I gathered out of our sacred Writings, and published in the Greek tongue, a History containing the occurrences of five thousand years. But for that I see there are divers, (who being too much seduced by the scandalous Calumnies and Reports which some, who are ill affected towards us, have published against us) have misbelieved that which I have written of our Antiquity, and labour to approve our Nation to be Modern, because none of the ancient and most renowned Historians among the Grecians have thought our Ancestors worthy to be enrolled in their Writings: For this cause I hold it a part of my duty to write a short Treatise hereupon; both to reprove the malice and impostures of those our Calumniators, and to correct their Ignorance, by teaching those who are desirous to know the truth, what the Original of our Nation is. For proof whereof, I will produce no other Testimony but such as from Antiquity hath been judged worthy of credit among the Greeks; laying open before their Eyes, that they, who have slanderously and falsely written against us, are convicted by their own mouths. I will also endeavour to shew the Causes why very few Grecians have made mention of us in their Histories: and moreover, I will make it known, that they who have written concerning us, have been ignorant either really or feignedly of the Truth of those things which they have reported.

First of all therefore, I do not a little marvel at those who in reference to matters of Antiquity suppose that the Truth ought only to be gathered from the Greeks; and that they alone can justly claim the honour and knowledge of faithful writing; whereas they neither vouchsafe either us, or any others the credit of Truth in that we set down; although I am able to prove, that all things have fallen out quite contrary. For which cause it behoveth us not to look to mens various opinions, but to examine that which is right, and gather the same by the Effects. For whatsoever is set down by the Greeks is new, and of late memory, and hath been brought to execution in a manner but yesterday: I mean the Foundations of Cities, the Inventions of Arts, and the Establishment of Laws, and their Application to write History with some care.

But for the Egyptians, Chaldees and Phenicians, without mentioning us, they themselves confess, the memory of their Writings is most ancient and credible. For all these Nations dwell in such Countries as are not subject to the corruption of Air; and have carefully provided, that none of those things that have been done by them should sleep in obscurity, but be kept in memory in publick Writings of the learned men: whereas innumerable corruptions have crept in among the Greeks, by which the memory of things past is defaced.

But

A But alwayes those who have established new estates, have supposed in their own behalf, that whatsoever was the Founder of theirs, he was the first of the world. Yet they have had the knowledge of Letters very late, and have attained the same with very great difficulty.

For they that speak of the most ancient use of the same, boast that they received the knowledge thereof from the Phenicians and from Cadmus. Notwithstanding, there is not any one of them that can shew any Record of that time, either in their Temple, or in their publick Registers: whereas there is still great doubt and question, whether those Letters were in use during their time, who managed the siege of Troy.

B And indeed, their opinion, who affirm that they were ignorant of the use of those Letters which are at present allowed and accustomed among us, is not to be refuted. For it is most manifest, that there is not any Writing extant among the Greeks, that is more ancient than *Homer's* Poem, which, as is most manifest, was compos'd since the time of the siege of Troy. And yet it is reported, that he left no part of that his Poem in writing, but that it was composed of divers Songs, and only sung by rote; by which means it came to pass, that there are so many contradictions in the same.

And as for those who have undertaken to write Histories among them, I mean *Gadmus the Milesian*, and *Acusilaus the Argive*, and others, They lived but very little time before the passage of the Persians into Greece.

C Furthermore, they who among the Greeks were the first that introduced Philosophy and the knowledge of Celestial and Divine things, namely *Pherecydes the Syrian*, *Pythagoras* and *Thales*, all of them confess with one accord, that they were instructed by the Egyptians and Chaldees; and they published some few writings, which are supposed to be the most ancient among the Greeks, and it is hardly believed also that they were written by them. What reason therefore have the Greeks to be so proud, as if there were none, but themselves only, who knew the affairs of Antiquity, and could exactly write the truth thereof? Or who cannot easily conjecture by their own Writers themselves, that their Writings were founded only upon hearsay and supposition, and that they followed only vain conjectures? Hence it cometh to pass, that in their Books they cavil and reprove one another, and make no conscience to maintain and write contradictions about one and the same thing.

But it may be said, that I should oblige my self to a fruitless labour, if I should go about to inform those who are better experienced than my self, in how many points *Helicaeus* differeth from *Acusilaus* touching the Genealogies; in how many places *Acusilaus* hath corrected *Herodotus*, or how *Ephorus* hath proved that *Helicaeus* was a liar in the greater part of that which he hath recited. *Ephorus* hath been reproved by *Timens*; and in general, all have taxed *Herodotus*. Neither hath *Timens* vouchsafed to accord with *Antiochus*, or *Philistus* or *Gallias*, in the Histories of Sicily. Neither do those, who have writ the Histories of Athens and Argos, agree better together.

E What need I reckon up the differences amongst those, who in particular have treated of Cities, or of less matters, since in the Relation of the Persian War, and the exploits performed therein, those of greatest authority are most at odds? *Thucydides* is accused by some for a liar in divers places, notwithstanding that he seemeth to have written the History of his time most exactly. But the Causes of this discord are divers, as they who shall narrowly pry into them shall find. For my own part, those two which I shall here set down, in my opinion are of greatest weight.

The first, and in my judgement the chiefest is, that amongst the Greeks from the beginning they have not been industrious to keep publick Registers of such matters as happened in any time or place: which hath occasioned them to erre, and given those a privilege to lye, who afterwards went about to write any thing of such matters as were acted long since. Neither are only other People of Greece to be accused of negligence for not making account of such Registers, but amongst the Athenians also (who glory in the antiquity of their Country, and who are most exercised in Sciences) there is no mention of them. For it is said, that the most ancient and publick Writings which they have are those Capital Laws which were set down by their Law-maker *Draco*, who lived but a little time before *Pisistratus* the Tyrant.

What need we speak of the Arcadians, who vaunt themselves of their Antiquity: for who knows not, that they have learned the use of Letters long after those before mentioned? Whereas therefore there was not any Writing published before that time, which might instruct those that would learn, or reprehend those that disguis'd the Truth: from thence it is, that so many differences have happened amongst Historians.

U u u j

A se

The History of the Antiquity containeth the events of five thousand years.

The causes that moved him to write this Book.

All things among the Greeks are recent, but few things as were done in most the former times, and therefore they are not so much to be relied upon as the memory of things past.

The Phenicians and Cadmus the first inventors of Letters.

Among the Greeks there is not any writing more ancient than *Homer's* Poem.

Thucydides is accused by some for a liar in divers places, notwithstanding that he seemeth to have written the History of his time most exactly. But the Causes of this discord among the Jews.

Another cause
of their dis-
cord, recorded
by the *Exegetes*
Heliographes

A second cause is, for that they, who addicted themselves to compose Histories, did not busie themselves about the inquisition of the Truth (notwithstanding that all of them ordinarily promised no less) but they laboured to shew how eloquent they were, and fixed their whole study thereon, as the only means whereby they hoped to obtain reputation above others.

Some of them therefore applied their stile to Fables; others by flattering praises thought to curry favour with Kings and Cities. The rest employed their studies to accuse and calumniate the works of other Writers, in hope to build their own reputation upon the ruine of others.

The sign of a
true History.

In effect they have followed that course in composing their History, that was every way different from the true nature thereof. For the assured sign of a perfect and true History is, when all men accord in setting down the same thing: whereas these Writers have endeavoured to make men believe that they were the truest of all the rest, because they contradicted them. We ought indeed to grant the Superiority to the *Greeks* in all that concerneth Eloquence and the Ornament of Language, but not in that which appertaineth to Antiquity or Truth of History, and especially in what concerneth the truth of ancient History, and what hath passed in every Country.

Wherefore as the *Egyptians* and *Babylonians* long since used all diligence in writing, because their Priests were heretofore enjoyed, who did most curiously treat of all such matters; the same also did the *Chaldees* amongst the *Babylonians*, and the *Phoenicians* also (inhabiting amongst the *Greeks*) taught them to use Registers both concerning publick and private affairs, which because all men confess, I will omit to speak off.

I let pass also to recount what care our Nation hath had of this point (no doubt greater than those Nations above mentioned had) charging our High Priests and Prophets to execute this Office; which Custom hath been observed even until this Age, and (if I may presume so far) will be observed in all succeeding Ages, as by my ensuing discourse I will endeavour to make manifest. For our Nation did not only depute this Office to the most virtuous and religious men amongst them in the beginning, and to such as were consecrated to the Service of God; but they also provided to preserve the Line and Descent of Priests from all impurity, and from being intermingled with others. For no man amongst us can be a Priest, who is not born of a Woman descended from the same Line. Neither in this case is any respect made either of Riches or Honours: but the party who claimeth the dignity of Priesthood, must by many Witnesses prove his Genealogy, and that he is descended from Priests.

A custom
which the
Priests ob-
served.

This Custom is not only of force in *Judea*, but wheresoever else any of our Nation inhabit, as in *Egypt* and *Babylon*, and in any other place, where continually the Priests in their Marriages have this respect, not to marry with any Woman that is not of their own Line; & they send to *Jerusalem* the Name and Pedigree of the Woman whom they have married, and all the Testimony hereof which they can deduce from her Ancestors.

The Priests
amongst the
Jews are every
one required,
with the name
of their fathers
and this custom
continued two
thousand years

Now if War molest our Nation (as often it hath in the time of *Antiochus* surnamed *Epiphanes*, of *Pompey* the Great, *Quintilius Varus*, and especially in this our Age) then those Priests who survive, make new Genealogies and Pedigrees out of the ancient Registers for those that remain of the Sacerdotal Race. And they marry none that have been Captives, for fear they may have had commerce with strangers. What more evident token can there be of the Priests integrity, than that every Priest during the revolution of two thousand years is registered together with the Names of their Fathers; and if any one do erre or falsify any of the things before said, he is then interdicted from the Altar, and from exercising any Priestly function. So that in the Writings of such men, all things must of necessity be true and as they ought to be; for that neither all men are permitted to write, nor yet any dissonance and disagreement is found in their Writings. For such things as pass in ancient times beyond the memory of men, were only written by our Prophets, who had the knowledge thereof by inspiration from God himself: but other things of later time are only recorded by those who lived in the Age, wherein the things they writ of were done.

Two and twenty
Books of
Jely Writ.

The Books amongst us, containing the Histories of all Ages, are neither infinite, nor one repugnant to another: for all our Chronicle is contained in 22 Books, to which Books it is impy to deny credit.

Five of these Books were written by *Moses*, comprehending Genealogies, and the beginning of mankind, with such notable events as hapned even from the beginning of the World till his death, which is little less than three thousand years.

After the death of *Moses*, till the time wherein *Arsaces* lived, who was King of the *Persians*, and Son to *Xerxes*; every one of the Prophets of our Nation wrote the History of

A of his time wherein he lived, so that of these mens Writings we have thirteen Books: the four other Books, which make up the Number already mentioned, are known to contain holy Hymns made to the praise of God, and wholesome Precepts for mans life and conversation. All things which from *Arsaces* until our time have hapned, are also set down in writing: yet the Books wherein they are registered, do not deserve so much credit as the former of ancient times, for that there was no certain succession of Prophets in that Age. Moreover, it is evident, that to the former works, we give as great credit as to things which we our selves write; and notwithstanding they have been so long written, yet in all that time no man durst presume either to alter or to blot out any thing therein contained. For all Jews even from their Cradle do believe these Books to be sacred and divine, and therefore give all credit possible unto them, yea, and would willingly suffer death, rather than do the contrary.

Many Captives of our Nation have been cruelly tormented, and divers ways put to death in open Theaters, only for that they would not commit any thing either in word or deed against their Laws, nor violate the writings of their fore-fathers. Now who amongst the *Greeks* did ever sustain the like? Nay, they are so far from doing it, that none can be found among them, who would suffer any loss in his goods or fortunes, to preserve all the writings of their Nation from destruction: and the reason hereof is, because every one esteemeth the verity of their Histories to depend upon the will of the Writer. And this they do also concerning their most ancient Historians; and not without cause: for they every day see men of their own times writing Histories of matters long before past in former ages, wherein neither themselves were present, neither yet do they vouchsafe to credit the writings of such as were then eye-witnesses thereof; yea, some among them have divulged Histories of such things, as of late befel our Nation, when themselves never have been in the place where such matters past as they writ of, nor have lived in any neighbour place, where they might have probable report how matters past, but only compiling a few broken stories, they most impudently arrogate to their patcht stuff the name of a History.

The Jews and
Greeks are
compared to-
gether.

I myself have composed a most true History of the last War, and of every particular thing there done, as well I might, having been present in all those affairs. For I was Captain of the *Galileans* amongst our Nation, so long as any resistance could be made against the *Romans*: and then it so fell out, that I was taken by the *Romans*, and being Prisoner to *Titus* and *Vespasian*, they caused me to be an eye-witness of all things that past. First, In bonds and fetters, and afterward freed from them, I was brought from *Alexandria* with *Titus*, when he went to the Siege of *Jerusalem*. So that nothing could then pass whereof I had not notice. For beholding the *Roman* Army, I committed to writing all things with all possible diligence. My self did only manage all matters disclosed to the *Romans* by such as yielded themselves, for that I only did perfectly understand them. Lastly, Being at *Rome*, and having leisure, after all business was past, I used the help of some Friends (for the skill of the Greek tongue) and so I published a History of all that had hapned in the foresaid War: which History of mine is so true, that I fear not to call *Vespasian* and *Titus* the chief Commanders in that War to witness for them. I first gave a Copy of that Book to them, and afterwards to many noble *Romans*, who also were present in the War. I sold also many of them to our own Nation, to such as understood the Greek language, amongst whom were *Julius*, *Archelaus*, *Herod*, a Man of great vertue, and to the most worthy King *Agrippa*, who all do testify that my History containeth nothing but truth, and who would not have been silent, if either for ignorance or flattery I had changed or omitted any particular. Yet notwithstanding all this, some ill disposed Persons endeavour to discredit my History, as though they were disputing *pro* and *contra* amongst children in schools, never considering that he who promiseth other men a true Relation of things past, must either be privy to them by his own knowledge, as having been present in the affairs, or else have that which he speaketh from other mens mouths, by report of those who know them: both which I have done. For I gathered my other Books of Antiquity out of holy Scripture, being my self a Priest, and skilful in our Law; and the History of our War I have written, my self being an Agent in many matters therein contained, and an eye-witness of the rest; so that nothing was said or done whereof I had not notice. How then can any one excuse them from impudency and malice, who labour against me to prove my Relation false? Perhaps they alledge, that they have read the Commentaries of *Vespasian* and *Titus*, yet for all this, they were not present in any action, repugnant to that, which my History recounteth.

Some collect
his e-witness
of the Wars of
the Jews.

Joseph was
present in all
the Wars of the
Jews.

Joseph writ the
History of the
Jews wars
being at Rome.

Some do de-
pate from *Je-
soph* History.

Thus

Thus (as I thought necessary) I have made a digression, to shew how they are able to perform their word, who discrediting my History, promise to set down the truth in writing. I have also sufficiently (as I think) demonstrated, that the registering of things is more ancient amongst other Nations, than amongst the *Greeks*. I will now first of all dispute against those, who labour to prove our Nation of no Antiquity, because (as they say) no Greek Writer maketh any mention of it. This done, I will bring forth proof and testimony of the Antiquity thereof out of other Writers; and so I will shew that their malice, who seek to discredit our Nation. First therefore, our Nation neither inhabiteth a Country bordering upon the Sea, nor are we delighted in merchandise, nor for this cause wearied with pilgrimages from place to place. But our Cities lye far from the Sea, in a most fertile soil, which we cultivate with all industry; and our whole endeavours are how to get food for our Children, and to keep our country Laws, and to leave to our posterity the knowledge of Piety, in which work we think all our Age ought to be employed. Beside all this, we have a form of living, different from all other Nations. All which concurring together, we had no need to traffick with the *Greeks*, as the *Egyptians* and the *Phœnicians* do, who give themselves to bargaining and merchandise only for the covetousness of money. Neither were our Ancestors delighted in thefts and robberies; nor did our Fathers make war upon any Nation, for desire of larger possessions: notwithstanding our Country was furnished with many thousands of strong warlike men. Wherefore the *Phœnicians* failing to the *Greeks* to traffick with them, they were thus made known to them; and by them the *Egyptians*, and all other Nations, failing upon the Seas, brought Merchandise into *Greece*. The *Medes* also and *Persians* were known to them, after such time as they reigned over *Asia*, and the *Persians* brought war even into *Europe*.

Moreover, the *Greeks* knew the *Urbians*, because they were their Neighbours; and the *Syrians*, by failing to *Pontus*; and finally, all that were disposed to write, knew all the Nations bordering either upon the Eastern and Western Seas; but such as dwelt far from the Sea-coast, were long time unknown; as also appears in *Europe*: For neither *Thucydides* nor *Herodotus*, nor any other of that time, make any mention of *Rome*; notwithstanding that so long since it was mighty, and made so great Wars: because it was but lately that the *Greeks* heard of it. Yea, their most exact Writers, and particularly *Ephorus*, were so ignorant of the *French* and *Spaniards*, that they thought the *Spaniards* to be a People only denominated from one City, wherein they inhabited; whereas the whole World now knoweth them to inhabit a vast Country, and a great part of the Western World. Likewise the said *Greek* Writers relate the manners of the foresaid People to be such, as neither are, nor were ever used among them. And the only cause why they were ignorant of the Truth, was the distance of place; and these Writers would seem to tell something, which others of former time had not spoken of. No marvel therefore though our Nation was unknown, and none of them in their Writings made any mention of us, being both so far from the Sea, and living after a different manner.

Suppose therefore I should deny the *Greeks* to be of any antiquity; and to prove my assertion should conclude their Nation to be modern, because our Historics make no mention of them; would they not laugh at this reason, and use the Testimony of their neighbour Nations to prove their Antiquity? I therefore may argue in like manner, and use the Testimony of the *Egyptians* and *Phœnicians*, whose Record the *Greeks* cannot deny. For all the *Egyptians* in general are our Enemies; and among the *Phœnicians* they especially of *Tyre*; which I cannot justly say of the *Chaldees*, who having been Princes over our Nation, and because of their affinity and alliance with our Countrymen, have in their Chronicles made mention of the *Jews*. When I have proved what I now aver, and refuted the slanderous reports against us, I will then also shew who amongst the *Greeks* have spoken of us, that so the *Greeks* may also be deprived of this shift and refuge, to excuse their malicious lies falsely forged against our Nation. And first of all I will begin with the Writings of the *Egyptians*, who, as they well know, do nothing at all favour us. *Manethon*, an *Egyptian* born, skilful in the *Greek* tongue, as by his Works appears (for he writ in *Greek*) compiling a History of the Customs and Religion of his fore-Fathers, collected (as himself reporteth) out of the *Egyptian* holy Writings, often reprehendeth *Herodotus* of falsehood, through ignorance in the affairs of the *Egyptians*. This *Manethon*, in his second Book of the *Egyptian* Customs, saith thus (I will set down his own Words, because I use them as a witness.) We have a King (saith he) named *Timæus*, in whose Reign God being angry with us, contrary to all expectation, an obscure People took courage, came from the East, and pitching their Tents

Two things which Joseph intendeth.

The Jews care to bring up their Children. The ancient Jews had no need to traffick with the *Greeks*.

The Romans were lately known to the *Greeks*. Certain Histories report Spaniards to be only one City.

Arguments to prove the Jews of more antiquity than the *Greeks*.

Manethon Egyptian Writer.

A in our Country, over-ran it, and no man resisted them; and committing our Princes to bonds, they burnt our Cities, and destroyed the Temples of our gods, and behaved themselves most cruelly against the Inhabitants, killing many of them, and making Slaves of the rest, with their Wives and Children: Finally, they chose a King of their own, and gave him the Government of our Country; his Name was *Salitis*, who coming to Memphis made the higher and lower Provinces Tributaries, leaving Garrisons in the strong holds, and fortifying certain places in the East: And weighing with himself that the *Assyrians* were more potent than he, and would in probability invade his Country, he found out in this Province an ancient City called *Saitis* fit for his purpose, as being situate on the East side of the River *Nubastis*, which by an ancient Divine was called *Avaris*; he repaired this City, compassed it with vast Walls, and put a Garrison in it of two hundred thousand armed men. *Salitis* made this incurson in harvest time, to the intent that he might both pay his Soldiers, and be a terror unto other people, and after he had reigned nineteen years, he died.

After him succeeded another King called *Boan*, who reigned four and forty years: next to him *Aphinas*, who reigned thirty six years and seven months: then *Aphosis*, who reigned threecore and one years: and then *Landas*, who reigned fifty years and one month: after them also reigned *Alfis* nine and forty years and two months; and these fix were the first Kings amongst them, ever destroying and warring upon the *Egyptians*, and labouring to extinguish their race. This Nation was called *Hicfos*, which signifieth Kings shepherds: For *Hic* in the sacred Tongue, signifieth a King, and *Sos* a Shepherd or shepherds, according to the common speech, and *Hicfos* is a compound word. Some say these People were *Arabians*: but in other Copies I find that *Hicfos* is not interpreted Kings shepherds, but shepherds that were Captives: For *Hic*, and *Hac* also when it is pronounced, doth in the Egyptian tongue signify a Captive; and this latter exposition seemeth to me to be the truest, for it is more agreeable with the History. Wherefore *Manethon* reporteth these foresaid Kings and Shepherds to have ruled *Egypt* five hundred and eleven years: and after these the King of *Thebes*, and the King of the Residue of *Egypt*, uniting their forces, invaded the said Shepherds, had great and long Wars with them, and that the said Shepherds were overcome by the King *Alisragumthosis*; that then they lost all *Egypt* which had been in their power, & that they were shut up in a place called *Avaris* containing ten thousand acres of ground, which, as *Manethon* reporteth, these Shepherds environed round about with a huge Wall, to the end that their whole Provision might be within their Fortifications, and the prey, which they got, in a condition to be defended. That *Themosis* Son of the said *Alisragumthosis* endeavoured by force to subdue them, and for this cause besieged them with four hundred and 80000 men: That at last despairing to take them by force, he capitulated with them that they should safely depart out of *Egypt* whither they would; and that they upon these Conditions together with all their Families and Goods, and Cattel, departed out of *Egypt* into the Wilderness, and so into *Syria*, being in number two hundred and forty thousand, and that fearing the puissance of the *Assyrians*, who at that time reigned in *Asia*, they builded a City in the Country now called *Judea*, which they made so large, that it might receive them all, and this City they called *Jersalem*. Further, the said *Manethon* in another Book of the *Egyptian* Affairs saith, That in the holy Writings, he findeth the foresaid Shepherds called *Captives*, where in he saith true. For our Ancestors were wont to feed catel, and so leading a pastoral life, were called Shepherds, neither are they unjustly called Captives: For our fore-Father *Joseph* told the King of *Egypt* that he was a Captive; and long time after called his Brethren into *Egypt* by the Kings Command; but we will hereafter examin this point more frailty: I will now cite the Testimony of the *Egyptians* concerning this point, and relate the words of *Manethon* touching the time when this befel, who saith as followeth.

After that the Nation of Shepherds were departed out of *Egypt* unto *Jersalem*, King *Themosis* who drove them out of the Land, reigned twenty five years and four months, and then died: And his Son *Chebron* succeeded him, who reigned thirten years, and after him *Amenophis* twenty years and seven months, next, his Sister *Ameliss* one and twenty years and nine months, then reigned *Mephis* twelve years and nine months, and *Mephambosis* twenty five years and ten months, *Themosis* nine years and eight months, *Amenophis* thirty years and ten months, *Orus* thirty six years and five months, after him his Daughter *Achemcheres*, twelve years and one month, and the Brother of *Rathosis* nine years, *Achemcheres* twelve years and five months, another *Achemcheres* twelve years and three months, *Armais* four years and one month, *Armais* one year and four months, *Armeschmianus* threecore and six years and two months, *Amenophis* nineteen

which he had in *Egypt*.

King Shepherds.

Setheſis King of Egypt, made his Brother Armas Governor of his Country.

Whereupon Egypt took his Name.

Manethon ſet forth the Jews coming into Egypt and their departure.

Solomon built a Temple in Jeruſalem 14 years and eight months, before the Tyrians built Carthage. The friendſhip of the Tyrian King and King Solomon. Preſents of Hircanus and Solomon.

The teſtimony of Menander the Ephelian.

nineteen years and fix months. Moreover, that *Setheſis* having prepar'd a huge Army both of foot and horſe, and a Navy at Sea, left the Government of *Egypt* unto his Brother *Armas*, inveſting him with ſovereign Authority, only he forbade him to wear the Crown, and to oppreſs the Queen who was Mother to his Children, commanding him alſo to abtain from his Concubines. After which *Setheſis* himſelf went to *Cyprus* and *Phœnicia* againſt the *Aſſyrians* and *Modes*, and ſubdued them, partly by the ſword, partly by the fear of his power and greatneſs : and being tranſported with his ſucceſs, he advanced againſt the Eaſtern Country, and deſtroyed with fire and ſword the Cities and Provinces of that place : and ſpending much time in theſe Wars, his brother *Armas* whom he left in *Egypt*, did without fear commit all that he forbade him to do : for he oppreſſed the Queen violently, and daily lay with the reſt of the Kings Concubines, and being counſelled by his friends he put a Crown upon his head, and rebelled againſt his Brother : of which he who was then Chief of the *Egyptians* holy Cuſtoms, ſent Letters unto *Setheſis*, containing all that had happened, and how *Armas* had rebelled againſt him : That *Setheſis* returning to *Peluſia*, recovered his own Kingdom, and by his name it was called *Egypt* : for *Manethon* writeth that this *Setheſis* was named *Egyptus*, and his brother *Armas*, *Danans*.

Thus far *Manethon* ; from whom it is evident by computation of the foreſaid times, that our Nation was delivered out of *Egypt* three hundred ninety and three years before *Danans*, and inhabited this Country of *Judea* ſo long before *Danans* came unto *Argos* : notwithstanding the Inhabitants of *Argos* boaſt their City is moſt ancient. K Wherefore *Manethon* recounteth two things for us out of the *Egyptian* letters : firſt, That we came from another place to them, afterwards went out of their Country again, and that ſo long ago, as it was almoſt a thouſand years before the *Trojan* Wars. Touching thoſe things which *Manethon* profeſſeth himſelf to have gathered elſewhere than out of the Writings of the *Egyptians*, who wrote down whatever was reported, I will ſhew, with how little reaſon they are alleaged. For I will once again leave theſe, and refer to the teſtimony of the *Phœnicians* concerning our Nation. The *Tyrians* therefore have Chronicles of very great Antiquity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of memory.

Amongſt theſe Records it is written, That King *Solomon* built a Temple at *Jeruſalem*, a hundred forty three years and eight months before the *Tyrians* erected *Carthage*. So they have regiſtred the building of our Temple ; for *Hircanus* King of the *Tyrians* was our King *Solomon*'s friend, obliged to him for his fathers ſake, who for this cauſe alſo of his own liberality gave *Solomon* a hundred and twenty talents of gold towards the building of the Temple, cut down the noble Wood called *Libanus*, and beſtowed upon him, to make the roof of the Temple : for which bounty *Solomon* returned him many great Preſents, and among the reſt a Country of *Galilee* named *Zabulon* : But *Solomon*'s Wiſdom was the chief cauſe of this Kings Friendſhip towards him. For they ſent Problems one to the other to be answered, and *Solomon* in his Anſwers appeared moſt witty, as alſo he did in many things elſe ; and even until this day, many of the Epitiles ſent one to another are kept among the *Tyrians*. But not depending wholly upon the Authority of the *Tyrians*, I will prove by the Teſtimony of *Dius* (a man who by common conſent hath faithfully written the *Phœnician* Hiſtory) who writeth as followeth.

After the death of *Abibalus*, *Hircanus* his ſon reigned in his ſtead, who increaſed the number of his Eaſtern Cities, and ſhared *Jeruſalem* ; he alſo joyned the Temple of *Jupiter Olympius*, ſituate in an Iſland, unto it (filling up the water with Earth) and adorned it with gold.

After this aſcending into *Libanus*, he cut down the Wood to build Temples ; and the King of *Jeruſalem* named *Solomon* ſent unto him certain Riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one anothers Riddles, ſhould pay unto the other a ſum of money, and that *Hircanus*, confeſſing he could not expound *Solomon*'s Riddles, did pay unto him much money.

Laſtly, that one *Abdemonus* a *Tyrian* did expound the ſaid Riddles, and write more unto *Solomon*, which if *Solomon* could not interpret, he ſhould pay unto *Hircanus* a ſum of money ; and this teſtimony *Dius* beareth us concerning the foreſaid matter.

But I will now recount the words of *Menander* an *Ephelian*, who regiſtred the Acts of all Kings both at home and abroad, endeavouring to make a true Hiſtory out of the O Writings of every Country, This man writing of the *Tyrian* Kings, and coming to

Hircanus,

The Genealogy of King Hyramus.

A *Hyramus*, ſaith thus of him, *Abibalus* dying there ſucceeded in the Kingdom his Son *Hyramus*, who lived 34 years : and this King with a Rampire conjoynd *Euricoborus*, and erected there a Pillar of Gold in *Jupiter*'s Temple, and went into the Woods, and cut down the Cedars of *Libanus* to make coverings for the Temples ; with which (pulling down the old) he erected new, and dedicated Temples to *Hercules* and *Aſturtus* ; But that to *Hercules* in the Mouth of *Perſius*, and the other to *Aſturtus*, when he with an Army went againſt the *Tyrians*, who paid him no tribute, and when he had ſubdued them, he returned again.

At this time lived *Abdemonus* a ſervant unto the King, whoſe buſineſs it was to expound the parables, which King *Solomon* of *Jeruſalem* ſent unto King *Hyramus* : and how long it was from this Kings time till the building of *Carthage*, we may thus calculate. After the death of *Hyramus*, his Son *Belaſtartus* ſucceeded him, lived forty and three years, and reigned ſeven : after him his Son *Abdaſtartus*, who lived twenty years, and reigned nine ; but this King was treacherouſly ſlain by the four Sons of his Nurſe, the eldeſt of which reigned twelve years. Next ſucceeded *Aſſarius* the Son of *Belaſtartus*, who lived fifty and four years, and reigned twelve : after him his Brother *Aſſartus*, who lived fifty and four years, and Governed nine : then he was ſlain of his brother *Phelletes*, who reigned eight months, and lived fifty years, and was ſlain by a Prieſt of *Aſſarta* named *Iebobalus*, who lived threeſcore and eight, and reigned thirty two years : he was ſucceeded by his Son *Badezorus*, who lived forty five years, and reigned ſix years : to him ſucceeded his Son *Mettinus*, who lived thirty two years, and reigned nine : After him *Phigmalion* who lived fifty fix years, and reigned forty : in the ſeventh year of whoſe reign, his Siſter *Didia* builded a City in *Africa*, and named it *Carthage* : ſo that from the time of King *Hyramus* unto the building of *Carthage*, is by this computation a hundred fifty fix years, and two Months and for as much as the Temple of *Jeruſalem* was built in the twelfth year of *Hyramus* his reign, the computation of the time ſince that year until the building of *Carthage*, is a hundred forty three years and eight Months. What need we more beſide this teſtimony of the *Phœnicians* ? The truth is now ſufficiently made maniſeſt : for our Anceſtors muſt needs have come into this Country we inhabit before ſuch time as they built a Temple in it, as I have alſo prov'd in my Books of Antiquity, collected out of our Holy Scripture.

I will now ſpeak of that which the Chaldees writ of us in their Hiſtories, which do much agree in all other Matters with thoſe of our Nation. And firſt let *Beroſus* be my witneſs, who was a Chaldean born, a man famous and known unto all that love learning, for he in the Greek tongue writ *Aſtronomy*, and the Philoſophy of the Chaldeans, *Beroſus* imitating the moſt ancient Hiſtories writeth of the Deluge, & how mankind was therein extinguiſhed, and he in all things imitateth *Moeſes*. He alſo ſpeaketh of the Ark wherein our forefather was preſerved, and affirmeth that it was carried into the tops of the Mountains in *Armenia* : after this he proſecuteth the Genealogy of all that reigned from *Noe*, until *Nabulaſſarus* King of the Babylonians and Chaldeans. He like-

E wiſe ſeteth down how long every one reigned, and in proſecuting the deeds of this King, he recounteth how he lent his Son *Nabuchodonſor* into *Egypt*, & our Country with great power, who finding them in rebellion ſubdued them, and burnt the Temple at *Jeruſalem*, and ſo departed, carrying with him all our Nation into *Babylon* : whereupon our City was deſolate ſeventy years, until the reign of *Cyrus* King of the Perſians, Moreover he affirmeth, that this Babylonian kept in ſubjection *Egypt*, *Syria*, *Phœnicia*, and *Arabia*, exacting more of them than ever any King of *Babylon* or *Chaldea* had done before his time. And the words of *Beroſus* muſt needs be to this effect : *Nabulaſſarus* his Father hearing that his Subſtitute in *Egypt*, *Celſyſyris*, and *Phœnicia* had rebelled, he himſelf not being able to take ſuch pains, committed his Affairs unto his ſon *Nabuchodonſor*, gave him a part of his Army (for that he was in the flower of his age) and ſent him againſt him : *Nabuchodonſor* fighting with the ſaid Subſtitute, overthrew him, and ſubdued the Country which or old belonged unto them, and at the ſame time his Father *Nabulaſſarus* fell ſick in *Babylon*, and died, having Reigned twenty nine years. But *Nabuchodonſor* long after underſtanding his Fathers death, diſpoſed of *Egypt* and other Provinces as he thought good, and taking the Captives of *Judea*, *Phœnicia*, and the *Syrians* that lived in *Egypt*, he committed them to certain of his friends, to be brought after with his Carriages and Army to *Babylon* ; and ſo he himſelf, accompanied with a very few took his journey to *Babylon*, through the Deſart : being

G arriv'd he found the Chaldees ruled all, and that their Nobility reſerved the Kingdom for

Carthage built in Africa by Didia Phigmalion's Siſter.

Beroſus the Hiſtoriographer a Chaldean.

Nabulaſſarus Father to Nabuchodonſor the King of Babylon and Chaldeans. Nabuchodonſor conquered the rebels.

Nabuchodonſor ſucceeded his Father's Kingdom.

for him: he was made King, and commanded Houses to be built for the Captives that were coming in the most convenient places of *Babylon*, and with the spoil he beautified the Temple of *Belus* and other places most richly, and built a new City without the Wall of the old: and providing left hereafter the Enemies might turn the River and to have access unto the City, he invironed the inner City with three several Walls, and the outmost City likewise, the Walls whereof were made of Brick, but the Walls of the inner City were of Brick and Bitumen: this done, he builded most sumptuous Gates which might have become Temples: and moreover, near unto his Fathers Palace he builded far greater and more costly than they: the beauty and coelines whereof were hard, and perhaps tedious, to express: Yet this we will say, and it is considerable, that this rich and incredibly beautiful Palace was builded in fifteen days: in it he erected Rocks of Stone like Mountains: beset with all sorts of Trees: he made a famous Mount, and supported it with Pillars: for his Wife, having been brought up in the Country of the Medes, desired to have a prospect into the fields and Mountains according to their way.

This he relateth of the forementioned King, and many things more in his Book of the affairs of the Chaldeans, wherein he reproveth the Greek Writers, who falsely affirm that *Semiramis* the Assyrian Queen built *Babylon*, and that they falsely report those wonderful works about *Babylon* to have been by her made and finished. We must needs think, that the Chaldean History is true, seeing it agreeth with that of the Phoenicians, which *Bersar* writ of the King of *Babylon*, who subverted both *Phenicia* and all *Syria*: with them also accordeth *Philostatus* in his History of the siege of *Tyria*; and *Megalhenes* also in his fourth Book of the affairs of *India*; where he labourerth to prove, that the said King excelled *Hercules* in strength and valour, affirming that he subdued the greatest part of *Africa* and *Spain*, and that the Temple of *Jerusalem* was burnt by the Babylonians, and again re-edified by *Cyrus*; and we may prove it out of *Bersar*, who in his third book saith as followeth: *Nabuchodonosor*, having begun the third Wall, fell sick and died, when he had reigned forty three years, and his Son *Exelmardachus* succeeded him, who for his iniquity and licentiousness was treacherously slain by his Sisters Husband, named *Nirglossor*, after he had reigned two years. He being dead, the Traytor *Nirglossor* usurped the Kingdom, and reigned four years, in whose Son then a child was made King, called by name *Laborsardachus*, and he reigned nine months; who for corruptness of his manners was slain by his own Friends: after whose death they who slew him consulting together made one *Nabonidus*, a Babylonian, King. At this time the Walls of Brick and Bitumen about the River of *Babylon* were built. In the eighth year of this Kings reign *Cyrus*, coming with an Army out of *Persia*, conquered all *Asia*, and came with his Forces against *Babylon*: but the King of *Babylon* having notice of his coming, levied an Army, advanced against him, and gaue him Battel; but being overcome, he with a very few of his men was forced to fly into *Borsippa*. *Cyrus* now besieged *Babylon*, and purposed to destroy the outward Walls thereof: but finding them too strong and impenetrable, he returned to *Borsippa* to besiege *Nabonidus* the King of *Babylon*, who was fled thither. But *Nabonidus* not abiding the event of War, yielded himself unto *Cyrus*, who dealt mercifully with him, and gave him a Territory in *Carmania*, but expelled him out of *Babylon*: so *Nabonidus* led the rest of his life in that Province. This History agreeth with ours: for in our writings we find that *Nabuchodonosor* in the eighteenth year of his reign destroyed our Temple, and that it so remained threecore and ten years: also that in the second year of King *Cyrus*, the foundations thereof were laid again, and was finished and re-edified in the second year of King *Darius*'s reign. This done, I will also relate the Histories of the Phoenicians, to re-inforce what we say: for they make their computation after this manner. In the reign of King *Itobalus Nabuchodonosor* besieged Tyre thirteen years, after whom *Baal* reigned ten years, next him Judges were appointed, to wit, they that follow *Emibalus* the Son of *Balachus* judged two Months; *Chelbi* the Son of *Abdus* ten Months; *Abbarus* the High-Priest three Months; *Mytemus* and *Gerafus* Sons of *Abditus* judged six years: after whom *Balatorus* reigned one year: and after his death the Tyrians called *Merbalus* from *Babylon*, and made him King, and he reigned four years: and he then dying, they sent also to *Babylon* for his Brother *Iromus*, who reigned twenty years, in whose reign *Cyrus* obtained the Persian Empire: so that this whole time is fifty four years and three Months: for *Nabuchodonosor* began to besiege Tyre in the seventh year of his reign, and in the fourteenth year of King *Iromus* his reign *Cyrus* was made Emperour of *Persia*.

Where-

A Wherefore both the *Chaldean* and *Tyrian* Historiographers agree with us concerning our Temple. So that the Antiquity of our Nation above mentioned is now made manifest, and without all controversy. And that which is already alleged to this end, may be sufficient for them, who are not purposely contentious: To satisfy, therefore, such as believe the Writings of other Nations of little or no Authority, and will give credit to nothing but what is transmitted from the *Greeks*, I shall produce Testimony from such of them as have been acquainted, and writ of our Laws.

Pythagoras, a *Samian* born (a person of great Antiquity and Reputation above the rest of the Philosophers for Wisdom and Holiness of Life), was not only conversant in our Laws, but observed them in many things, as is testified particularly by *Hermippus* an eminent and exact Historian, who in his first Book of *Pythagoras* gives us an account, That a *Crotonian* called *Callipho* (a great friend of *Pythagoras*) being dead, his Soul accompanied *Pythagoras* night and day, inculcating and pursuing him with Instructions, and among the rest, That he would be careful how he passed by a place where his As had stumbled; That he would drink none but pure Water, and that he would be cautious of speaking ill of any Body, following therein the Customes of the *Greeks* and *Thracians*: and what that Author said is most true, for it is certain, a great part of his Philosophy was deduced from the Laws of the *Jews*.

Our Nation in times past was well known to divers Cities, so that many of them do now observe our Customs, and others esteem them worth the imitation, as *Theophrastus* doth witness in his Book intituled *De Legibus*: for he saith that the *Tyrian* Laws forbid to swear by any strange God, and amongst these prohibited Oaths, he reckoneth the Oath called *Corban*, which is used only amongst the *Jews*, and in our Language signifieth the Gift of God.

Herodotus of *Halicarnassus* knew our Nation also, and in a manner maketh mention of it: for speaking of the *Colchians*, he saith thus in his second Book: The *Colchians*, Egyptians and Ethiopians only amongst all other Nations did use Circumcision of old: for the Phoenicians and Syrians living in *Palestina* do confess themselves to have learned this Custom from the Egyptians; and the Syrians living near unto *Thermoodontes* and the River *Parthenius*, and their Neighbours the *Macronians*, are reported but lately to have learnt it of the *Colchians*: and these are they only that use Circumcision, and they do like unto the Egyptians; but I am not able to say whether the Egyptians or Ethiopians learn'd it of the other. *Herodotus* therefore affirmeth the Syrians in *Palestina* did use Circumcision, and it is manifest, that of all the Inhabitants of *Palestina* the *Jews* only use it, which he knowing writeth so of them.

Cherilus also an ancient Poet maketh mention of our Nation, and affirmeth that our Country-men warred under *Xerxes* against the *Greeks*, and enumerating the Nations which followed him, at last he speaks thus of ours,

E A People strange followed this Royal throng,
Their Language was th'unknown Phœnician tongue:
In th' hills of Solymus their dwelling was,
Near to a Lake for greatness which did pass:
Their heads were shav'd, and for their heads attire,
They wore an Horse-skin dried at the fire.

It is evident (as I think) that he speaketh of the *Jews*: for the Mountains of *Solymus* are in our Country, and that Lake also called *Alphatites*, which is the greatest and vastest of all Lakes that are in *Syria*; And that the *Jews* were not known only of the *Greeks*, but also admired of them is easie to prove not out of the obscure Writers, but by the Testimony of their wisest Philosophers: For *Clearchus*, disciple unto *Aristotle*, and the best amongst all the Peripateticks, in his first Book *De Somno*, brings in a certain Dialogue his Master *Aristotle* discoursing of a *Jew* that he knew, in this manner.

It would be too long to entertain you about the whole Nation, I shall content my self to give you a hint only of this mans admirable wisdom. Hyperochides told him, He could not do them a greater favour. I will begin then (said *Aristotle*) according to the Rules of Rhetorick with what relates to his Nation. He was born a Jew in the lower Syria, whose present Inhabitants are descended from the Philosophers of the Indians, who among them are called *Calani*, but among the Syrians, *Jews*; as living in Jewry, whose principal City is called *Jerusalem*, and very hard to be pronounced. This man entertained many strangers, who came from the higher Country down unto the Sea Coast, was very eloquent and courageous.

X x x

At

As I was travelling one time with some of my Disciples in Asia, this person made us a visit, and in his Conference with us we found that much was to be learned by his Conversation.

Thus far Aristotle in *Clearchus*, recounting moreover at large his admirable abstinence and chastity: Of whom they that are desirous to know more, are recommended to *Clearchus*; for I am loth to write any thing superfluous. So now it is evident how *Clearchus*, by the way of digression speaking of another matter, maketh mention of us.

But *Hecateus Abderita* a Philosopher, and one brought up with King Alexander, and dwelling with *Ptolemaeus Lagus*, did not only briefly make mention of us, but also writ a whole Book of our Nation the Jews, out of which I will briefly note some few points that occur; but first I will shew of what Antiquity he is: For he recordeth the time when *Ptolemaeus* near unto Gaza fought with *Demetrius*, which happened the eleventh year after *Alexanders* death, in the hundred and seventeenth Olympiad, as *Cæsar* writeth: who speaking of this Olympiad saith, That in this time *Ptolemaeus Lagus* overcame *Demetrius* the son of *Antigonus* at Gaza in fight: which *Demetrius* was called *Polioretes*: and all men confess, that *Alexander* died in the hundred and fourteenth Olympiad: So that it is evident that at the time wherein *Alexander* lived, our Nation flourisheth.

And *Hecateus* saith, That after that battel fought at Gaza, *Ptolemaeus* was made Lord of the places bordering about Syria, and that many men hearing of the Clemency of *Ptolemaeus*, followed him into Egypt, and conversed with him: amongst the which one was called *Ezekias*, the Jews high Priest, a man about threescore and six years old, and of chief notice and dignity of all his Nation, and most prudent and eloquent, one also who in all affairs had more experience than any man else. He likewise reporteth, That the number of the Jews Priests, who received their tithes, and rule all in general, is a thousand and five hundred or thereabout.

And again making mention of the same *Ezekias*, he saith, This man being in reputation and honour, and conversing with us, by the help of some about him, declared all things wherein we and this Nation differ, and shewed unto us the place of his dwelling, and the manner of his conversation, which he had in writing.

After this, *Hecateus* sheweth what manner of People we are, and how religious in our Laws, and how that we will rather endure all torments and death it self, than violate them in any thing, and that we account it a worthy thing so to do: adding moreover, That being much hated of our neighbours, and having suffered all Contumelies both at the hands of the Persian Kings, and their Officers, yet we could not be forced to change our Opinions, but that we are continually exercised to give a reason thereof. He also recordeth an example of the constancy of our mindes: For *Alexander* (quoth he) being at Babylon, and purposing to re-edifie the Temple of Bell, commanded all his Souldiers to carry Timber to the building thereof; and the Jews only displaying his command, endured many stripes and torments, till such time as the King freed them from it: And they (saith he) returning to their own Country, destroyed all the Temples and Altars that they found there, and some of them were by the Officers therefore punished, others escaped free: Adding, That we may justly be admired for these things, and that our Nation is exceeding populous. He sheweth likewise that many of us were carried Captives into Babylon, and there served the Persians. And that many more were dispersed into Egypt after *Alexanders* death for a tumult began in Syria.

He also recordeth the greatness of our Country, and the fertility thereof. They inhabit (saith he) a Country that hath almost thirty hundred thousand acres of most fertile ground; (for *Jury* is of this largeness) and that in times past we inhabited a large and very great City, which was very populous; he speaketh also of the building of our temple in this manner: The Jews have many other Towns and Villages in every Province; but they have one most strong City, the compass of whose Walls is fifty furlongs, and in it inhabit a hundred and fifty thousand men; and this City they called Jerusalem; in the midst thereof is a building of stone with four Porches a hundred cubits about, it hath also double Gates, wherein is a four-squared Altar made of unburnt stones joyned together; and it is twenty cubits square every way, and ten cubits high; and about it is a most huge Building, wherein is an Altar and a Candlestick both of gold, weighing two Talents; and there is kept a continual Light night and day which never goeth forth: But in it there is no Image, nor Grove about it, as about other Temples. It is inhabited by the Priests, who spend their time there in great continence both night and day, abstaining from all manner of Wine.

The same Author gives an account of an action performed by one of our Nation, who was a Souldier under some of *Alexanders* successors; and the Authors words are these,

A As I went (saith he) to the Red Sea, a certain Jew, one of the Horsemen that conducted us, named *Mofollamus*, a courageous man, and one who excelled all Archers else, both Greeks and other Nations; This Jew (every one hastening on forward of his journey, and being wiled by a Soothsayer to stand) asked, for what cause the multitude stayed and went not forward: Presently the Soothsayer shewed him a Bird, which he diligently viewed, and told the Jew that if that Bird did stand still in the place, then it was expedient for them to stand, and if the Bird did mount up and fly, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wisdom to retire. The Jew hereat was silent, yet drawing his Bow he shot an arrow and killed the Bird; whereat the Soothsayer and certain others were offended, and cursed him. But he taking the unhappy Bird in his hand said unto them; Are ye so mad as to think that this Bird, not having the foresight to preserve her self, on this death, is able to direct us in the success of our journey? Had this Bird foreknown future events, she would have eschewed this place for dread that *Mofollamus* a Jew should have stricken her with an arrow. But we will now leave the testimony of *Hecateus*, for every one that list may read his Book, and there understand it more at large.

I will not omit the Testimony of *Agatarchides*, a man of no evil in his own opinion, yet indeed one who hath used detraction to our Nation. This man speaking of *Stratonicus*, how leaving her husband *Demetrius*, she came into Syria, and how *Seleucus* would not marry her as she hoped (who having an Army at Babylon, warred against *Antioch*, and had taken the City) and that she fled into *Seleucia*, whereas she might have made a freed escape by water (but was forewarned to the contrary in a sleep) and that she was there taken and died, &c. *Agatarchides*, having used this Preface, and inveighed against *Stratonicus* superstition, useth an Example of our Nation on this manner: The People that are called Jews, inhabit a most strong City, which they call Jerusalem; these People are wont to rest upon the seventh day, and do neither bear Arms, nor till their Grounds, nor any other business on that day, but their custom is to remain in their Temple, and there with stretched out arms continue in prayer till night. And so upon a time, they persevering in that folly, whilst they should have defended their City, *Ptolemaeus Lagus* entered it with a great Army, and greatly tyrannized over them, inflicting them by experience, that the solemnity appointed by their Law, was prejudicial unto them. Such like Churches as this did teach

D them and all Nations else to flee unto dreams, which their Law teacheth, neither considering that humane policy cannot prevail against that which must necessarily happen. *Agatarchides* thought this which he reports of us to be ridiculous; but they that weigh it with indifference, shall perceive that it is greater commendation to our Nation, who rather suffer their Country and safety to be lost and endangered, than to violate the Laws of God. I think I am thus able to shew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Jerom* writ a Book of the Successors in the same time that *Hecateus* lived, and being a friend to King *Antigonus*, and President of Syria, never mentioneth us in all his History; notwithstanding he was brought up almost in our Country; whereas *Hecateus* writ an entire Book of us; so different are the minds of men: for one of them thought our Nation worthy to be diligently recorded, the other through malice was hindered from speaking the truth: yet the Histories of the Chaldeans, Egyptians and Phœnicians, may suffice to prove our Antiquity, together with the Greek Writers: for besides those before mentioned, *Theophrastus* also, *Theodorus*, *Manasseus*, *Ariphanes*, *Hermogenes*, *Euemeus*, *Canon*, *Zopyrion*, and many others no doubt (for I have not perused all mens Books) have manifestly testified of us. For many of the foresaid men were blinded with errors, as not having read our holy Scriptures; yet they all joyntly testify our Antiquity, for which I now alledge them. Truly *Demetrius Phalerius*, *Philon* the elder, and *Eupolemus* did not much erre from the truth, and therefore reason it is they should be born withal: for they were not so skilful as to teach our Writings with so much curiosity.

Being come thus far, it resteth that I now present one point more, whereof I made mention in the beginning of this Book, to wit, that I declare the detractions and slanderous reports of divers concerning our Nation to be false and void of truth; and I will use the Testimony of those Writers who record, that the lying Historiographers, at such time as they committed to writing the foresaid detractions, did also even against themselves register such like slanders, as they did against us. And I doubt not but that all those, who are conversant in Histories, can testify, that the like hath been done by most Writers upon private hatred, or such like respects: For some of the Gentiles have attempted to deface the honour and reputation of the most renowned Cities and to defame the manners of their Inhabitants. Thus did *Theopompus* to *Athenis*, and *Polierarchus* to *Lacedæmon*; and the Author that writ *Thucydides* (for it was not *Theopompus* as some suppose)

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suppose) used the City *Thebes* very hardly. And *Timæus* in his Histories of the fore-^H said places, doth many times detract both them and others. And this they do, calumniating the most excellent that are, in something or other; some for envy and malice, others, that their fond babbling may sound them famous, and so indeed it doth among fools, that are known to have no sound judgment, but wise men will condemn their malice.

To be short, this is the cause of so many slanderous reports forged against our Nation: some to gratify the *Egyptians* have attempted to deprave the truth, and so have neither reported the Circumstances concerning our Ancestors coming into *Egypt*, nor touching their departure from thence, and they have had many causes of malice and envy urging them hereto: And chiefly for that our Progenitors in their Country waxed mighty, and so departing to their own Country were made happy and fortunate.

Secondly, the diversity of our two Religions made great discord and variance amongst us, our Religion so far excelling theirs in piety, as the divine Essence GOD excelleth unreasonable Creatures: (for they commonly worship such brut beasts for gods, and every one worshippeth divers kinds.) vain and foolish men, who from the beginning have been accustomed to such foolish opinions, as would not permit them to imitate us in our divine Religion, and conformable to Reason: and yet seeing many favour and follow our Religion, they were hereby incited to such hatred, that to derogate from us, they feared not to falsify their own ancient Records, nor considering that in so doing they were led through a blind passion, to write against themselves. Moreover, I will prove ^X all I have spoken to be true, by one mans words, whom a little before (being a famous Historiographer) we have produced as a witness of our Antiquity.

Manethon therefore (who confesseth himself to have gathered the Egyptian History out of their holy Writings) having by way of Preface recounted how our Predecessours came into *Egypt* with many thousands, and there conquered the Inhabitants, afterward confesseth, that losing all their Possessions in *Egypt*, they got the Country which is now called *Jury*, and in it builded a City named *Jerusalem*, and a Temple; and thus far he followeth ancient Writers. And then usurping to himself authority to lye, protesting that he will insert into his History certain reports divulged amongst the common People, he reports things of the Jews altogether incredible, intending to mix with our Nation the Lepers of the Egyptians, and other sick people of other Countries, who (as he saith) being abominable to the Egyptians, fled to us; affirming also that they had a King named *Amenophis*, which being a feigned name, he durst not presume to speak determinately of the time of his Reign; though he speaketh exactly of the Reign of all other Kings. Hereupon also he adds certain Fables, forgetting himself that he reported the Shepherds departure out of *Egypt* to *Jerusalem*, to have been almost five hundred and eighteen years before his time: For it was in the fourth year of the reign of *Thermosis*, when they departed out of *Egypt*, and his Successors continued in the Government three hundred and ninety three years, till the time of the two Brethren *Sethon* and *Hermucus*, the first of which was called *Egyptian*, the other *Danaus*, who supplanted *Sethon*, and reigned alone fifty nine years, after whom his eldest Son *Ramfès* reigned three score and six years. Having therefore confessed our Ancestors to have departed out of *Egypt* so many years before; at length he addeth *Amenophis* to the number of their Kings. He tells us that the said Prince (as *Orus* one of his Predecessours had done before) had an ardent desire to have a sight of the Gods, and that a Priest of their Law named *Amenophis* (as he was) and Son of *Papius*, whose wisdom in prediction was so admirable, that he seem'd to be inspir'd, told him his desire should be accomplished, if he would drive out of his Kingdom all such as were Leprous, and any other way infected. The King according to his directions assembled ^N of them to the number of Eighty thousand, and sent them with other Egyptians to work in the Quarries on the East-side of the Nile, among whom there were certain Priests who were likewise infected.

Manethon adds, That the Priest *Amenophis*, apprehending lest the Gods should punish him for having given the King that counsel, & the King for having followed it so strictly, and finding by divination that to recompence the sufferings of those poor People, they would conquer and govern in *Egypt* for the space of thirteen years, he was afraid to tell it to the King himself, but having committed his Revelation to writing, he kill'd himself to the great terror of the King.

This done, he speaks as followeth: So the King being requested for their quietness and defence to assign them a City to inhabit, appointed unto them a desolate place called *Avaris*, which had been the Shepherds City (this City the ancient Divines call *Triphon*)

A *Triphon*) but they, having got the possession of this place fit for Rebellion, made choice of one of the Priests of *Helopolis* to be their Captain, whose name was *Osarphus*, and bound themselves with an Oath to obey him in all things: and he presently made a Law, That they should neither worship the Gods of the Egyptians, nor abstain from those Beasts which the Egyptians count holy, and that they should marry with none but such as they judged to be their Friends, and of their own persuasion.

Having ordained this and many things else contrary to the Religion of the Egyptians, he commanded them to build a Wall about the City, to fortify it well, and prepare to make War upon King *Amenophis*. Having taken some others of the Priesthood into his Cabal, they sent Ambassadors to *Jerusalem* to the Shepherds, which were driven out of *Egypt* by King *Themuis*, to inform them of what had passed, and request them to a Confederacy, and that uniting their forces, they might jointly make War upon *Egypt*. He promised to receive them into *Avaris* (which had been of old the possession of their Ancestors) and supply them with what ever was necessary, and assured them their opportunity was such, that without great difficulty they might conquer that Kingdom. That the Inhabitants of *Jerusalem* embracing the motion, rais'd an Army, and advanced to *Avaris* with 200000 men.

That *Amenophis*, King of *Egypt*, hearing of their invasion, and remembering what *Amenophis* the Son of the Priest *Papius* had left in writing, was in great fear, and presently assembling together the people of *Egypt*, and consulting with the Princes of his Country, he sent away all the holy Beasts, and all that the Priests esteemed, giving them especial charge to hide their Idols: He put his Son *Sethon* (who also by his Father *Ramfès* was called *Rhamfès*) and but five years old, into the custody of a Friend of his; and then with three hundred thousand fighting men, he marched against his Enemies, but would not fight with them, lest he should fight against the pleasure of the Gods; and so he retired himself to *Memphis*, and taking *Apis* and the rest of the Egyptian Gods along with him, he, and his Troops of Egyptians took Ship, and fled into *Ethiopia*. That the King of *Ethiopia* having a great honour for him, received him very nobly, assigning his People Towns and Villages for their residence and subsistence during their thirteen years exile, keeping constant Guards upon his Frontiers, for the security of *Amenophis*. That in the mean time the Auxiliaries from *Jerusalem* did much more mischief, than those who had invited them. That there was nothing of cruelty or impiety that they scrupled or omitted. That not contenting themselves with the demolition and burning of Towns, they added sacrilege to their sins, brake their Idols in pieces, slew their consecrated Cattel, forced the Priests and Prophets to kill their own Beasts, and drave them naked out of their Country when they had done.

To which he adds, That they had for their Law-giver a Priest of *Helopolis* call'd *Osarphus*, from *Osiris*, which was the God that was worshipp'd in that City, and that that Priest having chang'd his Religion, chang'd likewise his Name, and called himself *Mosès*.

E Thus the Egyptians report of the Jews, and many things else, which for brevity sake I omit. *Manethon* further writeth, that afterward *Amenophis* the King came with a great power out of *Ethiopia*, and his Son *Ramfès* with him accompanied with a great Army; and that joyning Battel with the Shepherds and polluted persons, he gave them an overthrow, and pursued them unto the Borders of *Syria*. And this is *Manethon's* report; but so far as he writeth old wives tales, dotages, and lies, I will by manifest reason convince him, First distinguishing that whereof I am to speak hereafter. He of his own accord granteth and confesseth, that our Ancestors at first were not Egyptians, but Strangers that came thither from another place, and conquered the Country, and again departed from thence. I will now out of his own writings endeavour to shew, that the weak people of *Egypt* were not mixed with us, and that *Mosès*, who indeed was our Conductor out of *Egypt*, and lived many ages before, was no leper.

He therefore first of all setteth down a ridiculous cause of this forementioned fiction, which was, that King *Amenophis* was desirous to see the Gods: What Gods do you think? He could already see the Ox, the Goat, the Crocodile, and the Munky, but the God of Heaven how could he see? And why had *Amenophis* this desire? Forsooth because a certain King one of his Predecessours had seen them; he therefore knowing by him what things they were, and how he came to the sight of them, needed no new device to accomplish his desire: But perhaps the foresaid Prophet was a Man of great wisdom, by whom the King had confidence to attain his desire; if so he had been, how chance it that he was so unwise not to perceive, that it was an impossible thing to fa-

tisfie the Kings desire? for that which he promised was not bought to pass. Or what reason moved him to think that the Gods were invincible, because of the Leprosie and infirmity of the people? The Gods are offended with mens impieties, not with the defects of their bodies. And how was it possible that at one instant to many thousand Lepers and infirm persons should be gathered together? or wherein did not the King obey the Prophet? He commanded that the Lepers and infirm persons should be cilled to the Country, and the King did not banish them the Country, but sent them to heew Stones, as though he had needed workmen, and not purposed to cleanse the Country from Lepers. Lastly, he saith, that the Prophet foreseeing that Egypt was to suffer, and fearing the wrath of the Gods, killed himself, and left his mind in a Book written unto the King. How chanced it then that the Prophet did not at first foresee his own death, and so ppeale I himself to the Kings desire to see the Gods? Or wherefore did he fear such calamities as were not to fall in his life? or what great misery hanged over his head, which might worthily cause him to kill himself to prevent it? But let us hear that which followeth, more fortly than all the rest.

The King (saith he) hearing this, and stricken with fear, did not however expel those Lepers he ought to have exiled, but at their request gave them (as he saith) a City, wherein before time the Shepherds did inhabit, called *Auaris*; wherinto being come, they made a Priest of *Heliopolis* their Princes who devised Laws for them : commanding them neither to adore the Gods, nor to abstain from offering violence to such beasts as amongst the Egyptians are facred, but that they should kill and spoil all things, that they should marry with none but such as were their confederates, that he bound the people with an oath to keepe those Laws, and that they fortified *Auaris* to fight against the King. Adding moreover, that he sent to *Jerusalem* for help, promising to yield *Auaris* unto them, being a place sometime possessed by their Antecessors, and that they from that place leading their Forces, might easily subdue all *Egypt* : he then saith, that the Egyptian King *Amenophis* came against them with 300000; and yet, for that he would not strive against the decree of the Gods, he fled into *Aethiopia*, and carried with him *Apis* and other Holy Beasts, and that the inhabitants of *Jerusalem* coming down invaded the Land, fired the Towns and Cities, flew their Nobles, used all sorts of cruelty possible, and that the Priests name, who made Laws and Statutes for them to live under, was one of *Heliopolis*, *Osarsiphus* by name, deriving the same from *Osiris*, the God of *Heliopolis* : and that this man, changing his name, was afterward called *Moses*.

Moreover, that *Amenophis*, having lived in banishment thirty years, came with a strong power out of *Ethiopia*, and fighting with the shepherds and polluted, he slew many of them, and put the rest to flight, purloing them unto the borders of *Syria*. *Menebion* remembereth not, that here again he telleth a very unlikely tale: for although the Lepers and impotent persons were offended with the King for appointing them to hew Stones; yet it is to be thought that receiving their own desire at the Kings hands afterwards, to wit, a City to dwell in, that then they again became the Kings well-willers. Supposing also their hatred still continued towards him, they rather should have attempted revenge by treason against him, than towards all their Nation, wherein they had many dear friends and alliance. And although they had purposed to War against these men, yet would they not have been so impious as to have rebelled against the Gods, and to have violated the Laws where in they were brought up.

We have therefore cause to thank *Manetho*, in that he cleareth us, and affirmeth his own country-men (yea a Priest) to be authors of this impiety, and that by oath they bound themselves so to do. What can be more extravagant than to say that neither any of their country-men nor kinsmen rebelled with them, but that the poor distressed people were glad to send to *Jerusalem* for succour? But what society or friendship had they with the people of *Jerusalem*, of whom they came to demand help? Why, they were more their Enemies than the rest of their Country-men, and were all of quite different manners from us. They of *Jerusalem* (as he saith) presently did as they were willed to do, in hope that, according as they were promised, they might subdue *Egypt*. Were they ignorant of that Country out of which they had been driven by force? had they lived in poverty or misery, perhaps they might have been induced to have done it: but seeing they inhabited a fortunate and rich City, and possessed a goodly fertile soil far better than *Egypt*, what might move them thereto? What reason had they, at the request of their ancient Enemies (and they also so diseased, as they of *Jerusalem* could not abide their own friends among them that had the like diseases) to thrust themselves into danger? they could not fore-know the Kings intent

Manethon's
words repeat-
ed.

A confutation
of *Manethon's*
words alledg-
ed.

A intent to fly ; as for *Manethon* himself he saith, he met them at *Pelufis* with 300000 men. And this they that went to War well knew. But what reason had they to conjecture that the Kings mind would change, and he flye ? As to what he charges upon the Auxiliaries from *Jerusalem*, that they seized upon the stores, and secur'd all the Corn that was in *Egypt*, which brought great distress and exigence upon the people , hath he forgot, that considering they entred as Enemies, they are not thereby to be reproached, Rapacity being unavoidable among Souldiers, especially if Strangers and Conquerours ? Hath he forgot he said before that the Lepers had done the same formerly, and had to that purpose obliged themselves by oath ? and that he assured us, that some years after *Amenophis* repelled the *Jerusalem*-Confederats, and Lepers, flew many of the m, drove them out of those parts, and purified them to the very borders of *Syria* : as if *Egypt* was a Country so easily conquer'd, or that those who were then in possession meely by conquest, would not (upon the first alarme of *Amenophis*'s marche have block'd up the passages, and secured the Avenues on that side towards *Ethiopia*, which they might easily have done, and drawn together what forces they had pleased to defend them ? And is it not as improbable when he says, that that Prince made not only a great slaughter among them, but purified them with his whole Army (cross the Desert) to the very frontiers of *Syria* ? whereas it is notoriously known that Desert is so dry, that there being no Water to be found in the whole tract, it is almost impossible for an entire Army to march through it, though there was no Enemy to give them C impediment. To conclude therefore, our Nation neither came of the *Egyptians*, as *Manethon* confesseth, neither was mingled with the diseafed of that Country : for it is probable, that many of those sick people perished in the Stone-works, many in the great fight and batell, and the rest of them in the flight. It now remaineth that I refute that which he speaks of *Moses*.

The Egyptians do all agree that this man was a divine person, and one to be admired, and they commit great impiety in labouring to challenge him for their Country-man, saying, that he was a Priest of *Heliopolis*, banished with the rest for Leprosy. For he is recorded to have lived five hundred and eighteen years before this time, and to have guided our Ancestors out of *Egypt*, into that Country wherein we now inhabit: and his own words testify his body to have been clean from that Disease of Leprosy: for he commandeth all Lepers to be expelled out of the Towns and Villages, and to live apart by themselves; To be clothed in different Garments, and declared that whosoever touched them, or came under the same roof with them, should be accounted unclean. And if a Leper happened to be cured of that disease, he appointed certain purifications, cleansings, and baths of fortunate waters, and all his hair should be shaved off; and that then after many and sundry Sacrifices, he should be admitted into the holy City. Certainly, had he been visited with that infection and calamity himself, he would surely have been more gentle, and merciful to such as should have been afflicted with that Disease.

E admitted with that Lineage;
He did not only make these severe Laws against Lepers, but he also interdicted all that wanted any joynt or parcel of the body, from being Priests, or exercising any office at the Alter : yea he also appointed, that if any Priest should have any of these defects beside him after he was a Priest, that then he should be deprived of the dignity. How can it then be probable, that to his own prejudice and discredit he would have enacted such Laws? And as to what he says about changing his name *Ofurphis* into *Moses*, it is as incredible as the rest, there being no analogy between them, the name of *Moses* importing preservation from the Waters for *Moy* among the Egyptians signifies Water : and now I suppose I have made it apparent, that *Manuelon*, whilst he kept himself to the writings of the ancients, did not err much : but when he left them, he forsok the truth, and fell upon ridiculous stories, which he either invented himself, or believed out of prejudice to our nation. I now think it not amiss to examine a little the words of *Cheremon*, who professing himself to write the Egyptian History, maketh mention of the fame King *Amenophis* his Son *Rhamfis*, as *Manuelon* doth, and reporteth that the Goddess *Isis* appeared to *Amenophis* in his sleep, checking him for that her Temple was destroyed, and that *Phiritrphanter*, a holy Scribe, told the King, that if he would expel all polluted and unclean persons out of *Egypt*, that then he should not be any more terrified with these night-visions. Moreover, that hereupon making search for all sick and diseased persons, he banished them out of his Land, to the number of 200000. And that their Captains were called *Moses* and *Joseph*, holy Scribes, G also that these Egyptians names were so, that *Mosef* was named *Eschiser* : and *Joseph*, *Petsephus* : and that they came to *Pelusiun*, where they found 380000 left there by *Amenophis*.

The Epilogue
that the Jews
came not of
the Egyptians.

An answer to
Manichæus
slanders tou-
ching *Moses*.

Moses took his
name of *Moy*,
which in the
Egyptian
tongue signi-
fies Water.

- Against *Chermon* the Historiographer.

Amenophis, whom he would not permit to come into *Egypt*: also they all entering into a league together, suddenly invaded *Egypt*, and *Amenophis* not abiding the brunt fled into *Ethiopia*, leaving his wife great with child, who hiding her fell in caves and dens, did bring forth a child whom they called *Messener*, who afterward drove the Jews into *Syria*, being in number 200000, and this done, he recalled his Father *Amenophis* out of *Ethiopia*. And thus *Cheremon* saith.

Messener's Son of Amenophis.

Manethon's & Cheremon's History compared.

But I imagine, that which I have already said, to be sufficient to declare the vanity of both these Writers. For if that which they report were true, it were impossible that they should so much differ: but they labour to devise lyes, and write nothing agreeable to other mens writings. For *Manethon* feigneth, that the cause of the banishment of the Lepers was the Kings desire to see the Gods; and *Cheremon* saith, that it was for *Isis* after appeared unto him in his sleep. *Manethon* also saith, that *Amenophis* gave the King that counsel to cleanse the Country: and *Cheremon* saith, that he that counselled the King was called *Phiviriphanter*. Nor do they agree better in their numbers: *Manethon* reports them 80000 the other 25000. *Manethon* says these Lepers were sent directly to the Quarries to work there in the squaring of Stone, and that afterwards *Ataris* was given them for a Quarter, where having begun their War, they sent Embassadors to *Jerusalem* to get that City into Confederacy. *Cheremon* tells us on the other side that when they were forced out of *Egypt*, they found at *Pelufium* 380000 men whom *Amenophis* had repulsed; that joining with them they returned againe into *Egypt*, and compelled *Amenophis* to fly into *Ethiopia*. But that which is most observable is, that an Author, that was so exact in the story of the apparition of *Isis*, should forget to let us know from whence this great Army of 380000 did come, whether they were Egyptians, or Strangers, and for what reason *Amenophis* refused to admit them. Moreover, *Cheremon* feigneth a dream of the Lepers and *Isis*, and reporteth that *Joseph* together with *Moser* was expelled, whereas *Joseph* lived four ages before *Moser*, every age containing at least a hundred and seventy years. *Ramesses* also, *Amenophis* Son, according to *Manethon's* History, being a young man fled into *Ethiopia*, and was banished with his Father, and afterwards killed him in the Wars: whereas *Cheremon* reporteth that he was born in a Cave after his Fathers departure, and that he getting the victory, did drive the Jews into *Syria*, who were in number two hundred thousand. O felicity in lying! for he neither told what Nation those three hundred and fourscore thousand were: nor yet how a hundred and fourscore thousand of them perished, neither were they slain in the fight, or fled unto *Ramesses*: and which is most to be admired, one cannot gather out of his words whom he calleth Jews, or whether he attribute this name unto the two hundred and fifty thousand Lepers, or unto the three hundred and fourscore thousand which were at *Pelufium*.

The difference between Manethon's & Cheremon's History.

Lysimachus is removed for lying.

According to *Lysimachus*, the scabbed and Leprous Jews were to be conveyed into the Wilderness, and cast into the Sea.

But it is folly to oppose my self against them, who have sufficiently contradicted themselves: for had other men controlled their Writings, they had been the more to be born withal. *Lysimachus* was another of the same Stamp, and one that not only seconds but surpasses them in their Lyes, in so much that we need no more than the extravagance of his Story to prove his hatred to our Nation. He tells us that in the reign of *Bacchor* King of *Egypt*, the Jews that were Leprous or otherwise infected, resorted in such numbers to the Temples to beg the charity of the people, that they communicated their distempers to the Egyptians. *Bacchor* consulted the Oracle of *Ammon*, and received this answer, that he should purifie the Temples, and send into the desert all those sick and infectious people, upon whom the Sun could shine no longer without regret, and that by so doing the Earth should recover its primitive fertility. That hereupon the said Prince by advice of his Priests assembled all those diseased persons, delivered them into the hands of certain Souldiers, who lap'd some of them in lead, and threw them into the Sea, conducting the rest into the wilderness, and leaving them there to be destroyed by Famine. That in that distress the poor people consulted together, made great fires, kept strong Guards all night, and fasted very solemnly thereby to make their Gods more propitious: and that a certain person called *Moser* advised them to remove the next day, and march on till they found better quarters: to trust no man; to give no man good Counsel that ask'd them; to ruine the Temples and Altars where ever they came; and that this Counsel having been approved, they passed the Wilderness, and after much trouble and frequent distresses, arrived in a Country that was inhabited, where they gave the first instances of their cruelty by abusing the Natives, and robbing their Temples: in which course they continued, till they came at length to *Judea*, where they built a City, and called it *Jersfala* (which is as much as to say the spoil of holy things): but that growing afterwards more Potent, they

A they changed that name (as too infamous) and called it *Jerusalem*, and themselves inhabitants of *Jerusalem*.

This fellow found not that King, which the two former speak of, but he joynd a more new name, and leaving the Dream and the Prophet, goeth to *Ammon* for an answer touching the scabbed and Lepers; he saith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the Jews only were infected with this Disease; for he saith the people of the Jews; or whether they were Strangers and such as were born in that Country. If they were Jews, why dost thou call them Egyptians? If they were strangers, why dost thou not tell of whence they were? Or how came it to pass, the King having drowned so many of them in the Sea, and left the rest in the Wilderness, that still so many should be left? how did they pass the Wilderness, and get the Country we now inhabit, and build a City and a Temple famous through all parts of the World? Thou shouldst not only have told the name of our Law-maker, but also what Country-man he was, and of what Parents, and what moved him in his journey to make such laws against the gods, and against men. For if they were Egyptians, they would not so easily have forgotten the Religion, wherein they were brought up: or of what place else soever they were, they had some laws or other, which they had been accustomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their Country, they had some just occasion so to do: But to undertake War against all the World, and deprive themselves of all friendship and help of moral men, doth not shew their fortitude so much, as the foolishness of him who belies them, who most impudently affirmeth; that their City took the name of Church-spoiling, and afterward changed it. For what cause forthood they change the name thereof? marry for that the former name was ignominious to their posterity. But the Gentleman underdood not, that *Jerusalem* signifies otherwise in Hebrew, than in Greek: And therefore what should I stand to inveigh against a lie so impudently told? But this book having been long enough, I will begin another, in which I shall endeavour to acquaint my self of what I have undertaken.

Nothing is to be said against so impudent.

THE

The SECOND BOOK
OF THE
ANTIQUITY of the JEVVS,

Written by

FLAVIUS JOSEPHUS

Against APPION of ALEXANDRIA,

And dedicated to EPAPHRODITUS.

Trice honoured and beloved *Epaphroditus*, I have in my former Books, so far forth as I was warranted by truth, proved the Antiquity of our Nation out of the Writings of the *Phanicians*, *Chaldees*, and *Egyptians*: And for the further confirmation thereof, I have produced the Testimony of divers Greek Authors. Furthermore, I have opposed my self against *Manethon*, and *Cheremon*, and divers others.

Appion wrote something very coldly.

It remains now that I convince those who defied me more particularly, and give an answer to *Appion*, though indeed I am scarce satisfied that he deserves it. For as touching part of what he hath written, it seemeth to be one & the same with that which the rest have written; And as touching the rest, it is very cold and barren. The greatest part thereof is stuffed with follies and detractions, and betrayeth his ignorance, shewing him to be a Man both loose in condition, and turbulent in his life. And so far as divers men are so weak in their judgments, that they rather suffer themselves to be won by those follies, than to be wrought upon by that which is written with better consideration, vainly doting on detractions, and growing discontent to give ear to other mens well deserved praises: I have thought it necessary to examine his Labours, the rather, for that he hath written against us, as if he intended to accuse us before a Tribunal, and convict us by publick trial. For I see that it is an ordinary course for the most part of men, to hug and take pleasure, though perhaps he that beginneth to blame another man, is himself convicted and found guilty of those defaults, which he imputeth and objecteth against his Adversary.

The Discourse of this *Appion* is so difficult and perplexed, that 'tis no easy matter to understand what he means: For troubled and confounded with the incoherencies of his stories, sometimes he relates the departure of our Ancestors out of *Egypt* according to the description of those, whom I have confuted before. Sometimes he calumniates the Jews of *Alexandria*, and sometimes condemnes the ceremonies of our Temple, and our whole Doctrine and Religion.

Appion concerning Moses and the Jews.

Now that our Predecessors have not taken their original out of *Egypt*, neither have been driven from thence for any infirmity, or deformity of their Bodies, or for any Wound, Ulcer, or Pollution, I suppose that I have not only sufficiently proved, but also produced far more Arguments than was requisite. I will therefore briefly report and repeat that which *Appion* allegeth: For in the third Book of his Egyptian History, he writes thus: *Moses*, as I have heard it from most ancient Egyptians, was born at *Heliopolis*, and being instructed in the fashions of his Country, such Prayers as were wont to be said in open places and abroad, he caused to be said in private within the City, and ordained that in praying they should turn themselves towards the rising Sun, (for such is the situation of the City *Heliopolis*) and instead of Obeliques or Pyramids, he erected certain Pillars, under which there were certain ingraven Basons, on which the

A the shadow hapning to fall (the place wherein they stood being uncovered and in open air) they observed the same course that the Sun doth in the Firmament. See here what eloquence this learned Man used.

Appion's silence concerning the Temple and Moses is refused.

Now this lye of his needeth no words to refute it, seeing it is clearly refuted by the effects. For when *Moses* first built that Tabernacle in honour of God, he had no such intent, nor fashioned any such form, neither ordained his Successors to do the like: And after this when as *Solomon* builded the Temple in *Jerusalem*, he never thought of any such curiosity as *Appion* forgeth. He saith that he hath been informed by those of Antiquity, that *Moses* was a Heliopolitan: for you must understand that *Appion* himself was young, and believed the relation of the aged sort of his acquaintance, which conversed familiarly with him; yet cannot this learned Grammarian justify, where *Hom*

B *mer* was born, neither from what Country *Pythagoras* came, although in respect, they lived but yesterday: And as touching *Moses*, who lived so many ages, and so great a number of years before them, he decideth the matter so easily, and giveth credit to the reports of Antiquity so slightly, that it appeareth most manifest, that he is but a lyar. As touching the time wherein he saith that *Moses* led away the Blind, Leprous, and Lame, this diligent Author accordeth very willingly with that which he himself hath said. For *Manethon* saith, that the Jews departed out of *Egypt* about the Reign of *Themistis*, three hundred ninety six years before *Danaus* fled out of *Greece*. *Lyjmachus* saith, that this thing happened during King *Bocchorus* time, that is to say, one thousand and seven hundred years before that time. *Molon* also and some others have alledged their Opinions. But *Appion*, who pretendeth to be a Man of more credit than the rest, hath precisely and exactly set down the time, averring that our departure was about the seventieth Olympiad: Nay more, in the first year thereof, wherein, as he saith, *Carthage* was builded by the Phenicians. Now hath he purposefully made mention of *Carthage* in this place, as an infallible argument of the truth of his Allegation, not considering that he draweth an argument against himself, by which himself may be convinced. For, if we may give credit to the Phenician Chroniclers as touching this Colony, it appeareth by them, that King *Ilyram* lived more than one hundred and fifty years before the foundation of *Carthage*. The truth whereof I have

The computation of the time is difficult among the Heliopolitan graphias.

C heretofore proved out of the words of the Phenicians, who report that *Ilyram* was in amity with *Solomon*, who builded the Temple of *Jerusalem*, and that he furnished him with much Timber and other matter toward the finishing of that building. Now *Solomon* builded the Temple six hundred and twelve years after the departure of the Israelites out of *Egypt*. And after he had inconsiderately reckoned the number of those which were driven out of *Egypt*, in like manner as *Lyjmachus* had done, namely, of one hundred and ten thousand men, he yielded a most admirable reason, and such as may be easily believed: From whence he pretendeth that the name of Sabbath was derived. For (saith he) after they had travelled for the space of six days, there grew certain inflammations in their Groins, by reason whereof they rested on the seventh day, being safely arrived in the Country which at this day is called *Judas*, because the Egyptians call *Sabbatos* an Ulcer that groweth about the Groin.

The friendship between Ilyram and Solomon and Solomon's mention in the first Book against Appion in the beginning. The Egyptians do call this disease about the privy parts Sabbatos.

Can any man read these stories without laughter, or indeed indignation, to see a grave Author aver such trifles with that impudence and Authority? How improbable is it, that 110000 men should at one time be infected with the same disease? and if they were made up of blind, and lame, and other infirmities (as he affirms in another place) how could they have been able to have marched one day in a desert? or how could they have been able to have fought, much less subdued the Nations that opposed them? Can it be naturally believed of so great a multitude? or can it without great absurdity be imputed to accident? Yet *Appion* affirms, that these 110000 men arrived all of them in *Judas*; and that *Moses* being yet upon the Mount *Sinai* (which in those parts parts *Egypt* and *Arabia*) he continued there privately forty days; and when he came down, he delivered those Laws to the Jews which are still observ'd: Upon which I would be resolved in two things; How it was possible for so great a number of men to cross so vast a desert in six days? and how he could subsist forty days in a place so wild and barren, that there was not so much as water to be found for his refreshment?

His Etymology of the word Sabbath is so idle and impertinent, it can proceed from nothing but ignorance and folly: for these words *Sabbo* and *Sabbatum* do greatly differ: *Sabbatum* in the Jews language, signifieth rest from work: but *Sabbo* in the Egyptian tongue, betokeneth a Disease about the privy parts, as *Appion* saith. See here what cavilling fictions this Egyptian *Appion* useth concerning *Moses*, and our departure out of *Egypt*: wherein he counterfeith and coineth absurdities unthought of by any others.

Appion's fiction of the six days journey is confuted.

Shall

*Appion's death
his Country
and Origin.*

Shall we then wonder if he belie our forefathers, who maketh no bones to belie himself? for being born at *Ogſis*, a Town in *Egypt*, he forswearth his Country and Nation, and counterfeiting himself to be an *Alexandrian*, ratifieth his Nations wickedness. Not marvel then, though he teach them that *Egyptians*, whom he hated and rail'd against; for if he had not been perswaded that the *Egyptians* were wicked base people, he would never have denied himself to be their Country-man: for such as proudly boast of their famous Country, esteem it a credit to bear the denomination thereof, and reprehend such, as without just cause make themselves of their Nation. Wherefore the *Egyptians* are one of these two ways affected towards us *Jews*, either they claim us to be their Country-men, as glorying in us and their Country; or else they and their Country being infamous, they desire that we should be partakers of their ignominy. But indeed this worthy *Appion* seemeth so to inveigh against us, as thereby rewarding the *Alexandrians* for belittling their Cities upon him: and knowing them to be at variance with the *Jews* at *Alexandria*, he as it were casteth a bone between them, raileth not only on the *Jews* of that City, but on all whereforever: and belieth both of them most impudently.

*Appion raileth
against the
Jews as those
for revenging
the *Alexan-
drians*.*

But let us examine those heinous and enormous matters (and as he saith) such as are not to be suffered, of which he accuseth the *Alexandrian Jews*. Coming (quoth he) out of Syria, they *casted themselves near the Sea coast in a place where, though the Sea came up, there was no Harbour*.

*The liberties
and privilege
granted un-
to the Jews.*

Now if this place which they inhabited were ignominious, yet it followeth not that the *Jews* own Country was so also: yea herein *Appion* raileth against *Alexandria*, which he maketh his own Country: For the Sea-coast is part of *Alexandria*, and, as all men judge, the best place to dwell in. Now if the *Jews* by force of Arms fo vanquished this place, that they could never since be driven out of it; it is no discredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the *Macedonians* did allot them as great Privileges as the *Alexandrians* had. I know not what *Appion* would have said, if the *Jews* had dwelt about *Necropolis*, their Tribes being even at this time called *Macedonians*. If therefore *Appion* have read the Epistles of King *Alexander*, and *Ptolomus Lagus*, or others their Successors Kings of *Egypt*, or seen the Pillars that are erected in *Alexandria*, containing the privileges that *Cæsar* the Great granted unto the *Jews*: if (I say) he knew of these, and yet did presume to write the contrary, then he was partial and not to be believed, and if he was ignorant hereof, he was then unlearned and as incredible on the other side.

The like ignorance also discovereth he, where he wondereth that the *Jews* in *Alexandria* were called *Alexandrians*: For an entire Colony, though of different Nations, do all bear the name of their founder: and that I may shun prolixity, the *Jews* of *Antioch* are called *Antiochians*; *Sclæus* the Founder having made them also Citizens: the like may be said of the *Jews* of *Ephesus*, and of the other of *Ionia*, who by the Kings Gifts enjoy the same privileges with the rest of the Citizens.

The *Romans* also of their Clemency have granted the name of their Nation, which is no small gift, not only to private persons, but to great Nations in general.

To be short, the ancient *Spaniards*, the *Tyrrhenes* and *Sabines* are called *Romans*; or if *Appion* will take away this denomination of the City wherein men inhabit, let him cease to call himself an *Alexandrian*; for he being born in the heart of *Egypt*, can in no wise be an *Alexandrian* if the privilege of the City be taken away from him, as he would have it from us.

And the Lords of the whole World, the *Romans*, have amongst all other Nations only prohibited the *Egyptians* from having the privileges of any City: and so this Gentleman being himself incapable of dignity, endeavoureth likewise to hinder them from it who have true right unto it.

Alexander.

For *Alexander* labouring with all diligence to build that City, did not make choice N of us for want of People to furnish the same withal; but for that he bestowed the liberty thereof upon us as a reward and testimony of our virtue and fidelity, endeavouring indeed to honour and credit our Nation thereby: For *Hecateus* reporteth that *Alexander*, for the *Jews* good service and fidelity, bestowed upon them the Country of *Samaria*, and freed them from paying tribute for it.

*Ptolomus
Lagus.*

The same good affection towards the *Jews* of *Alexandria*, *Ptolomus Lagus* continued after him, for he delivered into their hands the strong holds of *Egypt* (judging that their valour and fidelity would keep them) and intending to make himself Lord of *Cyrene* and other places in *Libya*, he sent certain *Jews* to inhabit the same.

*Ptolomus
Philadelphus.*

After him *Ptolomus Philadelphus* did not only release and set free all Captives of our Nation in his Country, but also did many times remit their payments of money, and (which

A (which was the principal point of all) he desired to be instructed in our Laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him: and that this might be performed with more diligence, he committed the care hereof to *Demetrius Phalerus*, *Andreas* and *Arifstus*, *Demetrius* being the only mirror of learning in his Age, and the other two Esquires of his own Body: neither would he ever have desired to have been instructed in our Laws and Customs, if he had despised us, and not rather admired us. But *Appion* knew that almost all the *Macedonian* Kings, his Successors in order, did peculiarly affect our Nation.

*The seventy
interpreters.*

For *Ptolomus* the third, which was also called *Euergetes*, conquering Syria by force, did no sacrifice unto the gods of *Egypt* for his Victory, but came to *Jerusalem*, and there after our manner sacrificed unto our God, and to him dedicated gifts worthy of such a Victory.

*Ptolomus
Euergetes.*

Ptolomus also, surnamed *Philometor*, and his Wife *Cleopatra* committed the Rule of his whole Kingdom unto the *Jews*, and *Onias* and *Dositheus*, both *Jews*, were Generals of his Army, from whose credit *Appion* detracts, whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria*, whereof he maketh himself a Citizen.

*Ptolomus
Philometor.*

For when there was a Rebellion in *Cleopatra's* Kingdom, and all was in peril to be destroyed, these two men delivered *Alexandria* from Civil War: But *Appion* saith, that after this *Onias* came and brought a little Army into the City, at such time as *Thyras* the *Roman* Embassadour was there present. True it is, and that Fact of his was most just.

For *Ptolomus Physcon* after the death of his Father *Ptolomus Philometor*, coming out of *Cyrene*, endeavoured to expel Queen *Cleopatra* and the Kings Sons, to the end that he (contrary to all justice) might possess the Kingdom: and this was the cause why *Onias* took Arms against him in *Cleopatra's* behalf, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witness his justice in this action: For when *Ptolomus Physcon* presumed to fight against *Onias* his Army, and took all the *Jews*, their Wives and Children that were in the City, and bound them,

*Ptolomus
Physcon created
to persecute
the Jews.*

D and stripping them naked cast them before Elephants to be destroyed (and to the intent that the Elephants might the rather tread upon them, made the said Beasts drunken) all which fell out contrary to his expectation: for the Elephants forsaking the *Jews* which were cast before them, fell upon *Ptolomus's* friends that stood by, and slew many of them: which done, there appeared unto *Ptolomus* a most horrible Vision forbidding him to harm the *Jews*; and his chieftest and best beloved Concubine also (whom some call *Ithaca*, others *Herene*) came unto him, and besought him to abstain from such impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit: So that the *Jews* of *Alexandria* celebrate this day in remembrance, that upon it God did manifestly deliver them; E yet *Appion* (who speaketh well of no man) accuseth the *Jews* of impiety for bearing Arms against *Physcon*, whereas indeed he ought rather to have commended them for it.

But *Appion* extollet *Cleopatra* the last Queen of *Alexandria*, only for that she was unjust and ingrateful unto us; when he rather ought to have reproved her, in whom all Impiety and wickedness reigned, both concerning her own kindred and her husbands who loved her, and also generally against all the *Romans*, and the Emperours his Benefactors. She kill'd her own sister *Arſene* in the Temple, who had not any ways offended her; she also treacherously slew her own Brother, and destroyed her Ancestors gods and sepulchres; and receiving the Kingdom from the first *Cæsars* gift, she ingratefully rebelled against his Son and Successor, and infecting *Antony* with her poisoned drinks and amorous enchantments, she made him rebel against his Country, and to be unconstant unto his own friends, depriving some of Kingly dignity, and compelling others to be Instruments of her impiety.

What else shall we say of her, who in the Battel by Sea forced *Antonius* her own husband (who also had many children by her) to yield himself, the Empire and Army unto her, and become one of her followers? Lastly, when *Alexandria* was taken by *Cæsar*, she was so cruelly minded, that not remembering her own estate, she accounted it her safety with her own hand to kill the *Jews*, that she might be cruel and perfidious to every body.

*Antonius the
husband of
Cleopatra.*

G Is it not a glory, think you, to us, that (as *Appion* reporteth) in time of dearth and famine wheat was so plentiful in *Ferry*, that it was not sold by measure? But *Cleopatra*

Y y y

tra

tra was punished as the deserved. And we call great *Cæsar* himself to witnesses of our fidelity, and the service we did him against the *Egyptians*, the Senate also and their Decrees, and the Writings of *Augustus Cæsar*, wherein our deserts are testif'd. These Letters *Appion* ought to have read, and to have examined all Testimonies of us, which were left first by *Alexander*, and then by all the *Ptolomies*, and what the Senate of *Rome* decreed, and the mighty Emperours. And if so be *Germanicus* could not get corn to suffice all the Inhabitants of *Alexandria*, that was a token of scarcity and dearth, and not the Jews fault. For what all Emperours thought of the *Alexandrian* Jews it is manifest enough: for the Jews want of Corn was not only left unsupplied, but also the want of other *Alexandrians*. But they have always kept that wherewith the ancient Princes did put them in trust, to wit, the keeping of the River and whole Country, as I not being thought unfit for their purposes.

But *Appion* thus urgeth us; If (saith he) the Jews be Citizens, how hap they worship not the same God, nor have the same Religion with the rest of the *Alexandrians*? To whom I thus answer; How hapneth that you *Egyptians* do so contend and war one against another only for diversity of Religion? Shall we hereupon conclude, that you are all *Egyptians*, or not all men, because you worship and with great diligence nourish Beasts against nature? Yet our Nation seemeth one and the same. It therefore amongst you *Egyptians* such difference of Opinions be; why doest thou so marvel at this, that we in a strange place, to wit, at *Alexandria*, do constantly persevere in our first Religion? But he saith that we are the cause of all Sedition; which suppose he speak true of the Jews of *Alexandria*, yet are not all Jews in all places the cause of Sedition; for we are known to be peaceable amongst our selves. But indeed as every one may perceive, the People, like *Appion* himself, are Authors of Sedition in *Alexandria*. For whilst the *Greeks* and *Macedonians* held *Alexandria*, they and we lived peaceably together, and they permitted us quietly to use our own Solemnities: but when the number of *Egyptians* encreased, by confusion of time, Sedition also by their means encreased: But our Nation remained unmixed. They therefore were Authors of those troubles, not having the Government of the *Macedonians*, nor the wisdom of the *Greeks*; but using their *Egyptian* manners, and renewing their old hatred against us, and that wherewithal they hit us in the teeth, befall them: for most of them not having the privileges of the City themselves, call us strangers that have them. For none of the ancient Kings bestowed the liberty of the City upon the *Egyptians*, neither have any of the Emperors of *Rome* bestowed the privilege. But *Alexander* himself brought us into the City; the Kings after him encreased more privileges; and it hath pleased the Roman Emperour to ratify and confirm them.

But *Appion* upbraids us for not erecting Statues to the Emperours, as though the Emperours knew not hereof, or that they needed *Appion* to speak for them: whereas he should rather admire the Roman magnanimity, and modesty, who compel not their Subjects to violate their ancient Laws and Religion, but content themselves with such honours as the giver may with piety and equity give them. For they account not of foreign honours which come of compulsion.

The *Greeks* and divers others think it not amiss to erect Statues; for they delight to have the Pictures of their Ancestors, Wives, and Children, and some of their beloved Servants also: what marvel then if they accord to yield the like honour to Princes and Emperours?

But our excellent Law-maker forbid all kind of Images, as well of inanimate as animate Creatures (not having at that time the least thought or prospect of the *Roman* Empire) because our God being incorporeal and spiritual, could not be reduced to humane representation, without great inconvenience; nevertheless he did not forbid us from paying honour and respect to such great persons, as being next in their places, may deserve the next honour to what is due to the Gods: and such is the reverence that we pay to the Emperours and People of *Rome*; and as a testimony of it, a day doth not pass, in which we do not offer up Sacrifice (at our own expence) for their safety and prosperity; which is more than we do for any other Prince or Nation in the World.

And let this suffice to answer that which *Appion* alledgeth against the Jews of *Alexandria*: yet can I not but admire at them who gave him this occasion, namely *Pollidonius* and *Apollonius Molon*, who accuse us for not worshipping the same gods that others do, although they lye all alike, standing our Temple most absurdly: and yet for all this they do not believe that they herein commit any impiety: whereas it is a most impious thing for any free-man to lye upon any occasion: much more of a Temple famous over

The Jews have been always truly to their Prince.

The *Egyptians* do worship Beasts, not agreeable to mans nature.

The discord of the Jews and the *Alexandrians* was in Religion.

The cause of their discord.

Appion's still on touching the Jews being Authors of sedition at *Alexandria* is continued.

The Romans magnanimity to wade the Jews.

The Jews may have idols.

How Emperours and Kings ought to be honoured.

The lack of *Pollidonius* and *Apollonius* concerning the Jews consulted.

A all the world for sanctity. For *Appion* affirmeth that the Jews in that sacred Temple placed the head of an *As*, and worshipped it most religiously. And this (quoth he) was manifestly known at such time as *Antiochus Epiphanes* spoiled that Temple, who found that *As* had being of massie gold, and of great value.

To this flander I answer, That were that true which he reporteth, yet an *Egyptian* ought not to have spoken against us for it, seeing that an *As* is of no less worth than a Goar, and other brut beasts that they honour for Gods.

Is it possible he should be so blind as not to perceive, that never any fable was more evidently absurd? every body could tell him that we have constantly used the same Laws without the least change or alteration. Nevertheless though *Jerusalem* has had her misfortunes as well as other Cities, and has been taken by *Antiochus*, *Pompey*, *Crassus*, and at length by *Titus*, and our Temple been in the possession of all of them: yet what is it they ever found there but great piety and devotion? Upon which subject I do not think it necessary to enlarge in this place.

And as touching *Antiochus*, many Writers of good credit report that he never had any just cause to spoil our Temple, but that he was drawn unto this fact for want of money; Not that he was our Enemy, but for that as from his friends and fellows he sought supply, and found nothing in that place that was worthy of desition: and thus do *Polysius Megaplistanus*, *Strabo* the *Cappadocian*, *Nicholas Damascene*, *Timagenes* the *Chorici*, and *Apollodorus* avow, who all do witness, that *Antiochus* wanting money, brake the League he had with the Jews, and rob'd their Temple being full of gold and silver.

Appion ought to have considered this, had he not had an *As*es heart, and a Dogs impudency, which he and his Country-men worship for gods. As for us, we do neither honour nor reverence *As*es, though the *Egyptians* do their Crocodiles and *Aspes*, esteeming them that are bitten by *Aspes*, and devoured by Crocodiles, to be happy and fit for God: For *As*es are employed among us (as they are in all places, where a rational use is made of them) only in carrying burthens and doing such things as are necessary about Agriculture, and when they are lazy, or trespass upon their neighbours Corn, we do not scruple to give them correction.

D But *Appion* was either the greatest *As* that ever was, in telling a lye; or else having begun to do it, he could not compais his enterprizes, in that he found not any just cause of detraction against us.

He addeth another Fable of the *Greeks* to our detraction; to the which I will make only this reply, That it is more commendable and agreeing to piety, and less uncleanness, to pass through the Temple, than for Priests to come and feign impious words and speeches; which they not respecting, laboured rather to excuse the sacrilegious Kings, than to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his Sacrilege, used against our Nation, for that he wanted money.

E *Appion* with reflection upon the rest, saith, That *Antiochus* found a Bed in our Temple, and in it a Man lying, and a Table set before him, furnished with all fowles belonging either to the Sea or Land; that the Man was astonished to see him: And that so soon as *Antiochus* came into the Temple, the man adored him as though he hoped for great help from the King, falling down at his feet, and with a stretched out arm craving licence to speak: which the King granting, willed him to declare what he was, why he dwelt in the Temple, and the cause of his meats before him, the man with sighs and tears unto *Antiochus* bewailed his Calamity, saying, He was a *Grecian*; and that traveling in the Country to get his living, he was suddenly seized upon by certain Our-landish men, and brought unto the Temple, and shut up therein, and that no man might see him, and that he was there fed or fatted with all dainties that could be provided; and that at first this dainty fare made him joyful, but afterward he began to suspect it, and lastly he was hereat amazed, and then demanding of a Jew that administered unto him, for what cause he was there kept, he understood the Jews purpose, and Law not to be revealed, for the fulfilling whereof he was there nourished, and that the Jews were wont to do the like every year upon a day appointed: and to take a *Grecian* stranger, and feed him a year, and then to carry him to a Wood, and there to kill him, and sacrifice him according to their Rites and Ceremonies, and to taste and eat of his entrails: and in the sacrificing of the *Grecian*, to swear to be Enemies to the *Greeks*; and the remainder of the murdered man they cast into a certain pit. And that then this *Greek* reported unto *Antiochus*, That the time allotted unto him by the Jews to live was now almost expired, and therefore requested, for the reverence he bare to the *Grecian* gods, to save his blood from being spilt by the Jews, and to free him out of that imminent calamity.

Who are accounted *As*es among the Jews, and other wild men.

Certain Historiographers endeavour to cover and hide *Antiochus* his perjury and sacrilege.

That the Jews might avoid the curse of a *Grecian*.

This Fable is not only full of all tragical cruelty, but also mingled with cruel impudency: yet for all this, the first writers hereof do not free *Antiochus* from Sacrilege, as they hoped hereby to do, who write it purposely to flatter him. For that which they report of the Greek found in a bed, did not move him to come and sack our Temple, he not knowing of it before he came and found it so (as they say.) *Antiochus* therefore was most impious, and not assisted by Gods favour in that enterprise, (whatsoever those lyes mutter) as it is easy to learn by the fact he committed. For we do not only differ from the Greeks in Religion, but a great deal more from the Egyptians, and other Nations; and what Nation in the World is there, that sometime doth not travel through our Country? Is it then probable that we only renew that Conspiracy against the Greeks? Or how is it possible that so many thousand people as are of our own Nation, should all eat of the entrails of one man, as *Appion* reporteth? Or why did he not name this man, whosever he was? Or why did not the King carry him with Trumpets before him into his Country? seeing that in so doing he might have been esteemed full of piety, and a great favourer of the Greeks, and greatly strengthen himself against the hatred of the Jews by their aid? But I omit to speak more of this: for infensible people void of all reason, must not be reprehended in words, but by deeds: for all men that have seen the building of the Temple, can testify what it was, and the undefiled purity thereof. For it consisted of four Portico's, or appartements, each of which by our Laws belonged to several persons: into the first Strangers, and all people were admitted, Women only excepted that have their monthly courses. Into the second it was lawful for the Jews only: all which might go into it, with their Wives also if free from pollution of their flowers. Into the third Porch, they only of our Nation that were purified and sanctified might come. Into the fourth might only the Priests enter, in their Sacerdotal habits; & into the secret part of the Temple might only the high Priest come, attired with a Stole proper to him only: yea we are in all things so careful of piety, that our Priests are appointed their certain hours when to enter into the Temple.

The description of the Temple and Portico's.

What was in the Temple

Four Tribes of Priests and of every Tribe more than five thousand men.

For in the morning when the Temple was opened, the Priests that were to sacrifice entered into the Temple: and at noon again when it was shut; yea it was not lawful to carry any vessel into the Temple, but there was only there an Altar, a Table, a Censer, and a Candlestick, as is in our Law mentioned, and there is no other secret or hidden mystery done, neither is there in that place any eating; and all the people can testify this which I have here set down, and our Writings do the like. For notwithstanding that there are four Ranks of Priests, and every Priests Tribe containeth above five thousand men: yet every one waiteth on certain appointed days in their turn, and their time of waiting being expired, others succeed them in Sacrificing; and the day before they are to finish their waiting, they deliver up unto their successors the keys of the Temple, and all vessels belonging thereto, in the full number that they received them: and nothing is brought into the Temple, pertaining either to meat or drink; which are forbidden to be offered at our Altar: those things only excepted whereof we make our Sacrifice. What then shall we say of *Appion*, who examining nothing of all these, hath raised such incredible reports of us? How ignominious a thing is it for a Grammarian, not to be able to deliver the truth of a History? Well, he knew the piety used in our Temple, but he purposely omitted it: yet could he remember a fained tale of the Sacrificing of the Greek, his dainty fare, and hidden food, that all men that would passed through our Temple: whereas the most noble among our whole Nation, are not permitted to come there, except they be Priests.

Another tale devised by *Appion* of *Zabidus*.

This therefore is great impiety, and a voluntary forged lye, to seduce them that will not search into the truth. For they have attempted to slander us by those impieties before mentioned. And again, like one full of all piety, he derideth the vanity of these fables, and reporteth that at such time as the Jews for a long time together warred against the Idumeans, *Zabidus* departing out of a City of Idumea where *Apollo* was worshipped, came unto the Jews, promising to deliver unto them *Apollo* the Dorians god, and bring him unto their Temple, if so be that all of them would there assemble themselves together: and that afterwards *Zabidus* making a wooden Engine, and putting himself into it, he caused three rows of Candles to be stuck about it, which made it: at a distance appear like a Comet to the great amazement of the Jews, who being terrified and astonished at the vision, gave *Zabidus* opportunity to pass into the Temple, to possess himself of the Asses Golden head, and convey it to *Dura*. Wherefore we may say that *Appion* leadeth an Ass, to wit, himself with fooleries and lyes: for he nameth places that are not, and setteth down Cities to himself unknown: for Idumea is a Province near unto us, and bordering upon *Gara*, and there is no City in it called *Dura*,

A *Dura*; but in *Phenicia* near unto the Hill *Carmelus*, there is a City of that name, yet nothing consonant to *Appions* slanders, for it is four days journey from *Judaea*. *Dura* is a City of *Phenicia*, and not *Judaea*.

Why therefore doth he so rashly accuse us for not worshipping the gods of others Nations, seeing (as he saith) our Predecessors did so easily believe that *Apollo* would come unto them, and that he walked upon the earth with Stars about his back? Perhaps indeed they had never before seen a Candle or lamp, themselves having for many: or is it likely that he walking thus quite through our Country, where so many thousand men are, no one of them all met him? Did he in the time of War find the Towns and Villages, by which he past, without any Watch-men? Well, to pass the rest: The gates of our Temple were threefold Cubits high, twenty Cubits broad, all covered with Gold, yea, almost all of clean Gold, and these Gates every day were shut by two hundred men: and it was too impious a thing to leave them open. Is it then credible that this Candle-bearer could easily open them, who alone was judged to have the Asses head? So that now it remaineth doubtful whether *Zabidus* did bring back again the Asses head, or else *Appion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and so *Appion* might have another occasion of lying. He also believeth concerning the oath which he saith we Jews do take, swearing by the God of Heaven and Earth, and Sea, never to favour any stranger, and especially the Greeks. This lye might better have said, not to favour any stranger, and especially the Egyptians, and so his former lyes and these should have better corresponded, if our Ancestors had been expelled (by their Predecessors) out of *Egypt*, not for their wickedness, but for their calamity. But we are so far from the Greeks, that we scarcely ever think of them: so that no man can say that there is any enmity between us and the Greeks. But contrariwise, many of them have embraced our Religion, and some of them therein persevered: others again have forsaken it; yet none of them will say that he heard this oath spoken of among us: but it should seem that only *Appion* heard of it, in that he himself forged it. Truly his wisdom and great providence is worthy to be admired (as shall hereafter appear) for he, to prove these his lyes to be true, saith, that it is a small testimony, that the Laws we observe are most unjust, and that we worship not God as we ought to do, in that we are subject to divers Nations, and our City endured many calamities: Whereas touching themselves, they are of a City that flourisheth in absolute Authority, accustomed to govern from the foundation thereof, and not to serve the Romans. In effect, who can resist their valour? Truly no man but *Appion* would ever have flouted us herewith, seeing that few Cities so flourish and reign over other, that they again at no one time have been brought into subjection: for many Nations are subject to others: only the Egyptians are freed from the Captivity of such as rule *Europe* and *Asia*, for that (as they say) the gods fleeing into their Country, were saved by entering into the bodies of Beasts. Yet have they not indeed had one days liberty since the beginning of the World, neither under the Government of their own Princes, nor under Strangers.

The gates of the Temple.

Appion lye concerning the oath is confuted.

Appion upbraideth the Jews with captivity.

I will not stand to reckon how often the Persians have wasted their City, destroyed their Temples, and slain their supposed Gods. For it is not decent that I should imitate herein *Appions* foolishness: neither am I calling to memory what befel the Athenians and Lacedemonians, the last of which are recorded to have been most valiant, and the first to have been most devout and Religious: neither will I reckon up those most godly Kings, amongst whom *Crusus* was one, who notwithstanding fell into great calamities. Moreover, I will not recount how the Castle of *Athena* was set on fire, and the Temples of *Ephebus* and *Delphus* likewise, and many others. There is now one *Appion*, a new accuser of the Jews, who upbraideth them with their calamities, forgetting the misery that hath befallen his Country-men the Egyptians: but he was blinded with the fable of *Sesostrius* (whom he saith to have been King of *Egypt*.) We could report and boast of our Kings, *David* and *Solomon*, who subdued many Nations unto them: but it is not fit here to speak of them. But *Appion* was ignorant of that which all the World knoweth, to wit, that the Egyptians have served first the Persians, and afterwards the Macedonians, and that as bond-slaves: whereas we remaining in free liberty, reigned over all the Cities about us 120 years, even unto the time of *Pompey* the Great: and when all the other Kings were subdued by the Romans, only our Kings for their fidelity and friendship towards them were dear unto them. O but this sickness upon *Appions* Stomach! that we have not had any famous men of our Nation, who have invented Arts and Sciences, and been excellent in wisdom, such as *Socrates*.

David, and *Solomon* report.

Appion praise himself. *crates, Zeno, Cleanthes*, and others whom he setteth down : and which is most to be H admired, *Appion* puts himself into the number of these famous men : and faith, that *Alexandria* is blessed and happy, that hath deserved to have such a Citizen as he is : and great reason that he should testify that of himself, which all men else perceive in him, to wit, that he is an impudent deceitful fellow, both of corrupt life and manners. So that the Alexandrians had just cause to be sorry that they ever had any better opinion of him. But that our Nation had men equal at least unto those whom he mentioneth, all men know that please to read the Book of our Antiquity. The rest that his accusation containeth, it is not amiss to let pass without answer, for that it rather impeacheth the Egyptians, his own Country-men, than us : for he doth complain of us for Sacrificing ordinary Beasts, and abstaining from Swines flesh and laugheth at our Circumcision. Touching the Sacrificing of Beasts, we do as all Nations else do : and *Appion*, inveighing against our sacrificing, sheweth himself to be an Egyptian ; for were he either a Grecian or a Macedonian, he would not be herewith offended : for both Greeks and Macedonians do vow to Sacrifice Hecatombs to their gods, and use Priests in their banquets : and yet for all this, the World is not desolate of living creatures, as *Appion* teacheth.

Why the Jews do Sacrifice common beasts, and do not eat Swines flesh.

The Egyptian Priests circumcised, and eat no Swines flesh.

Appion death.

The defence of *Miser* against *Appionius* and *Lyfmacus*.

Why the *Appionius* condemneth the Jews.

The lovers of vice and common Laws are excellent in mischief and virtue.

But were all men so mad as the Egyptians, it would indeed be desolate of men, and filled with cruel Beasts, which they (supposing them to be gods) do diligently nourish. If any man shall ask of *Appion*, whom of all the Egyptians he judged to be a wise man, and most religious towards their gods, no doubt he would answer the Priests. For K they say, that their first Kings in the beginning gave them these two commandments in charge : first to seek wisdom ; and next, to worship the gods : they also are all of them circumcised, and abstain from Swines flesh, and no other Egyptian Sacrificeth with them unto their gods. *Appion* therefore was surely blind, when, instead of detaching us, he speaketh ill of them, to gratify whom he took all this pains. For the Egyptians do not only use those customs which *Appion* in us disalloweth, but also do teach others to circumcise themselves, as *Herodotus* reporteth. So that I verily think, that *Appion* was justly punished for blaspheming his Country-Laws and Religion. For being forced to circumcise himself to avoid a great disease, he was hereby nothing helped, but for all this, his privy member rotting, he in extrem grief and misery L gave up the Ghost. For wise men ought to persevere in their Country-Laws in all piety, and not to deride and detract others : but *Appion* forsook his own Religion, and slandered and belied ours. And this was *Appion*'s end : and here also should end this Book, but that *Appollonius, Molon* and *Lyfmacus*, and certain others, partly for ignorance, partly for madness, have most injuriously belied our Law-maker *Miser*, and the Laws he made, detracting him as a deceitful Magician, and Author of all the malice and impiety amongst us ; and for such as teacheth no virtue nor good-nests at all.

I will therefore, as far as in me lieth, declare both our Conversation in general, and in particular : For if my Judgment be any thing, our Laws are most forcible M both to piety, and to all humanity in general, as also to Justice, pains-taking, and contempt of death. I only request this favour of the Reader, that he will not with a prejudicate or malicious opinion, peruse these Writings : for I do not write this as a praise and vain ostentation of our Nation, but as a just Apology, refusing the slanderous reports that some have used against us.

Appollonius doth not continually inveigh against us as *Appion* doth, but only here and there : sometimes affirming us to be hated both of God and man, sometimes to be Cowards, sometimes contrariwise complaining of our Nations Boldness. Saying moreover, that we are more foolish than any barbarous Nation ; and that therefore we only have had none of our Nation founders of Arts or Sciences, which are profitable for mans life ; all which objections are easily refuted, if we shew the contrary to all these by him reported : both that we have obeyed our Laws, and lived in all integrity.

If therefore I be forced to shew that other Nations have made contrary Laws, not I, but they are to be blamed, who comparing ours with them of other Nations, affirm ours to be the worse : neither of which can charge us ; either that these Laws, which I will briefly set down, are not ours, or else that we have not perfected in them as we ought. Making therefore this beginning, I affirm, that they who have framed themselves to live together under certain Rules and Ordinances, and kept them inviolate, and were the first founders of them, were more to be commended for humanity and virtue, than they who live under no Rule nor Ordinance

A nance at all : and every Law-maker endeavoureth so to attribute Antiquity to their own Ordinances, as that they may not be thought to imitate others, but to be themselves the first Authors thereof, and guides to direct other mens lives. Which being so, it is the duty of a good Law-maker to make choice of that which is best, and most convenient for them, who are to obey their Laws, and to satisfy them as much as may be, in proving their Laws to be good and right, and both in wealth and wo, calamity and felicity, to remain in them, never changing nor altering them. I therefore aver, that our Law-maker is more ancient than any Law maker mentioned, For *Lycurgus*, and *Solon*, and *Scleuchus of Laconia*, and those the Greeks admire, are modern, and of late times in in respect of him, as is well known. For the Greeks B themselves confess, that in times past they wanted the name of Law. This *Homer* can witness, who in his whole Works never mentioneth this word, Law, for the people of those times were not governed by Laws, but by indefinite sentences, and the Princes pleasure, using customs but not written, and altering and changing them also as occasion served.

Miser more ancient than all other Law-makers.

Nescio This word, Law, is not in *Homer*.

The life of *Miser*.

But our Law-maker being very ancient (for this is every way manifest, even by our adversaries own confessions) shewed himself both a good Prince and Counsellor unto his people : for making Laws to direct and govern mens lives, he persuaded them voluntarily to imbrace them, and firmly to persist in them with all wisdom.

C And first of all, let us consider the works of his greatness. For he undertaking the conduct of many thousand of our fore-Fathers out of *Egypt* into our own Country, delivered them from many calamities almost impossible to be avoided : for they being to pass through a place wherein was no Water, and a very sandy ground, being also to War, and preserve their Wives and Children, and goods from the variable event of Wars, he in all these shewed himself a most wise and prudent Counsellor, and a true Patron and Guide unto them all. For he made all the multitude so to depend upon him, that he might persuade them to what he pleased, and yet in none of all these did he usurp any Authority over them : and in that time and place wherein all men of Authority assume power unto themselves, and exercise tyranny, at such time as the people do sometimes offend, and live in all manner of impiety ; at the same time he being in Authority did contrariwise use all lenity and mildness, to the intent that he might be a pattern of virtue and justice to all the rest, giving all those that willingly followed him most assured safety, using in all accidents most strange works. For which cause he rightly deemed God to be his Captain and Counsellor : and first examining himself, and finding all the Laws he had set down were agreeable to the will and pleasure of God, the chiefest care he had was, how to persuade his people to the same, which he himself now knew : for they who direct their Lives according to the will of God, avoid all sins as our Law-maker did, being neither Magician nor deceiver, as his Enemies injuriously report, but such a one as the Greeks do boast *Minos* and others after him to have been : for some of them affirmed their Laws to be made by *Jupiter*, others by *Apollon* and *Delphos* Oracle : either so believing themselves, or else thinking that the people would be easily so persuaded. Now who of all the Law-makers made the best Law, and who did most rightly think of God, he that compareth all their Laws together may easily know : for now occasion is offered to speak of them : there are therefore an infinite company of Nations and Laws amongst men, and some Nations are ruled by Monarchs, others by the common consent of the people. But our Law-maker doing neither of these, did, as one should say, therein declare his Common-wealth to be Divine, chiefly assigning all power and principality over us to God, causing all men to fix their minds and cogitations on him, as the only Giver and Author of all goodness, giving them to understand, that whatsoever in their necessity they intreat him for, He heareth their prayers, and understandeth what every man doth in private, yea, his very cogitations : and that he is One, Unbegotten, and in all times Immutabile and Eternal, differing in a most excellent shape from all mortal creatures : and this we knew, but we are altogether ignorant what God is as touching his Substance and Essence.

Miser maketh God his guide and Counsellor.

The origin of Laws amongst the Greeks.

The opinion of the wisest Greeks concerning God.

And thus the wisest Greeks that ever were, judged of God, who how learned they were (he giving the ground of all their knowledge) I now omit to rehearse : and that these things afore rehearsed are best and most agreeable to the nature and magnificence of God, many do witness, as *Pythagoras*, *Anaxagoras*, and *Plato*

to and after them the Stoicks, and almost all other Philosophers have so thought H of the Divine nature. But they delivering their Philosophy in short speech durst not publish the truth of their doctrine among the people already seized upon by superstitious opinions. But our Law-maker's words and words so agreed that he satisfied at large all his people, and that they were to be born of them, and their successors, inspiring as it were a certain constancy into them to persevere in the same, still referring the cause of his Laws to their own profit and commodiety. For he did not affirm the worship of God only to be part of virtue, but he assigned other part thereof, to wit, fortitude, justice, and mutual concord of all his Citizens. For all our actions, speeches, and what else soever, are all referred to divine piety. Which he left not touched without any more discourse of it. For these two are the methods of all discipline and morality, whereof one frameth and directeth the speech, the other the manners and actions; which being so, other Law-makers were indeed wise in advice and counsel, and yet they made choice of one of these Methods, and left the other; for the Lacedemonians were instructed in manners and not in words; as also they of Crete were: but the Athenians, and almost all the Greeks, were directed and trained up by Laws in every thing they were to do, yet never could they put their written Laws in practice. But our Law-maker very industriously did conjoin both these together: for he neither omitted the training them up in manners and good exercises, neither did he surcease to leave them written K Laws.

And first of all, making his entrance from the very meats, and prescribing to every one a convenient diet, he left no man liberty amongst us to direct himself in the least matter concerning his meat, but he by Laws defined, both from what meats we were to abstain, and what to eat, and what ought to be our ordinary diet, as also when we ought to labour, and when to cease from work; so that we, as it were under the government of a Father or Master, might neither sin willingly, nor for ignorance: for he did not appoint punishment for them that were ignorant of it, but by Law enacted a most necessary and mild chastisement for the voluntary offenders: and for this cause he did not only will, that we should once or twice or oftener hear the Laws, but that once every week we all, omitting other business, should come to hear the Laws, and so learn them perfectly; which things all other Law-makers, as it is well known, omitted: All which laudable customs all other Law-makers have neglected, and the most part of men are so far from living according to their own Law, that they are altogether ignorant of them; and having offended their laws through ignorance, they then learn by other mens means, that they have made breach of their laws; yea, the chiefest and most eminent men amongst them do profess herein, that they are ignorant, causing those that are learned and skilful in their Laws to fit as it were in commission with them to direct them.

Whereas every one of our Nation being demanded of our Laws can answer as readily, as he can tell his own name: for every one of us learning them, as it were, so soon as we come to the use of reason, we have them, as it were, written and printed in our minds, and by this means both we offend more seldom, and when we offend, we are sure to be punished.

And this especially is that, which hath caused such an unity and concord amongst us. For to worship one God after the same manner without any difference in manners and conversation is the only way to establish amity and concord in a Common-wealth.

Amongst us no man shall hear any different speeches and opinions concerning God, whereas amongst all other Nations it is most frequent and ordinary: for amongst them not only every one of the common people doth speak his pleasure in this point, but divers Philosophers also presume to do it, some of them with their blasphemous speeches altogether destroying the nature of God, and others with the like impudency denying him to have any care of men; neither is there any difference amongst us of affairs pertaining to mans life, but all men with us follow one common express labour, and we all joyntly affirm the Son of God, and that he hath care of humane affairs, and all our actions and exercises; yea, any one may learn of our Women and Children, that all things whatsoever are to be reduced to piety.

Hence

At first compared with other Law-makers.

The methods of morality and discipline.

After commandment all the Jews to come and hear the Law.

The consent of the Jews in Religion.

A Hence it groweth that some detract our Nation, for that amongst us were no men Inventors of new matters and Arts. To whom we will thus answer; That other Nations account it a glory not to perish in any thing that their forefathers used, and hold them of most account who can best transgress their forefathers wisdom. But we contrariwise do account it the chiefest point of wisdom and virtue, neither do we not think any thing contrary to that which our Ancestors have decreed; which is a token that our Law was established by as good advice as was possible. For those Laws that in all points are not as they ought to be, are often by experience found faulty. But amongst us who believe, that our Law was first established by the will and pleasure of Almighty God, nothing is pious and virtuous which may any wise impugn the same. For who can take away any tittle thereof, or add better in their stead? Or who is he that can transfer and carry us from the observance of them, and ordain for us better Laws to govern our Common-wealth? Or what Law can be more just and better, than that which the Wisdom of God (who is Lord of all things) hath established? He first of all permitted the disposing of all principal affairs to the Priests in general, and most wisely constituted a high Priest as their head: neither were they chosen to this dignity by our Law-maker, who either excelled in nobility of birth, or riches; but he appointed such to sacrifice unto God, who were known to excel others in wisdom and sanctity; these do both keep our Laws and observe all other things belonging to their Office with all integrity; for our Priests are appointed Overseers of all things, and to judge all strifes and controversies, and to punish offenders.

C What Monarchy then or Kingdom can be more holy than this? Or how can God be better honoured than amongst us, where all people are prepared to piety, and the Priests What sort of People are to be made Priests commended to rule and govern the Common-wealth, as if they were celebrating some festivity?

And whereas other Nations are weary of celebrating their Mysteries (which they call Sacrifices) in a few days; we with joy, pleasure, and immutable wills, do celebrate our Sacrifices continually without intermission. It resteth now that I set down our Precepts and Laws, as Arguments of that which I have said.

The first is of God: of whom our Law faith, God comprehendeth all things, he is most perfect, most blessed, he is sufficient both for himself and all things else, he is the beginning, middle, and ending, famous amongst all things for his works and benefits, more manifest than any thing else; but his shape and greatness is to us unspeakable, all matters (how precious soever) being compared with his excellent beauty, are nothing worth; and all Art, compared with his Invention, is un-artificial; we can neither see, conceive, nor imagine anything like him.

He is holy, for we see his Works; the Light, the Heaven, and the Earth, the Sun, the Moon, Rivers, and Sea, so many different shapes of living Creatures, and increase of God.

Fruits: All these God himself made, not with hands or labour, nor as one needing any to help him, but he seeing them to be good, they were presently made. He is to be followed of all men, who ought to worship him by the exercising of Virtue; for this is the most holy way to please him.

We have one Temple, as also one God, which Temple is common to all men, as he is the common God of all men. Our Conformity is pleasing to him, and with that our Priests do constantly adore him, and he amongst them hath the first place, who by birth is the chiefest: He it is who first sacrificeth to God, teach the Laws observed, judgeth Controversies, and punisheth those that are convicted by the Law: whosoever disobeyeth him shall be punished as one that rebels against God himself: He offereth sacrifices of gluttony or drunkenness, for God is not pleased with such sacrifices, but rather injured, and superfluous expenses are thereby made.

F But God loveth them that are temperate, and orderly, and of good behaviour, and especially requireth in us that sacrifice, and inviolable chastity. In our sacrifices offered for our common good, we first of all pray in common, and then every one for himself, because we are all fellows, and he that delighteth herein more than in his own life, is most acceptable to God.

We pray and vow unto God, not requesting riches of him, for he of his own accord bestoweth them upon every one, and left them amongst us: but we pray that we may have part of them, and having gotten them may keep them.

Our Law hath also appointed purifications and abstinence from carnal copulation, purifications and many other things, which are too long to rehearse: And this is our speech and opinion of God, who himself is our Law.

And as concerning Marriage; Our Law only alloweth natural copulation between Man

What sort of People are to be made Priests

Of God, and of the divine Providence,

The works of God.

The sacrifices of the old Testament.

Man and Wife, done to the intent to get Children. But that men should abuse one another against nature, it altogether disalloweth, and punisheth such offenders with death. **O**f marriage: It commandeth us to marry, not respecting the dowry, neither must we take Women violently and by force, nor allure them by deceitful persuasions, but that we rather obtain the good will of the Parent, and use ordinary means to persuade. It also appointeth that the Woman shall be in all things inferior to the Man, neither is she to obey in committing wickedness, but as one under Government: For it is God that gave man this authority. With her the Husband only may lawfully accompany, and it is abomination for her to make trial of another man: and who attempteth this, can no ways avoid death: the like penalty attendeth him if he offer violence to a Virgin espoused unto another man, or if by persuasions he overcome a married Woman or other that hath Children; and all this our Law commandeth: It hath also interdicted all Women from concealing their Children being born, or otherwise to destroy them, for so she should be a Child-killer, destroy Souls, and mankind: Who therefore useth carnal copulation and corruption is unclean by our Laws, and Women after lawful copulation must wash themselves, judging that a part of their Soul was by this act defiled, and the being puffed up was wounded in her body, and therefore our Law ordained water of purification for them. Neither is it lawful for them to feast and banquet at their Child birth, whereby an occasion of drunkenness may grow, but that their beginning should be temperate: they are likewise commanded to train up their Children in learning, that they may learn the Law, and actions of their fore-fathers, and imitate them; that so being trained up in the Law, they may not sin nor transgress them by ignorance.

Our Law hath also provided for the burial of the dead, that our Funerals should neither be pompous, nor our Sepulchres gorgeous, commanding every Household to perform all necessities touching the burial of their dead, permitting all men at any ones death to assemble themselves together, and bewail the dead: It also commandeth every one (yea even the dead mans own family) to purify themselves after the burial, and to go afar off, as seeming to be unclean.

It also appointeth punishment for them that have committed murder, either willfully or against their will.

It bindeth every man to obey his parents next after God, and commandeth that those Children that do not shew themselves grateful unto them, or in any thing do grieve them, that they should be stoned to death: It also commandeth all young men to reverence old Men, because God is Elder to us all.

It permitteeth not friends to conceal any impiety; for God is not their friend who doth not disclose them: And if friends fall out that do know one anothers secrets; yet they are commanded not to bewray them.

If any Judge take a bribe, he is to be punished with death for omitting Justice, and assisting the guilty. No man must take any thing away that he himself placed not, and no man must take that which is not his own. No man, for lending must take usury; and many such like things our Law commandeth, concerning cause of Communion between us and others.

It is also not amiss to recount how our Law-maker provided for the entertaining of strangers amongst us: For he seemeth so to have provided, that to our knowledge we neither corrupt our own Laws, nor deny to impart them to others: but he entertaineth all liberally, that will come and live under our Laws, judging the community of mans life, not so much to consist in the Nation whereof we come, as in the unity of our minds and conversation. He forbiddeth others that are strangers, and come not with that intent to be admitted to our solemnities: yet he commanded us to exhibit unto them all other things necessary: and that we should give unto all men fire, water, meat, and bury them being dead. He hath also most mildly determined how we ought to deal with our Enemies; that we neither destroy their Country with fire, nor cut down their Fruit-trees.

We are also forbidden to rob and spoil those that are slain in fight, and deal injuriously with our Captives; and especially, if they be Women: yea, he so endeavoured to reach us humanity and mildness, that he provided, that we use even unreasonable beasts courteously, and only employ them to serve our lawful need, and no further: for he forbiddeth us to kill any tame thing bred in houses, and that we should not kill the old birds and their young together; and because many wild Beasts, enemies to mankind, do assist us in our labours, he commanded to spare them also. And in every point he established humanity and mildness amongst us, using (as is before said) Laws to direct us

us therein, enacting also other, how they who infringe the fore said Laws, may be with all severity punished: For the punishment allotted to the violaters hereof is for the most part death. As if any man commit Alultery, ravish a Virgin, use the sin against nature with another, or suffer himself to be so abused.

We also have Laws concerning our Servants, and our Measures, and Weights, and unlawful bargains and sales, or deceit, if either one take any thing that is another mans, or which is not his own; all these are to be punished, not as other Nations punish them, but much more grievously. But whoever either injureth his Parents, or committeth impiety against God, he shall presently be destroyed. But they that observe this Law are rewarded, not with gold or silver, nor with a Crown beset with precious stone; but every one having his Conscience to witness, doth greatly profit, and gain Eternity; as both our Law-maker prophesieth, and God himself doth most assuredly promise to them that observe them. And if it chance that we be forced to suffer death for them, yet do we joyfully go to execution, nothing doubting but that we shall so exchange this Life for a better.

I should be loth to report this, if our deeds did not make it manifest; for many of our forefathers, only for that they refused to speak against our Laws, or otherwise than our Laws permitted, have most manfully and constantly endured all torments and death it self.

If our Nation were unknown to all the world, and that this our voluntary observance of our Laws were not manifest to all the people, if any man should report unto the *Greeks*, that either he had read this which I have declared, or else that he had found People in a strange Land, such as we be, having so pious and honest opinions concerning God, and who had for many ages persevered therein; I doubt not but they would all admire and wonder hereat, considering the great mutability amongst themselves.

To be short, there are some, who stick not to deride them, who have lately written of the Government of Common wealths and Laws, as though they had written things fabulous and altogether impossible. And (to speak nothing of other Philosophers, who have written of this Argument) that divine *Plato* amongst the *Greeks*, a man who in honest life, virtuous speech, and found Philosophy excelled all others, this man is almost continually scoffed at by them, who in their own conceits are skilful in civil affairs, and brought in to their Comedies. Whereas, whoever considereth his Writings with diligence, shall often and easily find matter agreeable with most mens manners: yea this *Plato* himself confesseth, that he dare not by reason of the common peoples ignorance set down the true opinion of God.

But many think *Plato*'s words full of vanity, and licentiousness, and admire *Lycurgus* the Law-maker of *Sparta*, for that it so long time persevered in his Laws. It is therefore an evident demonstration of Virtue to remain in their Laws. But if those who so admire the *Lacedaemonians* do compare them with us, and the time during the which their Laws were in force, with the time of our Common-wealth; they shall find that ours hath continued more than two thousand years. They shall also find that the *Lacedaemonians* did only perfectly observe their Laws, during such time as they were in prosperity and liberty, and that when their Fortune changed, they then became unmindful of their Laws.

But we, who have felt many thousand mis-haps, by reason of the often change of Princes in *Asia*, have not in these our last miseries and evils forsaken our Law. Neither can any man say, that liberty and licentious Life is the cause why we so diligently observe them, seeing that who so please may see sufficient proof, that they tye us to more strict Life and laborious, than those of the *Lacedaemonians* did them. For they neither tilled the Earth, nor used any handy-craft, but ceasing from all labours and pains-taking, lived in their City, fat and in fair liking, having both their meat and all other necessities provided and prepared for them by others, and esteemed that only their felicity to endure any thing, so that they might prevail against those against whom they enterprized Wars: And that they failed also herein, I omit to rehearse. For not only one or two of them at once, but oftentimes whole Companies of them, forgetting their own Laws, yielded themselves to their Enemies. And can any one tell of (I say not many) but of one or two of us that ever was treacherous to his own Laws, or that feared to dye for them? I mean not a common death, such as Soldiers are subject unto, but such a death as is effected by all torments and tortures that can be devised. Which I think those that prevail against us, imposed upon us not for hatred, but that they desired to see so admirable a matter; and to see we being but men, and such who esteemed it the greatest impiety possible to do it, could be compelled by them to speak or do

A violation of the precepts of the Law.

The reward of such as keep the Law.

The continuance of the Laws amongst the Jews.

Plato admired amongst the *Greeks*.

Lycurgus the Law-maker of *Sparta*.

The Jews compare us with the *Lacedaemonians*.

The first Laws any thing contrary to our Laws. Yet it is no wonder that we for our Law do dye with such constancy, rather than our other Nation : For other Nations cannot abide to endure that which we account a trifle, to wit, labour and simple fare, abstinence from our Wives, and observation of our days of rest, and we are always careful that when we fight against our Enemies, we observe our Laws concerning our Meats. And thus we take pleasure to observe and keep our Laws, and to exercise fortitude in obeying them.

Let now *Lyimachus* or *Molonus* pass, and all such as they be, wicked lying Writers, and Sophisters, deceivers of young men, and detractors of our Nation, as though we were the wickedest People living. As for me, I will not examine the Laws of the other Nations : for it is our Custom to keep and observe our own, not to detract others ; yea, and our Law-maker openly prohibited us from blaspheming such, as other Nations hold for gods, only for the Name of God attributed unto them : yet may we not leave the Objections of our accusers unanswered, seeing that which we are to speak against them is not our own device, but many before us have spoken it. Who then of all the wife Greeks will not condemn the most famous Poets, and especially the Law-makers, who at first brought and sowed such vain opinions of the gods among the common People : affirming the number of them to be as many as they thought good, and that they were born at divers times, allotting to every one his proper place, as unto other living Creatures : some to be under the Earth, others in the Sea, and the ancientest amongst them in Hell, fettered and bound : and those whom they place in Heaven, in words they do term him a Father, but in deeds they shew him to be a Tyrant ; and for this cause they report that his Wife, his Brother, and his Daughter, whom they affirm to have been born of his Brain, conspired against him to bind him and hang him, as they report him also to have dealt by his Father. Against these vanities all excellent and wise men do worthily inveigh, who beside this already rehearsed in derision add, how some of the gods are young, some are old, some infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrim, and at variance with mortal men, others delight in Music, others in Shooting : Moreover that they are at variance one with another amongst themselves, and that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that also they are wounded by mortal men, and sorrow, and give for the wounds ; and that which is most abominable of all, do use carnal Copulation with mankind, and that most unbecomingly, that their unbridled lust is extended both to men and women. Then that their chief god, whom they call Father, condemned and drowned certain women, whom he himself had deceived and gotten with Child, and that he could not deliver the Children born of these Women from calamity, for that destiny had obliged him, nor see their deaths without tears.

This is all good stuff, as also is that which followeth, to wit, Adulteries committed in Heaven so openly and impudently among the gods, that some profess themselves to envy their fellow gods and goddesses tied together in such filthiness. And what should the rest of them do, when as their King, the most ancient amongst them, could not refrain his lustful licentiousness and debauchery ? Moreover, Some of them became servants unto men, some built houses for money, and others became Shepherds, others like malefactors were chained in Hell. What man then, that ever was accounted wise, would not blush at these follies, and reprove the inventors hereof, and the foolish believers also ? Others made them subject to terror and fear, and madnes, and such simplicity, as that they might be deceived, and all other naughty passions to be found in the nature of their gods, and have perswaded whole Cities to offer sacrifice to the most noble amongst them. And they are in great perplexity, thinking that some of the gods are the givers of all good things, others again to be their enemies, and so seek to please them with gifts as they would do wicked men ; and they are verily perswaded, that they shall sustain great damage by their means, except they do daily pacify their wrath by frequent gifts.

What is the cause of this shameful ignorance, and erroneous inquiry concerning God ? Truly I am perswaded, For that their first Law-makers were themselves herein to seek, and ignorant of the nature of God, or else that they did not faithfully deliver unto their Common-wealth, so much as themselves knew concerning this point ; but as though it had been a thing of least moment, did wilfully let it pass, giving licence to Poets, and permitting them to devise and make gods whom they pleased, and that the Orators should write of the Common-wealths affairs, and tell what them liked of strange gods.

Moreover, the Painters and Image-makers amongst the Greeks had a great hand in making

A making of gods, it being lawful for them every one to frame what shape he list, and how he list, some of Earth, others of Colours ; and the chiefest god-makers amongst them used Ivory and Gold to make their god of ; a true argument of their mutable novelty.

And then the ancient gods, whom at first they honoured and revered, as much as they could possibly devise, being now withered with Age, are out of credit, and other youngsters possess their places and honours : their Temples also, some are desolate, others newly erected, as men please. Whereas, contrariwise, they ought most constantly to keep their opinion of God, and his Religion.

Apollonius Molon was one of these proud Fools ; but those Grecians that followed the true Philosophy were not ignorant of what I have said of the Nature and Essence of God, but agreed with us in our Opinions, and laughed at these ridiculous Fictions. Which *Plato* well seeing, affirmeth that Poets are not to be permitted in a Commonwealth, and sendeth *Homer* away very honourably crowned and anointed, lest that he with his Fables should destroy or deprave the true opinion of God. For *Plato* of all others especially imitated our Law-maker, as he did herein also, commanding his Citizens, that all of them should perfectly learn his Laws, and that for no casualty any strange foreign Custom should be admitted into their City, but that their Commonwealth should be pure, and they persist in the observation of their Laws. But *Apollonius Molon* not respecting this, inveigheth against us, for not receiving into our society men of strange opinions in Religion, whereas not only we do so, but commonly all Greeks, yea and the most prudent amongst them.

The *Lacedemonians* expelled all strangers, and did not permit their Citizens to travel into other Countries, fearing that both ways their Laws might be corrupted. They therefore are to be spoken against rather than we, seeing they neither admit strangers to converse with them, nor to inhabit amongst them, nor impart their Religion unto them ; but we, though not desirous to learn the Religion of other Nations, yet do we not deny to impart ours to strangers, who desire to embrace it : which, if I be not deceived, is a token of magnanimity, and clemency in us : but this shall suffice concerning the *Lacedemonians*.

Apollonius was ignorant how matters stood with the *Athenians*, who boast that their City was free to all Nations : But they did most severely and without all mercy punish those that did but speak any word against their God. For what was the cause of *Socrates* his death ? he neither betrayed the City to Enemies, nor destroyed their Temples, but only swore by a strange Oath, which as he said (whether in jest or in earnest) a Devil taught him, and for this offence he was put to death by drinking Hemlock : his Accusers alledging, that he corrupted young men, and condemned the Laws and Religion of his Country. And this *Socrates* sustained being a Citizen of *Athen*.

Anaxagoras was of *Clazomenia* : and for that he affirmed the Sun, which the *Athenians* worshipped for God, to be a fiery stone, he was by the sentence of some few condemned to dye. They also proclaimed that whosoever would kill *Diogenes* of *Melus*, should be rewarded with a talent for his labour, only for that this *Diogenes* was said to deride their mysteries : *Protagoras* also had been by them taken and put to death, had he not escaped, only for that they supposed him to have written certain doubts of the *Athenians* gods. And what wonder is it that they used their men at this rate, when they practised the same cruelty upon their Women, one of their Priests being put to death for worshipping a strange God ; their Laws appointing that who ever brought a strange God into their City should be punished with death : It is therefore evident, that they who enacted such strait Laws, believed not the gods of other Nations, for had they believed in them, they would not have deprived themselves of the benefit of many gods.

The very *Scythians* (who delighted in man slaughter so much, that they very little differed from brut Beasts) yet did they think themselves bound to maintain their own Laws, as best, so that they slew *Anacharsis* a famous Greek, that came unto them, only for that he seemed to attribute too much unto the Grecian gods ; yea, thou mayest find many among the *Persians*, who for this cause have been tortured. And it is evident that *Apollonius* approved the *Persian* Laws : for when the *Greeks* admired their fortitude and concord of opinions concerning God, I mean the fortitude they shewed at the burning of their Temples ; this *Apollonius* in all things imitated the *Persians*, violating other mens Wives, and putting out their Childrens Eyes ; whereas our Laws adjudg him to death, that so usech unreasonable beasts : And neither the fear and terror of Potentates, nor the favour of them whom all men reverence, could ever cause us to forsake

Poets and
Painters cause
the mutable sale
of gods.

Plato decreed
that no Poet
should be per-
mitted in a
Common-
wealth.

The Lacede-
monians did
expel all
strangers.

The Athenians
punished
murders.

Socrates a Ci-
tizen of *Athen*
was crucified.

A talent is
600 Grains.

The Scythians.

The Persian
manners.

The Jews con-
fess in their
Laws.

or abandon these Laws : neither do we exercise fortitude, to deprive other men of their goods and fortunes by War, but to keep our own Laws : and we who patiently put up all other injury, yet if any man do in our Religion provoke us, we presently seek revenge, not respecting our own ability : yea though thereby we work our own utter ruine and calamity. What therefore should move us to imitate the Laws of other Nations, when they that made those Laws (yea even the Law-makers themselves) did transgress them ? or how can the *Lacedemonians* avoid reproach for their inhospitality, and neglecting marriage ? Or the *Elians* and *Thebans* for accompanying with men contrary to the Law of Nature, which fact most shameful they deemed good and necessary ?

Yea not content to do so themselves, they also ascribed the like unto their gods to be done by them (which the *Greeks* also now of late have done) and for this cause they refused to marry with their own Women, judging their satisfaction to be contrary to the precept of Nature : But I will speak no more of punishment, neither how great

The injustice
of Law-makers

The Jews find
obscuration of
the Law.

mal-factors those first Law-makers freed from punishment, being bribed with money, and how unjust they were in the Laws appertaining to Wedlock. It is long to examine what great occasions of Impiety they gave. For many have already long ago forsaken their Laws : which cannot be said of us, who for our Laws have suffered loss of our Cities, Fortunes, and Lives, we keeping and persisting in our Laws even unto death ; and if any Jew be in a strange Country, where there is a Tyrant King, yet doth not he so fear him, that he would for his command in any jot transgress our Laws. If therefore we do valorously endure thus much for our Laws, all men must needs K grant our Laws to be very good : But if they say we suffer all these Calamities to maintain wicked or naughty Laws, what punishment are they not worthy of, who having (as they say) better Laws than we, do so easily forsake them, whereas we do

The Jews Laws
are of great
Antiquity.

maintain ours even with our Lives ? But seeing the Antiquity of Laws is the greatest Argument to prove their goodness, I will set down of what Antiquity our Laws are, together with our Law-makers opinion of the Deity ; if therefore any one compare our Laws with the Laws of all Nations, he shall find that ours are of more Antiquity than theirs by many Ages. For our Laws established amongst us have been imitated of all other Nations : For though the first *Greeks* did pretend to observe their own Laws, yet all their Philosophers did imitate ours, and our Opinions of God, and taught others L the same manners and conversation : yea, the common people did long since imitate our Piety. Neither is there any Nation, either *Greek* or *Barbarian*, who have not after some manner observed a Sabbath as we do, and fasting days, and Lamps, all which they learned of us ; yea many do also observe our Customs concerning their meats, and our unity and concord, wherein we excel all other Nations, our community also and industry in Arts and Labours, and sufferance for our Laws. And which is most to be admired, our Law, not having any to force us to observe it, hath so obliged our hearts, that as God is of all the world honoured without compulsion, so are our Laws amongst us without any violence or force : And whosoever doth diligently consider his own Nation and Family, shall find that which I have reported to be true. I will now generally M reprehend the voluntary malice of all men : for either they mean, that we having these good Laws do yet little esteem them, and follow worse, or if they do not so mean, let them hold their malicious tongue from any further Calumniation. For I do not take upon me the defence of this cause, for that I bear any hatred to any man, but for that I and all the Jews do honour and reverence our Law-maker, and believe that whatsoever he prophesied, proceeded from God : yea, although our selves did not know the goodness of our Laws, yet the multitude of them that imitate them were a sufficient motive to induce us thereunto. But I have at large, and with all sincerity discoursed of our Laws and Common-wealth in my Books of our Antiquity. And now again I have made mention of them neither in contumely of other Nations, nor in praise of our own, but N only to reprove such as have most maliciously and impudently belied us contrary to the known truth : And I think I have already fully performed that which I have promised. For I have shewed our Nation (contrary to their affirmations) to be most ancient, which I have proved by the testimony of many ancient Writers, who, in their Works have mentioned us.

The Laws of
the Gentiles.

The Epilog-
e of this book.

the cause why
Joseph writ
this Book
against Appion.

Alas! such an
evil as this is
above said.

The intention
of the Jews
Laws.

Our Adversaries affirm us to have come of Egyptians : I have shewed that our fore-fathers came into *Egypt* out of some other place. They alledge that we were expelled *Egypt*, for that we were infected with diseases ; I have proved that our Predecessors came from thence to their own Country by means of their own prowess and force of their own accord. Others labour to defame our Law-maker as a wicked person, whose virtue many of ancient times, and so long time as hath been since him, do witness.

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A It is not needful to speak more largely of our Laws : for they by themselves appear pious and good, and such as do not invite or incite us to the hatred of other Nations, but rather to communion and friendship, being both enemies to Iniquity, and commanders of Justice, banishers of Luxurioufness, and teachers of Frugality and Labour, forbidding all Wars enterprized for Avarice, and preparing the people to shew Fortitude in them, and for them, inflicting inevitable punishment upon their transgressors, not easily to be deceived by glozing speeches, and executing in action all that they in word command : yet amongst us the execution of them and observation is more ready than the words of them.

I therefore confidently affirm, that we do teach more pious and virtuous manners, than other Nations do. For what can be better than inviolate Piety ? What more just than to obey the Law ? What more profitable and commodious, than to be at Unity and Peace amongst our selves : and neither to forsake one another in calamity, nor injure one another in prosperity, to condemn and despise death in time of War, and in Peace to labour and till our Grounds, and to use other Arts and Works, and always to think and believe, that God beholdeth all our actions, and ruleth and disposeth all things ? If this be either written or observed by any one before this time, we are then to thank them as being their Scholars : but if they were never extant before, then we are known to be the first Authors, & Inventors of it. Let therefore *Appion* and *Molon* perish, and all others that with them are convicted of lying and slandering us. This Book is written to thee C *Epaphroditus* who lovest the truth, and to others who by thee will, or are desirous to know the fame.

The Origine
of the Jews
Laws.

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DESI-

DESIDERIUS ERASMUS ROTTERDAMUS,

To the most Virtuous and Learned Father, **HELIAS MARCEUS**, The *Maccabæian* Ruler of the
Renowned Colledge of the
M A C C A B E E S.

I Have not grudged, vertuous Father, to Dedicate unto thee a days labour; wherein I have perused, and what in me lieth, amended the Book which Joseph writ of the seven Maccabees brethren: and would it had lien in my power more abundantly to have answered your expectation: I have now (for that I counted the Greek Copy) by the Latine conjectured the Greek, and altered some things, yet but very few. Joseph doth not falsely boast himself to have attained to the excellency of the Greek tongue, and this Book will sufficiently witness the same, wherein he shewed great variety and emphasis, inasmuch as he esteemed to have handled that famous work with eloquent stile, and the Ornament of discourse. Saint Jerome for this cause entitleth this Book, Great Eloquence; Suidas *ἐνδοξόν* τὸν βιβλόν, out of them both we amend the corrupted Stile, and call it *ἡ ἀντιγράφου τοῦ μακαβίου*, that is, The Rule of Reason: For the scope of this Book tendeth all to prove, that Reason is of no force in man, except it bear Sovereignty over all inordinate appetites. This is most evidently proved by the Books of the Maccabees in the Scripture: which Books the Jews did not receive as Canonical, yet do they account it among their sacred Writ. I cannot but congratulate this worthy Colledge (which though famous for many other things, yet is more happy) for that it is so blessed as to enjoy so worthy and unspeakable a Treasure: Or rather all Colonia Agrippina, that happy and fortunate City: yet in nothing more happy, than for that it alone doth in her bosom strive so many, so sacred, and excellent Pledges of Piety: yet should it be more happy, if it could express their Virtues, whose sacred Reliques it so Religiously keepeth, and imitate their Manners whose Bodies it possesseth, to wit, if in sincerity of Religion, it imitated the Piety of three Kings, and the sacred purity of the eleven Virgins, if it resembled the most Valiant young Men, the Maccabees, and the invincible Courage of that Woman, whose valorous Constancy no misery could conquer. And this best portion and part of her felicity, this worthy City might bestow upon her self, yea and double the same. Do thou go forward in that which thou hast in hand, to wit, in spreading the praise of those Martyrs, making that virtuous example more commendable, and your City more famous.

Farewel.

FLAVI-

A

FLAVIUS JOSEPHUS

OF THE

RULE of REASON:

A most Eloquent Book, corrected by

DESIDERIUS ERASMUS,

Most lively setting down the Martyrdom of the
M A C C A B E E S.

I Am at the instant request of *Polihius* of *Megalopolis* to put in writing the constant Sufferings of the *Maccabees* worthy all admiration, not in a Rhetorical and pleasing stile, but rather after our own country fashion, thereby to exhort our Nation to patience in their Calamities. But first of all, it is necessary to speak something of Reason, and assign unto it the power and virtue to deliberate. For he who hath once fully determined to suffer all misery for Gods sake, is in my opinion already a Martyr: It is therefore great merit to have so determined; and therefore (as above-said) Reason governeth our inferior passions, and though destiny deny us opportunity to suffer, yet have we suffered all in purposing to suffer all.

Whoso therefore will renounce the World, and aspire only to Celestial things, must exercise Sobriety, banish Gluttony, Lasciviousness, and all other such Vices as may possess and captivate the mind: He must likewise mount up to the top of Virtues Tower, that from thence he may resist and impugn the Vices of his Body, Grief and Fear.

There are many examples of the Valiant Souldiers of God, which I could produce, but the brave persons descended from one single Woman (not at one, but several births) may suffice.

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The desire of an of Reason and Wisdom.

DESIDERIUS ERASMUS ROTTERODAMUS,

To the most Virtuous and Learned Father, **HELIAS MARCEUS**, The *Maccabæian* Ruler of the
Renowned Colledge of the
M A C C A B E E S.

I Have not grudged, vertuous Father, to Dedicate unto thee a days labour; wherein I have perused, and what in me lieth, amended the Book which Joseph writ of the seven Maccabees brethren: and would it had lien in my power more abundantly to have answered your expectation: I have now (for that I counted the Greek Coppy) by the Latine conjectured the Greek, and altered some things, yet but very few. Joseph doth not falsely boast himself to have attained to the excellency of the Greek tongue, and this Book will sufficiently witness the same, wherein he shewed great variety and emphasis, inasmuch as he esteemeth to have handled that famous work with eloquent stile, and the Ornament of discourse. Saint Jerome for this cause entitleth this Book, Great Eloquence; Suidas ἡ ἀρετὴ τοῦ λόγου, that is, The Rule of Reason: For the scope of this Book tendeth all to prove, that Reason is of no force in man, except it bear Sovereignty over all inordinate appetites. This is most evidently proved by the Books of the Maccabees in the Scripture: which Books the Jews did not receive as Canonical, yet do they account it among their sacred Writ. I cannot but congratulate this worthy Colledge (which though famous for many other things, yet is more happy for that it is so blessed as to enjoy so worthy and unspeakable a Treasure: Or rather all Colonia Agrippina, that happy and fortunate City: yet in nothing more happy, than for that it alone doth in her bosom shine so many, so sacred, and excellent Pledges of Piety: yet should it be more happy, if it could express their Virtues, whose sacred Reliques it so Religiously keepeth, and imitate their Manners: whose Bodies it possesseth; to wit, if in sincerity of Religion, it imitated the Piety of three Kings, and the sacred purity of the eleven Virgins, if it resembled the most Valiant young Men, the Maccabees, and the invincible Courage of that Woman, whose valorous Constancy no misery could conquer. And this best portion and part of her felicity, this worthy City might bestow upon her self, yea and double the same. Do thou go forward in that which thou hast in hand, to wit, in spreading the praise of those Martyrs, making that virtuous example more commendable, and your City more famous.

Farwel.

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FLAVIUS JOSEPHUS

OF THE

RULE of REASON:

A most Eloquent Book, corrected by

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The death of
the seven brethren,
and
their mother.

The deliverer.
on of Reason
and Wisdom.

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M A C C A B E E S.

IRREGULAR

PAGINATION

I Am at the instant request of *Polibius* of *Megalopolis* to put in writing the constant Sufferings of the *Maccabees* worthy all admiration, not in a Rhetorical and pleasing stile, but rather after our own country fashion, thereby to exhort our Nation to patience in their Calamities. But first of all, it is necessary to speak something of Reason, and assign unto it the power and virtue to deliberate. For he who hath once fully determined to suffer all misery for Gods sake, is in my opinion already a Martyr: It is therefore great merit to have so determined; and therefore (as above-said) Reason governeth our inferior passions; and though destiny deny us opportunity to suffer, yet have we suffered all in purposing to suffer all.

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full for Gods benefit, when we condemn his grace, and make difference where Nature hath made none; or what reason is there to show that this beast is more abominable than others? Either all beasts are to be eaten, or else all to be eschewed: it is superstition and folly to bar our selves from any thing by a Law, when we have no other for it, but our will. Set apart those vain and foolish opinions, and at least in this venerable age change thy opinion. And though your Laws are strictly to be observed, yet will they excuse thee, seeing thou dost not sin voluntarily but by compulsion.

Elezar's dis-
tress to Antiochus.

Elezar was permitted to speak, and replied to Antiochus, who exhorted and pressed him to the breach of his Laws. We, Antiochus, do not follow vain report, but observe the verity of Religion which our Fathers kept, and fear of torments cannot make us embrace another Religion, and forsake our own: yea, suppose our Religion delivered to us by our Fathers had no firm grounds, yet would I not be compelled by torments to forsake it. Do not esteem it a small matter to eat impure meat, and taste of that which is sacrificed to Idols, for it is profane to touch things that are profane. Our Law condemneth your Philosophy, wherein he is most ignorant that thinketh himself most wise.

We are taught to embrace sobriety, to subdue our inordinate appetites, to keep our bodies chaste, to suffer with patience whatsoever for Gods sake is inflicted upon us, and not to deny the Truth, Justice, Piety, or God, who alone is true: and therefore I refuse this profane meat, well knowing what I ought to eat, as warranted therein by the precept of the Almighty God, whose Laws I have learned to obey, and eschew all meats sacrificed to Idols, and embrace with all vigour that which is expedient for the Soul: and it is no less than Tyranny to compel a Man to that which his Religion forbids, and to command that which is contrary to Justice.

Do what thou wilt, despise us as you please, it shall be returned, upon your own head, and you shall be as despicable your self, as others are to you, I will persist in the holy steps of my forefathers, though with Tyrannous hands you pluck out mine Eyes, and rip up my bowels with a knife, thou shalt never conquer me. I will dye secure and patient in the love of God: neither flatter thy self for that I am aged, and that my body is now feeble: If need be, that I must be sacrificed to Gods sake, thou shalt find me in the vigour and resolution of a young man. Prepare then your fire, and get ready your racks: thou shalt find me more constant in my torments, than before I come to them.

Elezar's con-
fession.

O sacred Religion! I will never violate thee, the foundation of my salvation, the defence of the believer, the grounds of faith; never will I lift up my hands contrary to thy precepts: never will I believe any thing to be just, which is repugnant to that which thou hast taught me: I will not lose the merit of so many years, nor relinquish the faith I have hitherto embraced, The chaste, pure, and devout Company of Fathers shall receive me into their number, where I shall not fear (O impious King) thy threats. But thou hast changed the name of King to Tyrant, yet thou shalt never allege against me my deed, my consent, my word.

Elezar cru-
elly whipped

Whilst Eleazar, full of constancy and liberty, spake thus, the Souldiers that stood thereabout hated him to be tortured; stripping him naked, they hang'd him up, & whipped him, and whilst on either side he was beaten, a Crier with an impious voice still cried unto him, Obey the Kings pleasure and command. But worthy Eleazar was not overcome by torment, but suffered all with great patience, and lifting up his venerable Eyes to Heaven, he knew in whom he believed, and to whom he sacrificed his Soul; after which observing his flesh to be wounded and cut on each side of his body, and the blood gushing out in great abundance, he admired his own patience, and thanked God, who was the Author thereof. At last his body being unable to hang longer upon the rack, he fell down flat upon his face, still glorifying God, as he did before his fall. Then one of the Souldiers, to gratify the King, like a mad man spurned and uod upon him to increase his torments. But Eleazar, strong in body and mind, like a right Champion of the true GOD, never shrunk at those pains, but the good old man by patience overcame the cruelty of his torturers, and put his very N torturers into admiration of his constancy. Then the Kings Officers coming unto him said,

How long, Eleazar, wilt thou neglect the Kings commands, and refuse to free thy self from torments? eat Swines flesh, and thou redeemest thy self from all thou endurest. Eleazar, although in the height of his torments he had been silent, could not without answering endure to bear so profane counsel, but as he was tormented with this speech, he cried out: We Sons of the Hebrews are not so effeminate as to forsake the way of our Salvation, wherein we have walked even until our old Age, neither are we taught for the avoiding of torment, which will not long continue, to give others example and occasion to sin. It is but a while that this life can last: so that we lose but a small moment for that which is eternal. Far then be it from me to prolong the small remainder of my life by so pusillanimous an action: or expose my self by my Cowardice

A dice to the contempt of the World, you your self would despise me, and upbraid my inconstancy: let us dy therefore courageously, and our Souls take their flight unto Abrahams bosom.

The Souldiers seeing his constancy, by the Kings command cast him into the fire, and poured stinking and loathsome liquors into his nostrils. Which the reverend old man most patiently suffered till at length he was consumed with the flame: when he found himself departing and giving up the Ghost, he spake after this manner, lifting up his dazzled Eyes to Heaven:

Thou art He (O God) from whom life and Salvation proceedeth: behold, I dye for observing thy Laws, be merciful to this thy Nation, and do not forsake them whom thou hast hitherto protected as in thy bosom, and under the shadow of thy Wings: let my death put an end to all our misery, and pacify thy wrath against our whole Nation for their offences: relieve me for them all, and bestow them all upon me. And amidst these Speeches he joyfully expired.

It is most true therefore, which we at first affirmed, that Reason regulates our passions, and disposeth us to suffer cheerfully: which once we having determined and resolved the anguish of our suffering is abated, and our resolution and constancy confirmed.

If therefore reason and the interior powers be at variance, we must subject them to Reason, if we will make a perfect Victory. With this guide our Father Eleazar was most safely directed: neither to yield or sink under his pains, nor give place to unlawful C inticements and allurements: he saved the Ship of his body from the shipwreck that might arise by the tempestuous storms of vanity, and suffered not himself by contrary Winds to be driven from the right course: yea, though it was tossed upon the Waves of Tyranny, yet did it remain sound and unbroken, and keeping a direct course, arrived in the haven of Salvation. Never any man did seek so valiantly to defend his City from an Enemy, as this holy old man did his Soul, who amongst stripes, crosses, and flames was still the same man. For as the top of a high Rock standeth safe, and resisteth the Wave without any damage unto it self: even so did the Rock of Reason in this man beat back the rage of those tempestuous Waves that dashed against his body, nor permitting them to break in, and pierce the Celestial and Divine D power of the Soul.

Reasons victory.

A similitude taken from the Rock.

O happy old man, more blessed than all of thy Age! O Priest more sacred than all other Priests! who didst not pollute thy sacred lips with profane meat: simplicity found no entrance that way, from whence so many prayers to God had proceeded. The Tyrants cruelly could not prevail against thee: Thou therefore art made an example for all Priests of God to imitate. Such a one behoved it a Priest to be, more strong than torments, more able to suffer than the torturers to inflict punishment, more forcible than Princes commands, yea, and more potent than the fire, wherein thou didst perish: and finally, thou wast ordained to be crowned with the Laurel of Martyrdom for thy sufferance. Thou hast surpassed all Antiquity, thou shalt be an example to all posterity. E If then feeble old Age, wherein all strength and heat of body was extinguished, grown unfit for torments (as being already broken with Age) could by the strength of Reason endure so many miseries, who dare deny Reason to be the chief cause of our sufferance? We have seen the highest cruelty hath been overcome by a firm determination to persist in the Service and fear of God: yet many affirm, that every man, who hath the use of Reason, is not able to undergo such Agonies: but their assertion is vain and of no force: for most evident it is, that he only is overcome by pain, whom wisdom hath not armed with patience. And no marvel if he who rashly enterprised so weighty a matter, and without due consideration, do at last forsake and repent himself of that which he so unadvisedly undertook. But if we with due advice and deliberation F armour selves, it is not an easie matter to remove us by any misfortune from our determination: when we foresee and preconsider the distresses that may befall us, when they do happen we are not so much surprized or dismayed, because we expected them before.

He therefore that is wise is resolute and able to conquer his passions, for that he doth well deliberate, and when he cometh to tryall, can put his determination in execution. Neither is the wisdom of this old man so much to be admired, seeing Children, and as it were Infants, have deserved the same commendations, and wrought altoughment in their tormentors: for the indignation and cruelty of Antiochus (though overcome by the wisdom of this old man) was but the more increased, and therefore C by wicked counsel he caused seven young Gentlemen of the Hebrews to be brought unto Antioch out of their Castle Sefandrum, who being tender in years, and as he thought

Antiochus causes seven noble young men of the Hebrews and their Mother to be brought to Antioch. Marc. 7

though weak and unable to suffer torments, his hope was that either by persuasions, H or terrors, or tortures, he might force them to renounce their Religion. He therefore commanded these seven together, with their Mother *Salomana*, who now grew ancient, to be brought before him : to they according to his command were brought being very graceful in their persons and every way worthy of so virtuous a Mother : yea, they resembled Angels, their Faces shining like the clear light of the Sun; their Eyes sparkled in most comely and decent manner, as testifying, that they surpassed in virtue all other of humane race and condition. The Mother was descended of most virtuous and noble parentage, and so she herself had continued and lived ; but that excellent feature of body and nobility of blood was much dignified by her virtue and fortitude, in which she passed all that could be said in her commendation. I The Tyrant beholding them and their mother together, with a counterfeit smile he acceded the Children in this manner.

I wish your good (O admirable young men : for so both your beauty of body and noble Parentage persuade me) : do not therefore like mad men resist my command : avoid not only torments but death also. For I desire not only to exalt you unto honour, but also to encrease your richer and possessions ; condemn the superstitious and superfluous belief of your own Country-men, and embrace our Religion : Which if you refuse to do (as I hope you will not) I will devise such torments, as that I may by a lingering and painful death be able to consume you.

And to terrify them the more, he commanded the instruments of their torments to K be presented unto their view. And accordingly Wheels, Rods, Hooks, Rakes, Racks, Cauldrons, Cages, Gridirons were brought forth ; and Engines to torment the fingers and hands, Gauntlets, Aules, Bellows, brazen Pots, and Frying-pans : for these are the names which we find. That which I term Bellows, was a thin plate of Iron to kindle or blow the fire with, like a Fan ; and far more horrible devices of torments were shewed unto them, too long to rehearse : whereof they having had a sight, Antichrist said :

Consent unto me. O prudent young men : for if that I command you to commit a sin ; yet do not you offend in doing it, seeing you commit it only upon compulsion. But the young Youths inflamed with a divine Spirit and Sense, contemned for many kinds of torments, and despised the Tyrants threats and flatteries ; and their constancy (for they gave him no just occasion) put the Tyrant into a great rage.

By this it is evident, how much Reason is master over Passion : for if any foolish man not before trained up to it should of a sudden come to such a push, at the very sight of such torments his mind would be troubled, & his countenance appalled, his Legs under him would have trembled, and he with fear have been confounded : so that he would presently have retracted, and professed himself unable to bear up against so many and so grievous torments, saying :

My self being unwise, what should I have made choice of ? Whether to endure these torments, or accept of their promised benefits ? Whether I should have been moved to pity mine own age, or to compassionate my mother : God would not have denied pardon for this deed, I being forced thereunto : and by doing it though against my will, I shall get the Kings favour.

But where Reason and advice taketh place, and hath well trained the mind to perfection, the other consequently followeth : As by the example of these brethren I will declare, who as it were all with one voice desired to eat the sacrificed Swines flesh, as they were commanded. Wherefore (said they) O Tyrant dost thou persecute us that are innocent ? We both desire and wish to die, and will, until such time as death expelleth life, firmly keep that which God commanded, and Moses taught us. And thou, Tyrant, do not seek to seduce us by pretending love towards us : thou lover of injustice, master of cruelty, deviser of iniquity, the pardon which thou dost offer is to us more painful than punishment : we condemn death, and esteem not thy words, as being by our late master Eleazar taught to despise them. Why then dost thou suppose such pusillanimity to be in us young men, seeing of late thou foundest such courage in an old man ? We follow him : thou canst not try and know our minds, except by tearing our bodies thou search them out : We will safely and securely suffer for our God any thing, and leaving this Earth, we shall be entertained into Heaven : and thou for so Tyrannizing most cruelly upon innocent Souls, shalt be referred to eternal fire.

The Tyrant enraged, that he could neither prevail by fair promises, nor by threatenings, caused them to be beaten with Bulls pizzles, and first of all he commanded Maccabens, the eldest of the seven brethren, to be strip, and stretched out upon a Rack, and his hands to be bound behind him, and then to be most cruelly beaten, who

The seven brethren reply to Antichrist.

Antichrist commands Maccabens to be racked.

The young men consent to Antichrist.

A who wearied his tormenters by his suffering (so great the force of virtue is) in such manner, that they desired more to leave bearing him, than he requested they should leave. This done, he was put upon a wheel, and a weight hanged at his feet, and so stretched round about it, that his sinews and entrails brake, and his pains increased : yet being overcome with pain, his mouth was not for all this stopped, or hindered, from calling upon God, who beheld all ; and reproving the Tyrant for devising those torments for the Innocent, he took strength, and is said to have cried out after this manner.

Blasphemous Tyrant, who persecutest the Majesty of God : I whom thou thus tormentest, am no Witch, nor one who have murdered and killed another man, but one who dies for justice, observing the Law, and for Charity.

Then when the torturers (overcome with compassion) persuaded him to submit to the Kings pleasure, he answered :

O ye wicked ministers of Tyranny ! your wheels are not so sharp and cruel, that I thereby will be forced to forsake Heaven, wherein my mind is fixed : tear my flesh : yea, if you so please, roast it at the fire : torture and torment each parcel of my body with several cruelty : you shall for all this find your selves unable to force us young men to impiety.

As he thus spake, a fire was kindled, and he, as he was upon the Wheel racked, was so thrown into the fire : and thus he was by flames and torments so burned, that his bowels appeared : his mind nothing moved, when his flesh yielded to the tortures, who amidst his pangs cried thus unto his brethren. *O beloved brethren, learn of me an example of virtue : consider the strength of an invincible courage : condemn and despise the alluring baits of this world, and rather obey God than this Tyrant, who can if he please humble the proud and mighty, and exalt the lowly and dejected.*

As thus he spake, he was taken out of the flame, and flaid alive : his tongue was pulled out of his mouth, and he put into a frying pan ; and so he departed out of this life, to the great admiration of all that beheld him, and the joy of his brethren and mother : and went before them to Heaven, there to prepare a Kingdom for himself and them.

D After him the second brother, called *Aber*, was hailed by the Souldiers : and before the Tyrant asked him whether he would relent, he caused all those torments to be shewed him, thereby to terrify him : but he nothing thereat moved, and denying to eat of that foresaid Sacrifice, his hands were bound with Iron chains, and he being hanged up by them, the skin of his body was flain off from the Crown of his head unto his knees : so that the entrails in his breast appeared naked ; yet in such manner as he might abide greater torments. For he was cast before a cruel Libard, thrusting most extremely after blood, to the intent that he might devour with his teeth the rest of his body : but the beast smelling of him (no doubt by the great handy work of Almighty God) forgot his cruelty, and turning away his face, did no hurt to the Martyr.

But hereat the Tyrant's rage increased ; and the Martyr by suffering such torments, was made more constant, crying aloud :

O how pleasant is that death unto me, which is caused by all sorts of torments for Gods sake ! yea, so much the more pleasant, for that I assuredly hope to find reward for it in heaven. Let these torments inflicted upon me (O Tyrant) satisfy thy cruelty ; for my pain is not by thy tortures increased, but rather my pleasure, as thou shalt find by my patience in this Agony. More willing am I to suffer than thou to punish ; yet my pain in suffering is less than thine by inflicting the same upon me. I am tormented for virtue and observing the Law ; and justice of God shall banish thee from thy Royal seat : Thou by tormenting art tormented, and almost consumed : thy wrath and fury being almost spent upon me in vain, thou shalt not escape the day of judgment : eternal torments are there prepared for thee, which neither thy profane mind is able to endure, nor thy great power to delivest, thy sinful Soul being condemned to eternal punishments. Thus, remaining constant in his faith, and animated by his brothers example, he departed to Heaven.

Then Machir, the third son, was brought, whom all men now pined for the death of his two brethren, and many exhorted him by his Brothers examples to desist from his Opinion, and so avoid punishment : but he being angry hereat, replied ; *One Father begot us, one Mother bare us, one Master instructed us, we are all of one mind, and all like afflicted : do therefore no longer prolong the time in vain. I came hither to suffer, and not to speak : use all your tyranny possible against this body : for you have no power as all over my Soul.*

The

The death of the eldest brother.

The second brother brought.

Machir the third brother is brought.

The Tyrant hereat moved to see this third nothing relent by his brothers death, de- H
viled more cruelty than humane wit alone could invent. Wherefore he commanded a
Globe to be brought, and eyed the holy Martyr about it in such sort, that all his bones
were set out of joynt and displaced: whereat the holy Martyr was nothing dismay'd.
The skin also of his head and face was pull'd off, and then he was put on the Wheel: but
he could not be rackt any worse, for that his bones were all displaced, and did hang one
separated from another in most pitiful manner: and when the blood issued from him
abundantly, he was deprived of the use of his hands and feet; but perceiving his life
to be spent, he spake thus and dyed: *We, O Tyrant, endure this Torment for the love of
God, and thou the Author of such unjust cruelty shalt suffer everlasting pain.*

Then his tongue being cut out of his mouth, he was put into a frying pan, and so I
amidst those torments yielded up the Ghost.

Thus the 4.
brethren is
brought.

Next after followed Judas, the fourth brother, whom all the people perswaded
and entreated to obey the King: but he concerning their prayers and exhortations,
said thus with all constancy: *Your fire shall neither separate nor sever me from the Law of God,
nor from my brethren, who instead of this mortal life, enjoy life everlasting. I denounce unto
thee, O Tyrant, destruction and overthrow; but to such as believe, salvation: make tryal
of me therefore, thou cruel wretch, and see if God will forsake me, who bath with open
stretcht out Armes received my three brethren which are gone before me, and whom the womb
of Jo boly a Mother at several times brought forth unto glory.*

The cruel Tyrant hearing this, was much moved, and from his Chair leapt down to K
torment this Martyr himself, and in his fury commanded his tongue to be cut forth: but
he hereat not terrified, said to Antiochus:

*This cruelty will nothing avail thee, neither shalt thou hereby, Tyrant, as thou supposest
conquer me. Our God needs not by voice to be awaked, but rather by secret cogitation to
be prayed unto to help his servants: he provideth for them that hold their peace, and heareth
the prayers of such as do call upon him, if they deserve to be heard, and only requireth purity
of Soul. For our God knoweth all things before we ask, and before we our selves enter into
cogitation thereof, he understandeth our necessity: cut out my tongue, thou canst not cut out my
mind while my life remaineth. Those prayers, which by it I have uttered to Almighty God, have
taught it to suffer: would God thou wouldst so sanctifie all parts of my body by punishing them. I
for thou therein inflictst punishment on thy self, and reward upon me, and think not that thou
shalt thus escape long unpunished.*

When he had thus spoken, his tongue was cut out of his mouth, and he bound to
a stake, and there he was beaten with ropes ended, and he did patiently endure this,
notwithstanding the colour of his face became dead and wan. Being loosed from thence,
he was put upon the wheel: and then praying for his Country-men, he by death went
unto the rest of his brethren.

The death of
the 4. brother
Athen the 5.
brother pre-
sented him-
self to tor-
ments before
he was called.

Then Abas, the fifth brother, before he was haled to torments, spake in this
manner: Behold (thou Tyrant) I come to be punished before thou command me, hope
therefore any jot to alter his mind, who as thou seest desireth to be tormented. The blood of my M
four innocent brethren, which thou hast shed, hath condemned thee to Hell-fire: I am to make
them up the number of five, that by it thy pains may be increased. Tell me (bloody wretch)
for what offence by us committed dost thou thus punish us? for what impiety dost thou so
persecute us? what villany have we committed? what wickedness? what naughtiness have we
attempted? This is all that thou canst allege against us, that we honour God our Creator, and
live justly in obedience of his Law, and therefore do not esteem thy punishments: but they are
to us honour and Salvation, and not punishment: we shall be greatly rewarded by God, if no
part of us be left free from torment.

Whilest thus he spake, his executioners by the Kings command took him, and cast him
into a brazen pot, and he was prest down in it, his head to his feet: and afterward he suf- N
fered all other torments, which his brethren had endured; yet not amazed hereat, he
suddenly started up, and thus bitterly inveighed against the Tyrant: *Cruel Tyrant, how
great benefits dost thou against thy will bestow upon us! yea, the more thou art incensed against
us, the more acceptable to God shalt thou make us: yea, I should be sorry if thou shewdest
mercy upon me. This short affliction gaineth us life everlasting: if this temporal death should
not betide me, everlasting life could not befall me. And thus be finish his Agency, and
dyed.*

Then the tormenters laid hands upon the sixth brother, who was called Areth, to
whom the Tyrant made offer either of honour or punishment: but he disdainning his offer,
said: Although (Tyrant) I be younger in years than my martyred brethren, yet my con- O
stancy of mind to theirs is not inferiour: for we were all nourish'd up together, all together in-
flrilled

A strangled, and we will all dy together in the fear of God. Hasten therefore your torments, and that
time which thou wouldst spend in exhorting me, spend it in devising tortures for me.

Antiochus hereat confounded commanded him to be bound to a Pillar with his head
hanging down, in such wise as the delusion of humours might cause a chand and this deed, The value of
he caused a fire to be made so far off him, that it could not burn him, but roast him. The sixth bro-
ther, as he hung, to be pricked with awls, that so the heat might pierce into the holes they made in his flesh. Whilest thus he was tormented, much blood
like froth gathered about his head and face, and he then spake in this manner. O
noble fight! O valiant War! O strife between piety and impiety! These men have past their
Agonies, whose Crown of Martyrdom is the punishment of their persecutors: I do most willingly
follow my brethren, that as by blood I am conjoined unto them: so by death I may not be sepa-
rated from them. Devise, O Tyrant, some new Torment, for these I have already overcome.
O master of cruelty, Enemy of piety, persecutor of justice! we six Brethren have conquerd
the Kings power, and what his Kingdom or the whole world could afford. Thy fire is cold
and beateth not, and the Kings weapons are bended and blunted in our bodies: our God giv-
eth us more courage to suffer, than thou hast to punish: and so the precept of God remaineth
firm in us.

And as he thus spake, one took hold of his tongue with a hot pair of tongs, and so
with the same torments, that his brethren had suffered, being fryed in a pan he gave up
the Ghost.

C Six of the Brethren being now dead by diversity of torments, only one of the seven
remained alive with his mother, named Jacob, younger in years (but not in con-
stancy of mind) than the rest of his brethren. He presenting himself before the Tyrant,
moved him to compassion, both for that he was left alone, and the last of his
brethren, and also that he was to perish: wherefore he called the child unto him,
and into a place where no instruments of torments were, and taking him by the hand,
he said thus unto him, hoping to win him by fair speeches: By thy brethrens calamity
thou now well hast learned, what is prepared for thee, if thou disobey me: deliver thy self there-
fore from thy torments, and I will give thee what honour my kingdom can afford: thou shalt
be a Magistrate, and General of my Army, and one of my Counsellors.

D But perceiving himself not to prevail, he caused the young man's Mother to be called
unto him: who coming and standing near her Son, the Tyrant said thus unto her:
Where are now, O worthy woman, all thy Children? Behold of such a number, if thou please,
the destiny affords thee one: advise therefore thy Child, and mollifie his obstinate mind by
wholesome counsel.

The Mother having heard what the King said, made her reverence to the King:
which done, that the King might not understand her, the spake in Hebrew to her Child
as followeth:

Pitty thy Mother, O son, and comfort thy sorrowfull Mother, who bare thee nine months in my
womb, and gave thee suck three years, and with great industry have brought thee up to this
age. I pray thee, dear son, consider the Heavens and Earth, and all that in them is; and
know, that God created them all of nothing, who also of nothing created Mankind. Fear
not this Elixmeks pains and torments, but imitate thy brethren, and contemn death, that in
the day of mercy I may receive thee and thy brethren again in Heaven.

As his mother thus admonished him, he in the Hebrew tongue requested to be un-
bound, for that he had a secret to disclose to the King: who being unfettered he present-
ly ran to the torments prepared: for there was a Frying-pan red hot, that was prepa-
red for such as were to suffer: unto the which the Child coming, remembering his bre-
thren, and beholding also the King, he said unto him: Cruel tyrant, I now know thee
not only to have been cruel against my brethren, but even cruelty it self. Wretch that thou
art, who gavest thee this purple? and who exalted thee to this Kingdom and dignity: even he,
whom thou in us dost persecute, whose servants and worshippers thou killest and tormentest,
for which thy wickedness thy self shalt suffer eternal fire and torments which shall have no end.

Thou art of higher dignity and authority in this world than other men, yet he that made o-
ther men, made thee also of the same nature that they are: for all men are born and must die
alike. He that kills another, knoweth that he himself may be killed: thou treatest and tormentest
thy own picture and image in vain: thou in thy fury killest him, whom not long since God
created like thy self, and according to the same law thou thinkest all lawful, which thy King-
ly power can command: thou pullest out our tongues, and treatest our bodies with flesh-hooks;
ly power can command: thou pullest out our tongues, and treatest our bodies with flesh-hooks;
and consumest with fire: but they, who have already suffered, this, have received everlast-
ing joy for their reward: and thou shalt answer for all the punishments inflicted upon them.

The value of
the sixth bro-
ther.

The sixth bro-
ther sharply
reproves Anti-
ochus.

Jacob the se-
venth brother
brought to
torments.

Think not that I expect any favour at thy hands: I will follow my brethren, and remain constant in our Law. The Tyrant hearing this was wroth, and caused him to be tormented: but his Mother in his torment comforted him, and with her kind hands held his head, when with violence of the tortures blood issued out of his mouth, nose and privy parts, the tormentors not ceasing till life in him was almost spent: but they (by Gods appointment) gave over, and so he took strength again to endure more, than any of his brethren had done; at last, his Hands and Arms being cut off, he lifted up his Eyes to Heaven, and cryed, *O Adonai, O Sabaoth*, be merciful unto me, and receive me into the company of my brethren, let thy wrath now cease, and grant them mercy, who by us do make intercession to thee:

The death of the youngest brother.

Having said thus, his tongue being pulled out, he of his own accord went into the fiery Frying pan, and so to the great admiration of Antiochus died.

Reason, Mixture of our affection.

Behold how evident it is, that reason can rule our affections, seeing that Children hereby shewed more constancy, than the Tyrant could shew cruelty. For it was reason's force, that wrought in them that determination to suffer all torments, rather than to forsake the way of Salvation.

A similitude of the waves. The seven brethren exhort one another to suffer death manfully.

These constant young men do fitly resemble inexpugnable Towers, and them, who after a great tempest and shipwreck do safely enter the harbour of Salvation, who guiding their course amidst the boisterous waves, at last obtain the wished shore. For every one of them strengthened the other by advice and good counsel, and none of them was so effeminate as to decline his Martyrdom. None used delay herein, but one followed another's example. Let us therefore dy for our Law, and imitate the three Children, whom the Assyrians fury condemned to the fiery Furnace, whose patience spread their fame even unto Heaven.

True brotherhood.

Whilst thus one of them exhorted the other, it came to pass, that none of them offended, but each one resolute in his Religion, took example of the virtue, courage and constancy of their fore-father Isaac, who understanding that it was God's will, that he should be Sacrificed, refused not to submit his body to his Fathers Sword. Let us (said they) yield our Souls to him, of whom we received both Soul and Body: It is a small matter for us to suffer loss of these members, seeing that we shall in lieu of them receive everlasting bliss. *Abraham, Isaac, and Jacob* do joyfully expect us, as Co-heirs of their Kingdom: let us glorify that womb, wherein we were for ten months space: let none of us be more coward than the other, nor none of us degenerate from the other. We that were all begotten of one Father, and sucked of one milk, must in all things resemble one another: we had one teacher, and one law inviolate. And in this golden bond of concord were these brethren linked together, and none of them mourned to see the other tormented, but all rejoiced at the others death. O Children, whose dignity surpasseth the Royalty of Kings and Princes, whose glory and virtue is unspeakable! None of you were terrified with fear, but you so hastened to your deaths, as though you had been to go to bliss and felicity: you were truly brethren, who even by death werelinked together. God hath greatly in you magnified our Nation, and in you shewed us all an example of fortitude: whom therefore I think he caused to be so many in number, as were the days, wherein he created the World, so that these seven brethren may resemble the seven days, wherein all things were made. And why should we so admire this fortitude in these young men, when a woman armed her self with contempt of death? Who indeed is not to be called a Mother, but to be honoured with a higher title than humane frailty can afford, who bare into this World so many triumphs.

A pledge and sign of brotherly amity.

The mothers grief.

For the Mother seeing her Children dead, was with a kind and godly zeal inflamed also to suffer: and no marvel, seeing that the very brute beasts, if they perceive violence offered to their young, do expose themselves to perils in their defence, and protect them with their wings, teeth, and talons: yea, and every one, that is any way able to make resistance, opposeth her self to the Enemy to defend her young. And not only brute Beasts do this, but even Bees do defend their young, and their honey, threatening their Stings to them that offer to tast thereof, and more esteeming the good of their young than their own lives. But this zealous mother directed by the Spirit of God, and the dictates of reason, encouraged her Children to dy, and being to dy after them chose rather to be a spectator of their death than otherwise.

When all her family had suffered, she as the last and glory of them all came to execution despising the Tyrants threats, offering her motherly breast to those torments, which her Children had suffered. O blessed stock, and blessed increase of the self same womb! Why should I not affirm, that in all lineaments and feature of the body you are like your mother? and if this be a commendation in them, that beside the

the

A features of the body receive nothing of their Mother, I will say more of you, that you are like your mother in Fortitude, Virtue, and Religion: and that you so are all things resemble her, that you are every way equal unto her, save only herein, that the with her Eyes beheld the immanity of your torments, and was afterward as constant in her own Martyrdom, as you in yours. She therefore herein excelled you, that she suffered seven torments before she came to suffer in her own person, & feared in every one of them lest she should be overcome. But O thou example of all women, I cannot tell, whether thou barest these Children in thy womb, or createdst them, who couldst with dry Eyes look upon them, whilst they were torn in pieces: yea, I say little, affirming that thou

The mother suffereth in her torments before she was tormented.

patiently didst behold those fights; for even thou thy self didst exhort them thereunto; thou rejoicedst to see one of them torn in pieces with Flesh-hooks, the other to be racked upon the Wheel, the third to be bound and beaten: thou joyfully admiredst the others burning, and exhortedst the rest not to be terrified here with; and although, whilst thou beheldst their torments, thy grief was greater, than that which thou hadst in Child-birth, yet didst thou bear a lightome and cheerful countenance, as though it had been one triumphing. While they were a killing, thou didst laugh, and seeing only one of all thy Children left hereat thou didst nothing relent. Can I describe how every one perished, seeing thou their mother didst laugh at their deaths, and when their sinews were cut in two, their heads flaid, their tongues pulled forth by the Roots, their hands broken, their bodies in the fire, and cast upon Iron plates red-hot, and upon Wheels, and their ribs pulled in sunder, and many other torments for which we want names? Never was any Swan, which (if you will believe antiquity) sings sweetest before her death, comparable to the Funeral notes of thy dying Children.

And you, blessed offspring, were not overcome by that Syren's enchantments, but to honour God scrupled not to leave your Mother without Children: And the being as pious & brave on her side, chose rather to want you for a time, than to incur eternal damnation, wishing rather that the bodies of her Children should be tormented, than their Souls. Well she knew, that nothing was more frail and infirm than our bodies, which, though persecution be wanting, are often killed with *Agues*, and other Maladies: Who is ignorant, that shipwreck is incident to Sailers, disasters to them that travel, sudden death to those that live at ease? sudden casualty by fire, and by the hands of Thieves, and a thousand other ways to dispatch our lives? Seeing then that our mortal bodies are subject to so many miseries to bring us to our end, who would not make choice of a quick dispatch, whereby we lose goods of this World and gain life everlasting? O thou most reverend of all women, the credit of thy Nation, and honour of our Religion, who, like the Ark of *Noe*, didst persist inviolate amongst such stormy Waves! for as the Ark withstood the force of the deluge, and being built strongly with firm boards, did not suffer any thing within it to perish: so thou sufferedst not the Tyrant to overcome the holy Ghost, which thou hadst received in thy heart.

A similitude from the Deluge.

Behold of what force and efficacy Reason is, which oftentimes maketh men inferior to women. For neither was *Daniel* so tortured at the sight of the Lions, nor the three Children with the fiery Furnace, as this woman was afflicted at the death of all her Children, before she came to her own Agony. What would another woman and Mother have done in this Case, and with pitiful lamentations have cryed? Ah wretch that I am! most unhappy and miserable of all that breathe! who therefore bare so many Children into this World, that their several deaths might be to many several occasions of my grief and sorrow: the would have commemorated her frequent labours, & the pains she endured in her ten Months bearing them, she would have bewailed her ill fortune, who brought forth her sons to so many deaths and dangers, the would have recounted the milk wherewith she fed them, and their meat she had prepared for them, the pains she had taken with them, how she had carried them in her Arms, and sung to them, and taught them to speak; her cares, her watchings, her fear, lest any mis-hap should betide them; and with weeping tears would have said, Shall I never be a Grandmother, and embrace your Children, who a while ago was a fruitful mother my self, but am now deprived of you all? If this day I dy, I have none to bury me. But this handmaid of God forgot all these complaints, that another mother would have made, and with an Adamantine fence more impenetrable than the never-yielding Rocks, did neither forsake her Children in their torments, nor in their death, but rather compelled them to perish, and never sorrowed thereat. For being apprehended, together with her seven Sons, she considering *Eleanors* Martyrdom, did thus exhort them in the Hebrew tongue.

The mothers
speech en-
ticing her
Sons to suffer.

O my most dear and loving Children, let us hasten to that Martyrdom which may make us a H credit to our Nation, and gain of God an everlasting reward; let us without fear present our selves unto those torments, which Eleazar's aged body endured, calling to mind our Father Abraham of worthy memory, who, having but one only Son, did sacrifice him, being willed by God so to do, and feared not to bring him to the Altar, though he was the fruit and only comfort of his age. Isaac also was willing to be sacrificed by his father, knowing that God was to be obeyed in all things: the like may be said of Daniel and the three Children: believe me, we are rather tried than tormented. For whatsoever this World affordeth is mortal and transient.

A Golden fay-
ing of the mo-
ther to her se-
ven Children.

Thus did this mother arm her Childrens minds with fortitude, and though a woman infused courage and constancy into men. And when her Children were all dead, the I worthy mother of so many Champions, kneeling down in the place of torment, be sought God to put an end to her life, protesting, that she had not for love of life to long deferred to dye, but only for her Childrens sake, and that now she had seen them all seven triumphing. Whereupon the rage of Antiochus grew hot, and he commanded this noble person to be tormented, and accordingly (as the Tyrant willed) she was stripped naked, and hanged up by the hands, and most cruelly whipped: her dogs and paps were pulled off, and she put into the red-hot Frying-pan, being most willing to follow her Childrens steps in torment; and lifting up her Eyes and hands to Heaven, she prayed for all women with Child, and so yielded her chaste Soul to God. But Antiochus was stricken with fire from Heaven, O thou! mistress of justice who followed a k rily triumphing Children: O Conquerer of Tyrants, and a Looking-Glass for all Martyrs! O example of patience! not only to women, but to all men that shall be after thee, revered of them that now are, and to be worshiped of them that are to come, and to be admi- nred not only of our Nation, but of all other people. Thy light obscureth the bright shining Moon: and though she fill the World with her brightness, yet is she not comparable to thy shining light. Seven lights environ thee about; dazzling the brightness of the seven Planets. Could any Painter express, or any hand in writing declare the torments which you suffered? none could with dry eyes read or behold them. All people would flock about to see it. All people would praise, and esteem him to have offered a great gift, who to God's glory had painted so incomparable a picture. L And if any skilful workman should engrave this Tragedy upon a Sepulchre, or in his house, doubtless he should be freed from all plague and misfortune. But where could a stone be found able to contain so many torments? Therefore the old man Eleazar, the Mother and her seven Sons are for their Nobility graced with a Sepulchre, and a great reverence is done unto them of all men, yea, even by men that are not of our Religion; and there is a constellation of eight stars ordained as an argument of their justices: and Angels did execute their Funerals. The Tyrant himself was astonish- ed to see the constancy of such godly minds. And thus have they found such favour in the sight of God, that they have obtained remission of the sins of our Nation: For presently after the Tyrant was destroyed, and Israel was freed from his Ty- ranny. M

Antiochus lea-
vied an Army
of fourmen
from amongst
the Hebrews.

But Antiochus, seeing the greatness of their Faith, and their contempt of death, ga- thered an Army of Foot out of the Hebrews, by whose help he certified his Enemies, and got great Renown. O blessed seed of Abraham! behold what benefit the Suffer- ings of the Mother and her seven Sons brought to us their Country-men: let us perse- vere in this piety, that so we may be like our Forefathers: behold! the death of a few did end all the miseries and sins of our whole Nation, and you by your Country-mens hands van- quished their persecutors Enemies, & after that victory our sins were remitted; & last of all, Antiochus being mad, and his entrails devoured with Worms, he smelling like Car- rion, gave up the Ghost, and was ever after death punished for his offence. For when he could not make the Citizens of Jerusalem to forsake their Law, he made War against N the Persians, and there received that which he deserved.

Antiochus died
flinking co-
cedingly
A. Macc. 9.

An Epitome of
the life of the
seven Sons and
their mother.

It now remaineth, that we briefly repeat all that is before said. For in her Agony, this sacred mother said thus unto the standers by: Whilest it was lawful for me, I kept my self a Virgin; and then I married and lived a Chaste Wife, and forsook not my own house. I brought forth such Sons, as I need not be ashamed of; and though damned with my Husbands death, yet I did not forsake my Faith. This, and many things else she recounted. And what more? She set before her Childrens Eyes the examples of the Prophets; how Abel by his brother was slain, Isaac to be offered in stead of a sacrifice; how Jacob was ba- nished, Joseph kept in prison, Daniel cast before the Lions, the three Children into the O fiery furnace: She rehearsed also unto them the Book of Isaiah, where it is said: I though,

A though thou do go through the fire, the flame shall not burn thee. That of David, The just shall have much tribulation; and Solomon, who propoeth the tree of life to such as do the will of God; not omitting that of Ezekiel, These dry and withered bones shall live again: Also that of Moses Canticle, I will kill and restore to life, and the length of your days is in my hand. Unhappy Tyrant, what did thy Cauldrons red hot, and thy torments profit thee? what awaited thee to cut away their Eye-lids, and to pull out their tongues? thou thy self for so doing dost now endure far worse than all these. And they whom thou killedst (believe me) enjoy Everlasting comfort, and are now se- cure of bliss and revenge. For they, who suffer for Gods sake, shall have happy success, when God the Father of all things shall reward them with life everlasting that follow him. Thus have I consecrated these worthy memorials, which I find in the holy Scriptures of the sacred Maccabees, to the reading of all men, who shall live in any age hereafter.

The joy of the
blessed in ever-
lasting Life.

The end of all Josephus Works.

FINIS.

PHILO'S

Aaaa 3

PHILO'S RELATION OF AN EMBASSY

(In which he was the Chief Person)

From the Jews of *Alexandria* to the Emperor
CAIUS CALIGULA.

The PREFACE of Philo, upon the blindness of man, and the incomprehensible Grandeur and Majesty of God.

HOW long shall we confound old Age and Infancy, and be as imprudent as fixity, as at sixteen? For what greater imprudence can there be, than to look upon Fortune as a settled and certain thing, when there is nothing more inconstant, and to consider this Nature (which is immutable) as subject to continual changes? Is it not to invert the order of things, and shuffle them together like Counterfeit to fix our Eyes upon uncertain things, as if they were more firm and durable than those which were certain? The reason of this error proceeds from this, that present objects do more easily affect Men of ordinary understanding, than objects that are more remote, and most men do allow more credit to their Senses (though deceitful) than to the reflections of their mind, because nothing is more easy, than to suffer our selves to be taken with what is presented to our Eyes; whereas there must be Argumentation and Reason to comprehend things that are future and invisible. Nor but that the Eye of the Soul is as quick and piercing, as the Eye of the Body, but some people dazzle it by their intemperance, and others by their stupidity, which is the greatest fault of all.

So many extraordinary events happening in our Age enforce a belief that there is a providence, and that God Almighty takes particular care of virtuous Men, who have recourse to him in their necessities, and more especially of those who are consecrated to his service. M They are as it were the portage and propriety of this Supreme Sovereign, whose Empire has no end. To these people the Chaldeans gave the name of Israelites, which is as much as to say, Scions of God, and certainly it is an happy privilege to all the Treasures of the Earth: For if the presence of those, whose age renders them venerable to us (as our Masters, Superiors, and Parents) imprints so great a respect in us, that it many times corrects our Enormities, and disposes us to virtue; How great an advantage, and encouragement is it to us to elevate our minds above all Created things, and accustom our selves to the contemplation of God, who is not only uncreated, but infinitely good, infinitely beautiful, infinitely happy, or (to speak more properly) whose goodness surpasses all goodness, whose beauty surpasses all beauty, and whose happiness surpasses all happiness, and yet this is but a weak and imperfect explication of his Grandeur: for how can words be able to describe him, who is so transcendently above every thing, that after our mind has advanced it self as high towards him, as is possible, by the attributes which it has given him, as by so many stairs, yet it is forced back again without being able to approach or understand him: for he is so vastly incomprehensible, that, if every Creature of the Creation was changed into so many Tongues, they could not express that sovereign power, by which he Created all things; that Royal conduct meriting an Eternal Monarch, and by which he preserves the World, and that just distribution of rewards and punishments, which are dispensed with so much equity and wisdom, that our chastisements may be put into the number of his Mercies and Blessings, not only as they are part of his justice, but as they are many times so viceable to the conversion of sinners, or at least as they restrain and hinder them from continuing in their Crimes for fear of those pains, which they see inflicted upon others.

CHAP.

A

CHAP. I.

The incredible Felicity of the first seven Months of the Reign of the Emperor Caius Caligula.

The Emperor Caius Caligula is an Eminent example of what I have said: Never was there seen a greater tranquillity, than that which was enjoyed by all the Provinces both by Sea and Land, when he was advanced to the Empire after the death of Tiberius: The East, the West, the North and South were all in profound peace: The Greeks had no difference with the Barbarians: The Souldiers and Citizens lived quietly and in good intelligence together. So great a felicity seemed to be incredible: & it could not be sufficiently admired, that so young a Prince mounting the throne he should be attended with so much prosperity, that his desires could not exceed his enjoyments: His Riches were immense, his Forces both by Land & Sea great and formidable, his Revenues prodigious flowing, into his Exchequer (as from an inexhaustible Stream) from all parts of the habitable World: For his Empire extended to the Rhine, and the Euphrates, the first separating it from Germany and other wild Nations, and the other bounding it from the Parthians, Sarmatians, Scythians and other people no less barbarous than the Germans. So that it might be said, from the rising to the setting of the Sun, not only upon the continent, but in the Isles, and even in the parts on the other side of the Sea, all was in peace and felicity: The people of Rome, all Italy, and all the Provinces both in Europe and Asia lived in a perpetual feast: For it was never seen before under the Reign of any of their Emperours, that every man by the blessing of God enjoy'd his estate in that quietness, and bare so great a share in the public felicity, that there was nothing wanting to his desires. In all the Towns there was nothing to be seen but Altars, and Victims, and Sacrifices, and Priests in their white Robes, with Garlands of flowers upon their head. All places were full of Cheerfulness, Feasting, Playing, Musick, Running of Horses, Banqueting, Dancing to the Flute, and the Harp and all other Diversions imaginable. No difference to be discerned in the contentment of either Rich or Poor, Common Persons, or Persons of Quality Masters and Servants, or Creditor and Debtor. The felicity of that time was equal to all conditions, and what was verified then, made it almost credible, what the Poets had said formerly in their fables of the age of Saturn. And in this manner they passed seven compleat Months.

CHAP. II.

E The Emperor Caius, having Reigned but seven Months, fell desperately ill: The great concernment which all the Provinces expressed for it, & their incredible joy at his recovery.

The next Month this happy Emperour fell into a great fit of sickness; for having left his old way of living soberly and temperately, which preserves people in health, and was the way he took, whilst Tiberius was alive, he plunged himself into Intemperance and Luxury: He drank much Wine, eat to excess, bath'd unseasonably, cram'd himself, till he could not keep what he had taken down, and when he had disgorged, cramm'd himself again: He gave himself up wholly to Women, and to pleasures more unaturally criminal; in short he abandoned himself to all other disorders that were most likely to alter that Temperament and Harmony of body and mind, which Temperance maintains in health and vigour; whereas Intemperance weakens it, and exposes it to Distempers, that are most commonly mortal.

It was then about the beginning of Autum, which is the last Season in the year that is proper for Navigation, and the time in which those, who traffick in foreign parts, return home. By this means the news of his sickness was in a moment carried all over the World, and changed their joy into sadness. The Towns, and the houses were generally full of mourning and affliction; and the Emperours sickness became the distemper of all the Provinces: and theirs was the greatest, because his infirmity was only in his body, but theirs in their minds, apprehending to loose with their peace the enjoyment of all those good things, which were concomitant with it, and having observed

the death of their Emperors attended commonly with Famine and other calamities, that H
that are the consequences of War, they could not see any thing so likely to exempt them,
as the health of their Prince.

His sickness beginning to abate, the news was immediately spread abroad, and carried
joy to the very ends of the Earth; For nothing is more nimble than fame; and every
body expected the news of his recovery with incredible patience; and when it arrived
every body believed himself recovered with him, and restored to his former felicity.
It is not remembered, that any joy was ever so general, all people seeming to have pas-
sed, as it were in a Moment, from a savage and rustic, to a soft and a sociable life; from
Desarts to Towns; from Disorder to Order; and all by their happiness in being un-
der the conduct of a bountiful and legitimate Prince.

CHAP. III.

*The Emperor Caius abandons himself to all sorts of Debauchery, and with horrid ingratitude
and terrible cruelty obliges young Tiberius, the Emperor's Grand-son, to kill himself.*

BUT it was quickly discernable, that the Spirit of man is blind in its imagination; K
and that he is ignorant of what is most for his advantage, and that he takes the
shadow many times for the substance. For this Prince, who was consider'd as an admi-
rable Benefactor, and one whose Munificence and Favours were spread all over Europe
and Asia, became a Monster for cruelty, or to speak more properly, he discovered that
humour, which though born with him, he had dissembled till that time. The Emperor
Tiberius had by his Son *crispus* (who lived before him) this young *Tiberius*; and by
his Nephew *Germanicus* he had *Caius Octavius*, whom he preferred to *Tiberius* in the Suc-
cession of the Empire upon condition, that he should acknowledge the greatness of the
benefit by the manner of his comportment with his Grand-Child: But *Caius*, instead of
being concerned for having received that by Adoption, which belonged to young *Tibe-
rius* by Succession, prov'd ingratul, and carried it to that excess of Inhumanity, that L
not contented to have defeated him of his Empire, he caused him to be put to death
upon pretence of practices against him, as if a person of his age had been capable of so
great a design; but many people are of opinion, that if young *Tiberius* had had some
few years more over his head, his Grandfather would doubtless have made him his Suc-
cessor, and laid aside *Caius*, of whom he began already to be jealous.

And this was the way which *Caius* took to execute his detestable Resolution upon a
Person, with whom in justice he ought to have parted the Sovereignty. He caused the
young *Tiberius* to appear before him, assembled his friends, and told them, I love *Ti-
berius*, not only as my Kinsman, but as my Brother, and I wish with all my heart, it was
in my power to take him presently as a partner into the Government, that I might M
thereby fulfill the last will and Testament of his Grand Father: But you see the ten-
derness of his years, and that he is fitter to have a Governor, than to be a Governor
himself. Were it not for that, what joy, what ease would it be to me to have discharge
my self of part of so great a burden, as it is to manage and conduct so many several
Nations: seeing then the affection which I bear him obliges me to it, I think good to de-
clare to you, that I am resolved to serve and take care of him, not only as a Governor,
but as a Father; by which name I desire he may call me, and I shall call him Son for
the future.

When *Caius* by this Artifice had deluded all that were present, and by his counter-
feit Adoption rather rob'd, than conferr'd upon the poor Prince that part of the Empire, N
to which he might lawfully have pretended, there was nothing left, that might obstruct
his falling into that snare, which he had laid for him: for the Laws of the Romans do
give the Parents an absolute power over their Children, and then the Supremacy degree
of authority in which he was established, left no man in a Capacity to question any
thing he did. So that looking upon this young Prince as an Enemy, he treated him
accordingly without respect to his age, or any consideration, that he had been brought
up by the Emperour with hopes of succeeding him in the Government: for after his
Father *Drusus* was dead, the Emperour took him into his tuition, and used him rather
like his Son than his Grand-Child.

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A It is reported, that *Caius* commanded him to kill himself in the presence of several
Tribunes and Captains, forbidding them strictly to give him any assistance, because
(forsooth) it was not decent, that the defendants of an Emperour should die by any
inferiour hands: For he would needs pass for a strict observer of the Laws, at the very
time when he broke them, and a Bigot in Religion, when he was committing so great a
Crime, without the least compunction or remorse for making a Stalking-Horse of the
truth by so strange an hypocrisy.

The poor Prince, who had never seen any murders before, nor been accustomed to
those counterfeit Combats, in which young Princes are usually exercised in time of
Peace, presented his Throat to the person who stood next him, but he and all the rest
refusing to dispatch him, he took the Dagger himself, ask'd them where he was to strike, B
and they in their great Civility having instructed him, he stab'd himself immediately,
and that with many blows, till by a lamentable and unmerciful compulsion he had
murder'd himself.

CHAP. IIII.

*Caius puts to death Macro Colonel of his Pretorian bands, to whom he was oblig'd
both for his life and his Empire.*

WHEN *Caius* had finish'd that business, which of all his affairs was of the
greatest importance, there being no body left that could pretend to the Em-
pire, or to whom any turbulent persons could in prudence apply, he turn'd his indig-
nation upon *Macro*, resolving, that he also should feel the effects of his Cruelty and In-
gratitude.

This *Macro* had not only serv'd him faithfully since his advancement to the Throne, C
(which would have been no extraordinary thing, because Princes who are fortunate
shall never want flatterers) but he had been a great means, that *Tiberius* had chosen him
for his Successor: For besides that there never was Prince of greater Sagacity and
Penetration than *Tiberius*, the experience, which his years had given him, gave him so
large an insight into the secretest Cogitations of Man, that he began to be jealous of
Caius: he suspected him an Enemy in his heart to the whole family of the *Claudii*; and
that if he had any natural affection at all, it was only for his Relations by the Mothers
side, so that *Tiberius* began to be apprehensive for his Grand-Child, if he should leave
him a Minor. Again he looked upon *Caius*, as incapable of the Government of so
great an Empire, by reason of the weakness and levity of his parts, which seem'd
rather inclining to folly than otherwise: so little Solidity was there to be observed ei-
ther in his word or his actions: But there was no Stone that *Macro* left unturned to
disperse these suspicions, and especially his apprehension for his Grand-Child. D
He assured the Emperour, that *Caius* had an extreme respect for him, & to great an affec-
tion for his Cousin, that he would willingly leave the Empire to him, & that it was nothing
but his reticence and modesty, that made people think him weak in his intellects.
When *Macro* found these Reasons would not work, he feared not to offer himself in
Caution: and the Emperour had no reason to suspect his Sincerity after the Testimo-
ny, which he had given of it not only in discovering, but defeating the Conspiracy of
Sejanus. In short, he was always commending *Caius*, (if it may be called commending
to undertake his justification against all uncertain surmises, and undetermined ac-
cusations) and carried himself so towards him, that if *Caius* had been his Brother, or
his Son, he could not have done more: Several have attributed the Cause to the re-
spects, which *Caius* always shew'd to *Macro*, but more to the good offices of his Wife,
who for some private Reasons was always crying him up, and magnifying him to her
Husband, and every one knows the influence of Women, especially if they be immodest,
for then no Art nor Flattery can escape them, that may conceal their transgres-
sions from their Husband. *Macro*, being ignorant of some passages in his house, inter-
preted these artifices for affection, & the greatest of his Enemies pass'd in his thoughts
for the truest of his friends. That he had preferred *Caius* in so many dangers, and
could not imagine, that he would ever be ingrateful, gave him the confidence to ad-
monish him with great liberty upon an apprehension, that he would either ruin himself,
or be corrupted by other people. He was like a good workman, jealous of his own
manufacture, and could not endure it should be spoil'd. *Caius* falling asleep one day at

at the Table, Macro was bold to wake and admonish him, that it was neither decent nor fit for he in that condition might easily be slain. When Caius was looking upon his Dancers or Mimicks with such extraordinary pleasure and attention, that he could not contain from imitating their Gestures: when not contenting himself to smile, or be pleas'd, he brake out into a loud Laughter among the Comedians or Buffoons: or when he sung or play'd among the Musicians, he jog'd him Gently, if he was with in reach, to the end he might give over, and told him in his Ear, what no body else durst have ventur'd to have said.

You are not, SIR, to abandon your self to the pleasures of your sense like other men, but are rather to surpass them in gravity and prudence, as much as you transcend them in dignity and extraction. How strange will it appear, for the Monarch of the World, to be unable to moderate himself in such slight and contemptible things? The great honour, that invites you, obliges you to do nothing unsuitable to the Majesty of so great and so redoubted an Emperor: When you are in the Theatre, or Circus, or in the place of any publick exercise, you are not to consider the show or spectacle so much, as the pains and care, which those persons, who present it, have taken to do it to your content; and are to argue thus with your self: If these persons have taken so much pains in things that are useless to the life of man, and only serviceable to the pleasure of the spectators, that thereby they may merit their applause & acclamation, what is there incumbent upon a Prince, who professes an art infinitely more estimable? Do you not know, that there is nothing equal to governing well, seeing it causes plenty in all places capable of Cultivation, and secure Navigation, by which all the Provinces have Commerce, and communicate their respective Commodities? Envy and Jealousie, to frustrate this happy Communication, have like poison infected some persons, and some Towns: But since your August Family has been advanced to the sovereignty and Supreme power, which extends it self as well o'er the Seas as Lands of the whole Earth, it has repelled these monsters into the most remote and obscure Solitudes. To you alone it is that this supreme Authority is committed. Providence has plac'd you, as a judicious Pilot, to manage the Helm. It is your office to look to the good conduct of this incomparable vessel fraught with the welfare of all mankind; and as so noble an office is above all estimation, you ought not to take pleasure in any thing so much, as in rendering so many Nations, as are under your dominion, happy by your benefits: It is true they may be oblig'd by particular persons, but it is from their Prince, only they are to expect this excellent conduct, by which he shows down his bounty upon them with full hands, reserving only such things, as in prudence are necessary for the remedying of such accidents, as cannot be foreseen.

Thus it was, that this unfortunate Counsellor advis'd Caius with designs to have made him better: But his wicked nature turned his remedies into poison, made a mock of his counsel, and became much worse: in so much as, when Macro came towards him one time, he said to those who were then about him: Do you see that impertinent Schoolmaster, that ridiculous Pedagogue, he would take upon him to give instructions, not only to a Child, but to a person wiser than himself. He prates, as if a subject was to command an Emperor, and an Emperor, that is not ignorant in the art of Governing, and be believeth himself excellent in that science. But I would fain know, where he learned it. For my part, I was brought up to it from my Cradle, receiving continual instructions from my Father Brothers, Uncles, Cousins, Grand-Father, Great-Grand-Father, and many other great Princes, from whom I am descended both by the Father and Mother, without so much as mentioning the seeds of virtue, which Nature mingles with the blood of those, she designs shall command: For by the same reason as Children are observ'd to resemble their Parents, not only in the lineaments of their face, and the qualities of their minds, but in their very gestures, inclinations, and actions, by the same reason those, who proceed from a Race accustomed to dominion, do receive with their existence a disposition, that makes them capable of all the impressions necessary for the formation of a great Prince. I therefore may say, that, when my Mother carried me in her womb, and even before I was brought into the World, I was instructed in the art of Governing, and yet a private person, whose thoughts have nothing in them that is noble and sublime, has the confidence to give me Counsel in the Conduct and Regiment of my Empire, which to him is an impenetrable mystery.

In this manner Caius conceiv'd every day more and more aversion to Macro, endeavouring to charge him with false crimes, but such as might at least carry in them some appearance of truth: and of this sort he believ'd he had found one by these words, which fell from Macro upon a time.

The Emperor is of my making, and has no less obligation to me, than to those who brought him into the World. Three times by my prayers and contrivances have I rescued him from the fury of Tiberius, who would have put him to death: and when Tiberius, who would have put

A put him to death, and when Tiberius dyed, I caus'd him to be declared Emperor by the Guards, which were under my Command, remonstrating and inculcating to them, that the only way to keep the Empire entire was to pay obedience but to one person.

Many people approved this discourse in Macro, as knowing it was true, and not yet understanding the inconstancy and diffimulation of Caius: But not many days after the unfortunate Macro and his wife were put to death: which was all the recompence that the ingratitude of Caius afforded to the fidelity of his servant, for having secur'd him against death, and advanc'd him to the Empire. Some say, Macro was compell'd to kill himself, and that his wife did the same, though it was more than suspected Caius had been kinder to her formerly. But what is more unconformable than love, by reason of the frequent exceptions and disquiets that happen, where the affection is irregular? Nay so insatiable was the cruelty of Caius, that he put to death the whole family of Macro, leaving not so much as one of his Servants alive.

CHAP. V.

Caius caus'd his Father in Law Marcus Syllanus to be slain for giving him wife Counsel: and the Murder of him was followed by the Execution of several others.

WHEN this perfidious Prince had in this manner quitted himself of his Competitor in the Empire, and of a person to whom he ought both his authority and life, there was a third design that remained to be executed, to the perpetration of which he employ'd his utmost address. His Father in Law Marcus Syllanus (who was a person of great Generosity, and of illustrious extraction) after the death of his Daughter who died very young) continued to Caius the affection of an own Father, rather than of a Father in Law, believing that, though the Princeps was dead, he could not but have the same sentiments for him. Upon this score he spake to him with great liberty about the measures, which he was to take by his actions to answer the hopes which were conceived of him: But Caius, being too vain an Opiniater, that instead of mending his faults, he flattered himself with a Fancy, that he was excellent in all kinds of virtues, & look'd upon those as his Enemies, who gave him good counsel, he perverted the good Counsel of Syllanus, reputed it an insolence, grew insupportable towards him, and could not endure any longer to have him an impediment to the irregularity of his passions. After this he banish'd as well out of his thoughts as his heart the remembrance of his wife, and by more than barbarous Cruelty caus'd him to be put to death for Treason, from whom he had received life, and who ought to have been respected by him as an own Father. The noise of this murder, which was followed by the execution of several others the most considerable in the Empire, was spread all over the World: every body spake of it with horror, but in private, their fear obstructing the publication of their resentment. Nevertheless the people being easily deluded, and not without difficulty to be persuaded, that a Prince, who had appeared so good and so gentle, should be so suddenly changed, it was said in his excuse. That, as to the death of the young Tiberius, the Sovereign power could not admit of a Partner: That he was only prevented by Caius; for if his age would have permitted, he would have treated him in the same manner: That it was perhaps by the Providence of God, and for the benefit of the whole World, that Tiberius lost his life, to secure the Empire from Civil and Foreign Wars, which would have deriv'd into factions by the several great persons, who would have possess'd the interest both of the one and the other: That making it more desirable than peace: That Peace cannot subsist but by good conduct in the Provinces: and that a Province cannot be well govern'd, unless the Government be in a single person, whose authority maintains all things in quiet and repose: That, as to Macro, he was grown so awy and proud, that in appearance he had quite forgot that excellent direction of the Oracle at Delphos, Noce te ipsum, which is a thing so necessary, that with the knowledge of ones self one cannot fail to be happy, nor avoid being unhappy, when it is not attained: That it was insupportable for Macro to set himself up above the Emperor, as if it was not his office to command, and the subject to obey: In this manner it was that the ignorant either out of flattery or fully interpreted the wholesome counsels of Macro: and, as for Syllanus, it was said, that it was ridiculous in him to pretend to be much wiser over his Son in Law, as a Father has over his own Son, seeing those Fathers, who are but Strangers, do sub-

mit without trouble to their own Children, when they are advanced to any dignity or office, and H that it was imprudently done in him to imagine, that, being but his Father in Law, he should have a right to interpose in publick affairs, without considering that his alliance with the Emperor was extinguished by the death of his Daughter, Marriages being but outward ligaments, which, though they joyn Families together at present, yet they are broken upon the death of either of the parties.

This was the discourse, which was used in some of their assemblies to excuse the Emperor's cruelty: for there having been none of his predecessors, of whose meekness and bounty they had conceived a better opinion, they could not (as I have said) imagine he should be so changed in a Moment.

CHAP. VI.

Cains requires the veneration of one of the Gods.

THESE horrid and criminal actions passed in the mind of Cains for so many victories obtain'd against the most considerable persons of his Empire: For his fury had extinguished the lustre of the Imperial Family in the blood of his Cousin young *Thiberius*, whom he ought in justice to have taken into the partnership of the Government. His K abominable inhumanity had exasperated the Senat by the death of *Syllanus* his Father in Law, who was one of their greatest ornaments: and his horrible ingratitude had taken away the life of *Macro* a person of the first Rank in his Court, and to whom he was oblig'd particularly for the Grandeur, to which he was advanc'd.

Having perpetrated these great things, he believed, that, there being no body left, who durst oppose himself against his pleasure, he ought not to be satisfied with the greatest honours, that could be confer'd upon man; but that he might expect and challenge what was given to the Gods: and it is reported, that to persuade himself to sit strange an extravagance his argument was thus:

As those, who conduct and have the care of Herds of Cattel whether Oxen, or Sheep, or Deer, are neither Oxen, nor Sheep, nor Deer themselves, but men of a nature infinitely more excellent, than the nature of those animals: so they, who have the command of all the men and Creatures in the World, ought to be considered as more excellent than men, and receive reverence like Gods.

Having admitted this ridiculous fancy into his head, and taken the boldness to publish it, he came by degrees to the effects: He began first to desire to be revered as one of the demy-Gods, such as *Bacchus*, *Hercules*, *Castor* and *Pollux*, *Tryphon*, *Amphiarus*, *Ambilocus*, and others; but he laugh'd at their Oracles and Ceremonies, and raz'd them from them, that they might be attributed to himself.

He changed his habit and dress like a player. Sometimes to personate *Hercules* he wore M a Lions skin about his shoulders, and a Club in his hand: sometimes he wore a Hat like *Castor* and *Pollux*: and sometimes in imitation of *Bacchus* he wore the skin of a young Hind. But in this point he differed from those pretended deities, that, whereas they were contented with their respective and particular Ceremonies without envying what was confer'd upon the rest, he required them all, that he might be accounted above them.

Nevertheless that, which contradicted the great throng of spectators, was not that he had three bodies like *Gerion*, but because he transformed himself into as many different shapes as *Proteus*, who, as *Homer* describes, changed himself into several Elements, Animals, and Plants.

But, Cains, this vain resemblance with these Demy-Gods was not the thing, you ought to have affected: you were rather to have imitated their actions and virtue. *Hercules* by his glorious labours delivered both Land and Sea from such Monsters, as troubled the repose of mankind: *Bacchus*, who was the first that planted the Vine, brought a liquor into the World so pleasant and comfortable both to the body and mind of man, that it made them forget their sorrows, exhilarated and fortified their hearts in such manner, that the effects of it are still seen in the dances and festivities, not only of the most civiliz'd, but of the most barbarous Nations. As to *Castor* and *Pollux*, the two Sons of *Jupiter*, is it not said, that one of them being immortal and the other mortal, he, who had the advantage of immortality, not being able to think that his brother should die, would needs equal and debase himself to the condition of his Brother by commu-

nicating

A ttempting to him part of his immortality, and in some measure subjecting himself to death, which was the greatest expression of kindness that could be imagined. These *Heroes* then, who were the admiration of their own ages, and are still the wonder of ours, were not adored and reverenc'd as Gods, but for their benefits and good actions to man. But, Cains, what have you done in imitation, that may in courage you to such an exaction? To begin with *Castor* and *Pollux* have you imitated the perfect friendship, that was between those two Brothers, and made them so glorious? you without compassion to the youth and tenderness of him, who ought to have been to you as a Brother, and with whom you were in justice obliged to have shar'd the whole Empire, you (I say) have cruelly embroed your hands in his blood, and sent his sisters into Exile, to reign with the more security and quiet your self. Have you imitated *Bacchus*, and diffus'd a universal joy and cheerfulness over the whole Earth by any admirable invention? you, who being to be considered no otherwise but as a publick Plague, have found out nothing but new inventions to turn that joy into sorrow, that cheerfulness into sadness, and make peoples lives a burden: You, who in recompence of the infinite wealth and advantages, which flow in to you daily from all parts of the World, do with your insatiable avarice crush and depress your people with the weight of so many new Tributes and Impositions, that you enforce them to abominate your horrible inhumanity. Do you imitate *Hercules* in the nobleness of his actions, and in the difficulty of his Labours to introduce and establish peace, to distribute justice and restore plenty both at Land and at Sea? you, who on the contrary being most lazy and fearful of your sex, have banish'd all order, and quiet, and happiness, to introduce disorder, and trouble, and all kind of misery in their places. Is it then by these measures you think to pass for a Demy-God? and do you desire to be immortal, that you may continue these afflictions eternally? Is it not more rational on the other side to believe, that, if you were really one of the Gods, the odiousness of your conduct would degrade you, and tumble you down again into the degree of a man, seeing vice is as efficacious to make people mortal, as virtue to immortalize? Forbear then to compare your self to *Castor* and *Pollux*, who were so much Celebrated for their Brotherly love, after you have been so cruel as to have murdered your own Brother: and do not pretend to the honors, D which are given to *Hercules* and *Bacchus*, who signalized themselves by their good deeds, whilst your crimes and iniquities are sufficient to render them useless.

CHAP. VII.

The folly increasing every day, he exalted the honour of a God, and imitated Mercury, Apollo, and Mars.

BUT the arrogance of Cains rested not there: he thought it beneath him to be honoured as a Demy God, and therefore pretended to be equal with the Gods. At first he would pass for *Mercury*, and habited himself like him, wearing a Caduceus in his hand, and winged Buskins upon his Legs. To represent *Apollo* he appeared another time with a Crown upon his head glistering with Rays, a quiver at his back, with Arrows in his left hand, and with his right hand distributing Largeesses among the people, to shew that his bounty was greater than his exaction.

After that he instituted sacred dances, in which songs were sung in praise of this new God who before, whilst he personated *Bacchus*, contented himself with the names of *Evius*, *Lianus*, and *Liber*. Many times also, when he represented *Mars*, he arm'd himself with a head piece, a Cuirasse, and a Buckler. Showing himself publicly with a naked Sword in his hand, accompanied with *Bravos* and *Hidurs* ready for any murders that he should command them, and all to imitate the fury of that deity, who breath'd nothing but slaughter and blood. So extraordinary a spectacle fill'd with astonishment the minds of his people, who could not sufficiently admire, that he should pretend to any resemblance with those, having nothing of their virtue or good qualities to commend him, and that he should affect to take upon him the marks of that good, which they had procured to mankind. For what else is signified by the Winged Buskins of *Mercury*, but that he was an Ambassador of the Gods, and an Interpreter of their wills, the Greek name implying no otherwise, but that he was the messenger of happy news, which he conveyed with expedition? And not only a God, but a man would with great difficulty be persuaded to be the messenger of bad. The Caduceus

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What did it import, but that he was the Stickler, and Mediator in Treaties, and all matters of Peace; seeing men also used the same upon the like occasions, and otherwise there would have been no end of the ill consequences of War? But that *Caius* put on his winged *Brodequins* upon his Ankles, was it to publish and spread abroad thorough all the Provinces the noise of his Crimes, which ought rather to have been buried in perpetual Oblivion? And why should he give himself so much trouble, when without stirring from his place, he committed such an infinite number of impieties, which streaming incessantly from that detestable source, overflow'd the whole world, and was a more pernicious Deluge than the former? And why should he carry a *Caduce*, when there was nothing to be found either in his words or actions, that had the least appearance or tendency to Peace; But on the contrary, there was not a Province or Town in all Greece or *Babary*, in which he was not the occasion of division and troubles? Let our pretended *Mercury* then quit that Name, which is so unsuitable for him.

And as to *Apollo*, In what was it that he could pretend to resemble him? Was it in the glittering of his Crown, as if the Sun and the Day were more proper for the commission of Evil, than Darkness and Night? There are none but actions that are virtuous, and worthy of praise, that are fit for the Day, whilst actions that are wicked and scandalous ought to look out the thickest and most private obscurities in Dens and Caves.

This counterfeit *Apollo* has no less overturned and perverted the Order of Physick; For, whereas the true *Apollo* invented wholesome and salutiferous Remedies for the Cure of Maladies, this made use of nothing but such poisons as were mortal and destructive. His insatiable avarice animated him principally against the greatest and most opulent persons of *Italy*, because among them there was more Gold and Silver to be found, than in all the rest of the World; and had not God Almighty delivered it, there had not been a place in the whole Empire, that his avarice would not have pillaged, ruined, and destroyed.

Apollo was celebrated likewise not only for his excellency in Physick, but for his Predictions, which by his Oracles he communicated for the good of Mankind, that they might not sink under those Calamities which hung over their heads. But the Oracles of *Caius* extended no further, than to the foretelling to the most illustrious, and best qualified persons, Confiscation, Exile and Death: the only favours, that were to be expected from his oppression, injustice and tyranny. What similitude was there then betwixt these two *Apollo's*? And what shame was it, that Songs should be sung equally in commendation of them both, as if it were a less crime to attribute to a vicious man the honours, which were due only to a God, than to counterfeit Money, which carries but the Image of a Prince?

But nothing was more strange, than to see a man, whose Mind and Body were so notoriously effeminate, arrogate to himself the force and courage of *Mars*, and delude the Spectators by changing his Habit as frequently as a Player upon a Stage. For in what was it that he might be said to resemble not only the fabulous *Mars*, which is but a fiction, but the true one (if there was such a one) which he desired to resemble, that has a Courage generous and beneficent, always ready to relieve the oppressed (as the *Greek* word signifies) a Courage, that by just and lawfull Wars was still followed with a happy and an honourable Peace. For *Mars* hath two Names, One implying and representing him a lover of such Peace, as conduces to the tranquility of the Publick; and the other describing him, as a lover of War, which cannot be accompanied but with Calamity and Confusion.

CHAP.

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CHAP. VIII.

Caius takes a prejudice against the Jews, because they would not, like other People, Reverence him as a God.

I Suppose I have clearly demonstrated, that *Caius* had but little resemblance with the Demi-gods, and less with the Gods themselves. Never Prince had more wicked inclinations. He embraced blindly and with an immoderate vehemence whatever came into his mind; his ambition was little better than madness; his obstinacy was invincible, and his irregular desires had no bounds in the abuses and outrages which he committed by his Power.

The *Jews* (formerly happy enough) felt the deplorable effects of it: for he looked upon them as the only persons capable of opposing his Designs, in respect that from their Infancy they had learned from their Parents by a constant Tradition (and it had been inculcated and confirmed to them by their sacred Laws) not to acknowledge any but the true God, the Creator of Heaven and Earth; For all other Nations, though groaning under the burthen of his tyrannical domination, in flattery complied with his desire, and by that means augmented his presumption and vanity.

Several *Romans* were not ashamed likewise to prostitute and dishonour the Liberty of their City by introducing into *Italy* the same base conformity and submission, which the *Barbarians* used in their pusillanimous Adorations. But he knew that the *Jews*, on the contrary, rather than consent to the least violence or intrenchment upon their Laws, ran to death as to immortality. For as a Stone cannot be taken out of a Building, but by little and little the whole Fabric will run to ruine; it is the same in matter of Religion, to the destruction of which nothing could contribute more, than such an impious and audacious enterprize, as the pretending to change a mortal Man into an immortal God, which is far more difficult, than that God should be changed into a Man; besides that it would open a door to horrible infidelity, and dreadful ingratitude towards God Almighty, whose infinite Goodness is perpetually sprinkling and dispensing his Mercies and Favours upon all Creatures.

This was the occasion of that cruel war made upon our Nation: and what greater misfortune can befall any Servants than to have their Master their enemy? But the Subjects of Emperors are Servants; and whereas the moderation of the Princes, which governed before *Caius*, made their Dominion gentle and pleasing to all People, his Government was insupportable. Mercy was a Virtue unknown to him and so far was he from any remorse, that he made it his boast, when he trampled upon the Laws and abolished them, to make room for his own Violence and Tyranny. But the principal Object of his Fury were the *Jews*: It did not satisfy him to use them as Servants, but he treated them as Slaves, and as the most vile and abject of Slaves: So that it may with too much verity be affirmed, That they had in him, in stead of a kind and indulgent Master, a cruel and unmerciful Tyrant.

CHAP. IX.

The antient Inhabitants of Alexandria take occasion of Caius his animosity to the Jews, to do them all imaginable mischief: They demolish most of their Oratories, and erect Statues of Caius in their places: Indignities that were never practised under Augustus or Tiberius. The Praiser of Augustus.

WHEN the Pique, which this Emperour had against the *Jews*, came first to the knowledge of the Inhabitants of *Alexandria*, who had had always a mortal and inveterate quarrel against them, they thought they could never have a fairer opportunity to revenge themselves; and therefore, as if they had received Orders to that purpose from the Emperour, or, having overcome the *Jews* in Battle, the right of War had exposed them to their fury, They fell upon them with irresistible violence, forced their Houses, turned their Families out of doors, sacked, plundered, and carried away all the best of their Goods, and that not in the night like Thieves, who were fearful of punishment, but at noon day, exposing and shewing what they had taken to every body

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they met, as if they had been their own, and bought with their money : some of them, H by a detestable affociation in that impious action, flaring their plunder in the Market-place in the presence of those very persons which they had robb'd, and added mockery to their violence.

But what is it to have brought such People to indigence as were rich and splendid before ; to have forc'd them from their Houses, and expos'd them like Vagabonds to all the injuries of the Air ? These inhuman *Alexandrians* drove the *Jews* with their Wives and Children from all parts of the Town to coop them up like Beasts in so close a place, that not having given them liberty to bring any thing with them, they doubted not but that they would dye either with hunger, or the infection of the Air : Free respiration being so necessary to the Life of Man, by reason of the heat of the Bowels, that it is like adding fuel to fire, instead of fresh and cool air to refrigerate the Lungs, to give them nothing but the hot stifling Air of a great throng of People crowded together in a Pref.

In this extremity these poor People, at least to take Breath, dispers'd themselves, some into the Desarts, some along the Sea-Coast, and others into the Sepulchres ; and if in any place of the said Town any of the *Jews* appeared, as not knowing what had pass'd, the *Alexandrians* knocked them down, or lan'd them with stones or with Cudgels, and hauled them in the same manner as they did those who had escap'd out of that little place, where they had throng'd to great a multitude.

These cruel Persecutors upon the Banks of the River way-laid the *Jewish* Merchants, K who traffiqu'd to *Alexandria*, they rob'd them of their goods, and burnt the Merchants alive, some in fire made of the wood of their own Vessels ; others in the middle of the City, and that in a way more cruel than the other ; because their fire, being made of a greener and more moist wood, choak'd them with the smoke, as well as tormented them with its flames ; others they drew with Cords thorow the Streets and Market-places with such fury and indignation, that, their death being unable to satisfy their rage, they trod their dead bodies under their feet, and tore them into so many pieces, that had any body been so well dispos'd as to have buried them, he would not have found any thing remaining that might have exercis'd his Charity.

When they perceived the Governour of the Province (who in a moment might have appear'd a greater Commotion) did not only connive, but encourage it, by pretending to be ignorant ; they grew more insolent and audacious ; they assembled in Troops, ran in great throngs to the Oratories of the *Jews*, (which were many in all the quarters of the Town) cut down the Trees that were about them, demolished some of them utterly, burned others, and the flames of them consumed several of the neighbouring Houses, by which also the guilt Bucklers, Statues and Inscriptions, which the *Roman* Emperours had set up in honour of the Courage or Virtue of several of the *Jews*, which ought to have been revered, were burned and consumed.

In short, Nothing was able to restrain their madness ; For in stead of apprehending punishment or Correction, they understood the hatred which *Caius* had conceived against the *Jews*, and that nothing would please him better, than to have them treated M with that terrible Cruelty.

Again, to cajole the Spirit of this Prince by their new flatteries, to oppress and destroy us with more security, and invade and subvert our Laws without fear, they set up his Statues in such Oratories, as they were not able to demolish by reason of the great number of *Jews* which gave them opposition ; and that, which they erected in the principal of all the Oratories, was placed in a Chariot drawn with four Horses in Brass, in which they were so ardently zealous, that having no Horses lately cast, they took them out of the place appropriated to their publick Exercises, lame and crippled as they were, and as was reported, made antiently for Queen *Cleopatra*, the last of that Name : Which N action of theirs ought rather to have offended *Caius* than otherwise ; For seeing he receiv'd such extraordinary honours, though the Horses had been new, yet having been made for a Woman, they were unworthy of him ; and though they were set up in favour of him, yet they were too much spoiled and imperfect to give him satisfaction. Besides they thought they should merit very much by changing these Oratories into Temples, to augment the number of those which were dedicated to him ; which nevertheless they did not so much in honour of him, as in hatred to our Nation. And of this there needs no better proof, than that for three hundred years together, during the reign of ten of their Kings, they never consecrated a Statue to any of them in their Chappels, though they placed their Kings in the rank of their Gods, and gave that Title to some of them, And placed their Kings in the rank of their Gods, and gave that Title to some of them, O it is no wonder, that, though they knew they were but men, they should honour their Princes

A Princes like Gods, seeing they pay'd the same adoration to Doggs, Wolves, Lyons, Crocodiles and several other amphibious Creatures, in so much as all *Egypt* is full of Temples, Altars and Groves consecrated to their honour.

But as they were the greatest flatterers in the World, and considered the Fortune more than the person of any Prince, they will answer perhaps, That the *Roman* Emperors being more puissant and prosperous than their own Kings, it was but justice to give them more honour. What answer can be more ridiculous ? For why then did they not give the same honour to *Tiberius*, to whom *Caius* was oblig'd for his Empire, since that Prince reigned three and twenty years with such prudence and felicity, that he prefer'd to his dying day, not only the *Greek* Provinces, but the Barbarous in profound Peace, and the enjoyment B of all things ? Was it that in his Birth he was inferior to *Caius* ? He excell'd him on both sides, both by the Father and Mother, Was it that his Education or Learning was less ? What person in his time was wiser or more eloquent ? Was it that his years were not so many, and by consequence his Experience not so great ? What Emperor ever ended his days in a happier old Age ? And even in his Youth was not his capacity and judgement wonderful ; which is not commonly acquired but by number of years ? yet you never thought him worthy of such extraordinary honour.

What shall I say likewise of that inestimable Prince, who seem'd by the Eminence of his Virtues, to be rais'd above the condition of men ; and by the multitude of his good deeds, and the felicity of his Reign, was the first who merited the glorious name C of *Augustus*, and having received it himself from no body, transmitted it to his posterity ? The Sea was in opposition against the Land, and the Land against the Sea, *Europe* was in Arms against *Asia*, and *Asia* against *Europe*. All the Grandees of the Empire divided to determine who should remain Master, and it may be said, that the whole race of mankind was ready to perish by this bloody and cruel war kindled at the same time in all parts of the world ; when in so horrible a Tempest this great Prince took the Rudder into his own hand, restored Peace to the whole World, renewed Plenty and Trade, civiliz'd the Manners of the most barbarous Nations, overwhelm'd as it were all the great Towns with so much happiness, that they might have pass'd for Free States, maintain'd Peace, encouraged Justice, and forbore not unceasingly to pour out his Favours D upon the People with full hands, even to the end of his days.

This incomparable Emperor had *Egypt* under his Dominion for three and forty years together ; yet you never paid him that honour, which you have done to *Caius* ; you set not up his Statues in the Oratories of the *Jews*, though never Prince deserved so much reverence as he, not only as he was the Foundation of the *Augusti* Imperial Family ; But as he was the Uniter of that Sovereign Power, which was divided before, and used it with such moderation, that thereby he procur'd the publick Felicity, there being nothing more certain than that saying of the Antients, *The Government by many is most dangerous in respect of the mischief which do follow their diversity of Judgement*. The Example likewise of other People ought to have oblig'd you : for in all other places they pay'd him E divine honour, and consecrated many rich Temples to him, such as are not to be seen (either Ancient or Modern) in other Towns, and particularly in *Alexandria* : For what other is comparable to that, which upon his account bears the name of *Sebastian*, built near the Port, and in such neighbourhood with Mariners and Sea-men ? It is so spacious and lofty, it is visible a far off. It is full of excellent Pictures, admirable Statues, and other rich Presents both of Silver and Gold, that have been offered by great Persons ; nothing is more Magnificent than its Portico's, its Quire, its Galleries, its Library, and its Grove. In so general a Concourse of People, could any man of sense say, That this was not to pay *Augustus* all the honour that was due to him, except putting up his Statues in the Oratories of the *Jews* ? No without doubt : But that which hinder'd it F then was, that they understood that incomparable Prince took as much pleasure to see every body live regularly, and according to the Laws of their Country, as he did care to have the *Roman* Laws put in execution ; and if he received any honours extraordinary from the blindness of his adorers, it was not that he approv'd it himself, but that he thought it might conduce to elevate and enhance the Grandure and Majesty of the Empire. For what can be a greater instance of his Moderation, and that he would not suffer himself to be puff'd up or dazzled by the vanity or extravagance of their respects, than that he would never admit the Title either of a God or a Master ? and indeed not only reject'd that flattery, but express'd great approbation of the horror and detestation of those which declare for such things ? Otherwise how could he have permitted that the G *Jews* (the greatest part of whom have been Enfranchis'd by such Masters as had taken them Prisoners in the Wars) should be allowed to possess in *Rome* so great a part of the City

as lies beyond the *Tyber*? He was not ignorant that they had their Oratories, where they met for their Devotions, especially on their Sabbath day: That they raised their Tents to fend them to *Jerusalem*; and that they offered their Sacrifices there also. Yet he did not Banish them from *Rome*; and he was so far from abolishing their Religion, or subverting their Laws and their Customs, that he gave rich Presents to our Temple, and ordained, that every day Sacrifice should be made to God Almighty, which is observed to this day, and will be observed for ever, and remain an eternal Mark of the virtue of that incomparable Emperor.

He ordered likewise that the *Jews* should be comprised in the publick distributions of Money and Corn, which were made among the People in certain Months; and if it happened those Distributions were made upon their Sabbath-day, at which time it is not permitted among them to do or receive any thing, especially for their own profit and advantage; he took care that their portions should be reserved, and delivered the next day; which made the *Jews* so considerable among other Nations, that, though naturally they had no kindness for them, yet they durst not molest them in the exercise of their Religion.

And *Tiberius* treated them in the same sort, though *Sejanus* did what he could by his Calumnies to ruin those who inhabited at *Rome*, because he knew they could not be brought to joyn in his abominable Conspiracy against his Master. And this Prince sent afterwards to all the Governors of Provinces, that, except some few who had been meddling in that Plot, all the rest of the *Jews* should be well treated, and not obliged to change any thing of their Customs; because they were naturally peaceable, and had nothing either in their Laws or Manners contrary or inconsistent with the Tranquillity of the Empire.

CHAP. X.

Caius being already enraged against the Jews of Alexandria, was much exasperated by an Egyptian called Helico, who had been formerly a Slave, but was then in very great favour.

CAIUS having passed to that degree of Vanity, as not only to pronounce, but to believe himself a God, he found no People either among the *Greeks* or *Barbarians* more ready than the *Alexandrins* to humor him in his extravagant imagination: For there are no People more subtle, more hypocritical, more flattering, nor greater lovers of Confusion and trouble, than the Inhabitants of that Town. And so little is their respect for the Name of God, that they make no difficulty to attribute it to *Ibis*, and several other Creatures. And as they are very prodigal of that honour, they do easily delude such, as are not acquainted with that impiety in the *Egyptians*, whereas it is impossible to do so with those, who do know and detest it.

Caius being ignorant of their cunning, supposed it was real and not pretended, that they thought him a God, because they proclaimed it publicly, and with all the formality and acclamations, wherewith they were accustomed to declare their respects towards their Gods; besides he considered the sacrifices they had committed upon our Oratories, as a great testimony of their Zeal; and there were no Poems or Histories that he could read with so much delight and pleasure, as the Relations that were sent him upon that Subject.

Those who made it their business to applaud or decry what ever lik'd or displeased him, contributed much to that humour, for most of them were *Egyptians*, and unfortunate slaves, brought up from their infancy in that abominable error, which prompted them to pay divine Worship to Serpents and Crocodiles. The chief of this abominable Band was a wicked fellow called *Helico*, who by his ill practices had wrought himself into the Court. He had some smattering of Letters, and he, whose slave he was first, and had taught him his knowledge, presented him to *Tiberius*: But that Prince had never any great esteem for him, by reason that the manner, in which he had been educated in his youth, had rendered him grave and severe, and made him despise every thing that was not serious. When after his death *Caius* succeeded to the Empire, this dangerous creature observing that there was nothing dissolute or voluptuous, to which *Caius* was not inclined, said thus to himself: Now is the time, *Helico*, that must needs be favourable to your design; be sure you do not neglect to improve it to your advantage: You have a Master

As you would desire your self: You have access, and are acceptable to him; your wit is pliable enough; you have a faculty in Drolling; and those tricks and inventions which are so apt to dispose People to mirth, are your excellence and element; you are versed in the Liberal and all other Sciences; you do not only know how to please by your flatteries, but by expressions, whose cunning (the more dangerous by how much it is more secret and occult) excites suspicion and indignation against them, whom you have a design to prejudice, when your Master is in an humour to hear you; and that he is ready almost always to do, so much is he disposed to hear any thing of Calumny or Reproach; you need not trouble your self much for subject, for with that the *Jews* will abundantly supply you, you have no more to do but to declaim against their Laws and their Customs, and that you have learned from your Infancy, not only from particular persons, but from most of the inhabitants of Alexandria. Let us see then what you can do.

B These things running in *Helico's* head, he stirred not from *Caius* either night or day; and in the times of his private relaxations and divertisements, he left no opportunity of incensing him against the *Jews* by his forgeries and suggestions; which were the more effectual by being flyly and wittily delivered; for he would not profess himself their Enemy, but acted cunningly and subtilly, by which means he did them more mischief, than if he had openly declared himself.

When the Embassadors of the Inhabitants of Alexandria, who had acted so cruelly against us, understood how much this wretched man was serviceable to them, they gave him not only money, but hopes of procuring him great honours, as soon as the Emperor should come to Alexandria, where they did not question, but he would suddenly be; and on the other side there was nothing but he promised them, so much did he hug himself in the hopes of receiving those great honours in the presence of the Embassadors, who would not fail to repair to so famous a City, from all parts of the World, to pay their Complements to so great a Prince.

Having no knowledge that we had an Enemy so dangerous and considerable as *Helico*, we aimed only to defend our selves against such as were professed; But when we found it we applied all our Interest and industry to sweeten and take him off: No man did, or could do us more mischief than he; for he was one at all Games, at all Recreations, Feasts and Debaucheries with *Caius*; His Office of first Gentleman of the Bed-Chamber (which was one of the best places about the Court) gave him the advantage of his Ear when ever he desired, and his Master took great pleasure in hearing him: He laid aside all other designs, and intended nothing so earnestly, as to ruin us by his Calumnies and Scandals, which he did with so much artifice, and mingled them with his Jokes in so pleasant a manner, under pretence of entertaining of *Caius*, rather than malice to us, that he made such an impression against us in the Emperours mind, as we could never extinguish.

CHAP. XI.

The Jews of Alexandria appoint an Embassie to Caius to represent their Sufferings, in which Embassie Philo is chief. Caius receives them kindly in appearance, but Philo found he was not to be trusted.

AFTER we had tried all our skill to make *Helico* our Friend, finding it was but labour in vain, because he was so insolent and proud no body durst come near him, and not knowing besides whether it was from any personal or particular spleen against us, that he provoked and exasperated the Emperor to our Destruction, we concluded to free another Course, and resolved to present a Petition to the Emperor, which should contain in short what we had Remonstrated not long before to King *Agrippa*, when he was at Alexandria, in his passage to Syria, to take possession of that Kingdom, which had been conferred upon him by *Caius*: Hereupon we departed for *Rome*, secure, as we thought, of finding the Emperor an equitable Judge, whereas we could not have had a mortaller Enemy. He received us in the field of *Mars*, as he was coming out of his Mothers Gardens; his Countenance was pleasant and cheerful, his Words obliging, he made a sign with his hand that he would be our Friend, and sent us word afterward by the Master of the Ceremonies called *Homerus*, that he would hear our business at leisure: In so much as there was not one of those who were present, nor indeed one of our whole Nation (unless of more than ordinary sagacity) that believed not our Embassie would succeed to our desires, and every body came and Complemented us thereupon:

upon : But my age and experience in Mundane affairs giving me a further prospect H
and penetration, that which transported other people became suspected by me : for I
reasoned thus with my self :

How comes it to pass that, Embassadors being here from all quarters of the World, we should be the only people to whom the Emperor should vouchsafe to send words, that he would give audience to? For, do's not he know, that being Jews we should think our selves happy to be created like other People? Can we without full expect favour extraordinary from a young Prince of another Nation, or believe that he has not better inclination for the Alexandrians than for us, and makes such haste to determine our business in obligation to them? I wish to God that, in stead of being an equal Arbitrator, his sentence be not self Arbitrary, and that he does not prove himself our Enemy and their Protector.

CHAP. XII.

Philo and his Colleagues discover, that Caius had commanded Petronius the Governour of Syria to set up his Statue in the Temple of Hierusalem.

W^hilst these thoughts were in my head, and gave me no quiet either night or day, another misfortune that could not be unseen, and portended not only the destruction of a part, but of the whole Nation of the *Jems*, fell out to accomplish my trouble. We waited upon the Emperour to *Potesti*; to which place being retired along the River for diversion, he entertain'd himself in the Houses of Pleasure, with a Court numerous, and very Magnificent, not thinking in the least of our Affaire, though he had ordered us to follow the Court, and we were ready, expecting every hour, when he should have decided our Controverſie; when on a sudden a certain Person came to us, with his Eyes flaming, his Breath expiring, and an universal diſcompoſure in his Looks; he took some of us aside, and ſaid, *Have ye not heard the terrible News*? He would have proceeded, but his Tears came so fast upon him, that they ſtifled his Words so strangely, that, do what he could, it was not poſſible for him to go on. One may easily conceive our alarmiſhment and furprize. *We conjur'd him to tell us the cauſe of his affliction, ſaying it was nothing in appearance but for weeping before us; and if the occaſion was worthy of ſo many tears; it was but juſt (being accuſtomed to ſorrow as we had been) that we ſhould conſent, and add our Compaſſion to his.* He made a new effort, and told us with more ſighs than words, *The Ruine of our Temple is decreed; for the Emperour has ordered his Statue to be ſet up in the Sanctuary, and to give the Name of Jupiter to it as an Inſcription.* The unexpectedneſs of the news made us almoſt immovable, and it was quickly confirmed to us by other People. We immediately retired, and ſhut our ſelves up in our Lodgings, to lament the general deſtruction of our Nation, and ſorrow being Eloquent, what was it that it did not prompt us to ſay?

Having in this manner expos'd our selves in the midst of Winter to the perils of a dangerous Voyage in hopes to have found some redress for our Sufferings, we met upon the Land with a Tempest much more cruel, than those which happen at Sea, because they are natural, and by consequence supportable; whereas this was caused by a man, who had nothing humane but his shape, by a young Prince, who lov'd nothing but change and trouble, and who feeling his Will and Pleasure sustained by the whole Power of the Empire, he suffered himself to be carried away without any restraint to all Licentiousness and Tyranny; which was an Evil the more great and deplorable, because not capable of any visible remedy. For who durst be so bold as to represent to him, that it was not consistent with his duty to violate the sanctity of the most *August Temple* in the World? Or could one indeed without the loss of his Life have remonstrated against so great an impiety?

trifled against to great animosity
 Let us do, then (said we among our selves) seeing nothing can be more honourable
 than to lay down our Lives in defence of our Laws. But our Death not being
 able to produce any good effect, and being Embarrass'd as we are, may it not be to
 augment the affliction of those who sent us, and give advantage to such of our own Nation, as
 have no scruple to use us, to say, that to deliver our selves from some present inconveniences,
 we deserted the Interest of the Publick: though the lesser Interest, are always to give place
 to the greater, and Private to Publick. For in the subversion of Government, all the Laws,
 by which its Grandeur and Consequence was maintained, do for the most part suffer the same
 Fate, and are abolished with it.

May

A *May it not be imputed to us likewise as a crime to abandon the Jews in Alexandria, by abandoning an affair in which their Safety or Ruine is involved, and the Safety or Ruine of our whole Nation, and leave them in fear, that a Prince of his Violence and Cruelty will entirely destroy them?*

If it be *Objected*, That seeing, which way so ever we resolve, no Success is to be expected; why should not we think of retiring in safety? I *Answer*,

That to do so, we must have either no hearts, or no knowledge in our divine Laws. God perhaps will make use of this opportunity as a tryal of our Virtues, and to see how we are disposed to comport under affliction: Rather, in stead of placing our safety in the uncertain succours of Man, let us put our whole confidence in God with a firm Faith, that he will assist us, as he has

Man, let us put our whole confidence in God with a firm faith, that he will assist us, as he has assisted formerly our Fore-fathers, when their Perils were (in appearance) beyond all Remedy. Thus it was we endeavoured to comfort our selves under so great and unexpected a Calamity, flattering our selves with hopes of seeing happier times.

When we had remained silent for a time, we said to him who brought us the first ill News, *Why do you content your self, by having thrown an unhappy word among us, to have kindled an universal fire in our minds, which as a single Spark will grow to a Flame, and do not tell us, what it is that hath transported the Emperor to so extravagant a resolution?*

Every body knows (replied the person) that he would be revered as a God : and because he is persuaded, that the Jews are the only persons, who will not acknowledge him for such, he believes he cannot any way offend and punish them more, than by disavowing the Majesty, and profaning the sanctity of their Temple, which he knows is the most beautiful in the World, decorated and enriched with the Presents of so many Ages, which no doubt, but his holiness and immensity will tempt him to seize.

Capito, a Commissioner for the receipt of the Tributes in Judea, has irritated him likewise against us by Letters which he has writ. This Capito having little or no fortune before he was sent into this Province, and having feathered his Nest well by his exactness since he came, he has a mind to prevent by his Calumnies the just Complaints, which be apprehended the Jews would make against him, and he has made use of the occasion aforesaid.

D Jamnia is one of the most populous Towns in Judea, and all its Inhabitants are Jews, except (a few few Strangers, who (unhappily for our Manners and Customs it is great, that they cease not to do us all the mischief that they are able to do: and understanding that Caius was inflamed with an idle passion, that he was worshipped as a God, and that on that account he had conceived a mortal hatred against him, they thought they could never hope for a fairer opportunity to destroy us.) Therefore they erected an Altar of Brick upon no other design, but because they were that we would never suffer the Laws of our Ancestors to be violated in that manner; and their malice and enmity has had the effect which was intended. For the Jews having pulled down their Altar, they who set it up made complaint immediately to Capito, who was the contriver of the plot, on purpose to raise their fellow Citizens. This wicked man, transported as it were, he have succeeded so far, failed not to write to Caius, exaggerating every thing, and

E tere to have succeeded for you, *Juliet* has not wove
adding much to the *straw*, to provoke him to the *fire*. The violent and audacious *Emperor* no
soner had the news, but he came immediately to the *place* of his *execution*. He was to be put to
Statue of him as big as a Colossus, and he was to be Guilty over with Gold, and placed in the
Temple of Jerusalem : in which *refutation* he had two principal Councillors, *Helico* that noto-
rious Buffoon, and *Apelles* the famous Comedian, who (as it reported) having prostituted
himself, and exposed his beauty for money when he was young, was now got upon the Theatre in
his old age, and the *effigy* of that profligate every man knows. By these excellent qualifi-
cations two excellent persons were got to be of Caius his Council. With the one he consulted in mat-
ters of Rallery and Wit, and with the other he such a speech was to be pronounced upon the
occasion, as procuring himself with the Peace and Tranquility of the Empire.

F Helico, being an Egyptian, bit us like an *Asp*; and Apelles being of Afcalon was no kinder than he.

Every word, that this person spoke, was like a dagger at our hearts: but these two wicked Counsellors were not long without their Reward; For *Caius* caused *Apelles* to be clapt in irons for other Crimes, and tortured him upon the Wheel, but with several intervals, to increase and spin out his punishment; and *Claudius* succeeding *Caius* in the Empire, he put *Helice* to death for other considerable Reasons;

CHAPTER

CHAP. XIII.

Petronius his great trouble about executing the Order which he had received from Caius, to set up his Statue in the Temple of Jerusalem, because he was sensible of the injustice of it, and foresaw the ill Consequences.

CAIUS wrote then that his Statue should be consecrated, and set up in our Temple, and omitted nothing, that might joyn the Execution of that Order. He commanded Petronius Governour of Syria, to take half the Army, which was disposed along the Euphrates to defend those Countries against the Kings and People of the East, and to cause them to attend the Statue; not that they were to add to the Solemnity of its Consecration, but to cut those Jews in pieces, who should have the boldness to oppose him. Is it so then, most cruel Prince, that, fore-seeing these poor people will sooner expose themselves to death, than suffer the violation of their Laws, and the profanation of their Temple, you declare War against them, and send a formidable army to consecrate your Statue by the blood of so many innocent Victims, without sparing either Women or Men?

This Order gave Petronius much trouble, by reason that on the one side he knew Caius could not endure the least delay in his obedience, and on the other side he saw the execution of his Commands very difficult, because the Jews would suffer a thousand deaths rather, than suffer any violation of their Religion. For, though all other people are tender of their Laws, yet it comes far short of the bigotry of the Jews, who look upon their as Oracles given by God himself. They were brought up in it from their youth. They have it engraven in their hearts: They forbear not to admire it. They receive into the number of their Citizens such Strangers as embrace it: Look upon those as Enemies who despise it: And have so great a horror for every thing that contradicts it, that there is neither grandeur, nor fortune, nor any temporal felicity able to tempt them to violate it: Nor is there any greater evidence of their Respect and Veneration for their Temple, than that it is certain death for any of them to dare to enter into the Sanctuary. But for the rest entrance is free to all those of their Nation, of what Province soever.

Petronius revolving these things in his mind, found the Enterprize so difficult, that he made no haste to put it in execution; and the more he considered this affair, the more he was persuaded not to touch upon our Religion, as well because Justice and Piety obliged him to alter nothing therein, as because of the danger he was like to encounter, not only from the Judgement of God, but from the Resistance of the Jews, who by that action would be driven to despair. He considered likewise the numerousness of that Nation, which is not like the rest crowded up in one Province, but dispersed in so great numbers almost quite over the World both upon the Continent and in the Islands, that they are well nigh equal in number to the Natives. And this gave him occasion to apprehend, that assembling together from all parts they should kindle a War, that could not easily be extinguished, seeing they were already very strong in Judea, no less Politick than Valiant, and ready to dy with their Swords in their hands with invincible Courage, rather than abandon the Laws of their Fathers so excellently Just, though their Enemies would needs have them to be Barbarous.

This wife Governour was apprehensive likewise of such of that Nation as inhabited beyond the Euphrates, in Babylon and those Provinces: for he knew for certain, as having seen it with his Eyes, that they sent every year to the Temple, under the Title of First-fruits, the money which they called Tithes: without considering the danger of the ways, how great soever it was, and all because prompted by a principle of Devotion. So that he believed, and not without reason, that as soon as the Jews should have notice of the Consecration of this Statue, they would put themselves instantly into the Field, and block him up on every side.

These thoughts detained him for some time; but it put his mind into great agitation and trouble, when he considered he had for his Master a young Prince, who knew no other Justice than his Will: who could not endure to be disobeyed, let his Commands be never so unequal, and whose pride and presumption transported him to that excess of folly, that causing him to forget his Humanity, he would needs pass for a God: So that he could neither execute nor decline the execution of his Order, without manifest danger of his Life; only there was this difference, he might save it perhaps in the War, where

A where the events are uncertain, where as it was impossible to escape, if he refused obedience to his unmerciful Prince.

CHAP. XIV.

Petronius gave Order for this Statue, but it went on but slowly. He endeavoured in vain to persuade the Jews to receive it. The Jews forsake the Towns and the Country to wait upon him, and beg of him not to execute an Order, that would be more insupportable to them than death, but to give them leave to send their Deputies to the Emperor.

THE Roman Officers, who with Petronius had the greatest charge in the affairs of Syria, were all for a War: because, knowing the fury of Caius, they doubted not, but if they declin'd it, he would discharge his indignation upon them, in confidence that they must needs be accessory in this disobedience. But by good fortune it hapned, that they had time to deliberate, whilst the Statue was making: for there was none sent out of Italy, which, I suppose, God in his mercy so ordered for the safety of his People, as also that there was no direction to take the hanfomest and best wrought that could be found in Syria, for without that the War had broke out so suddenly, that no remedy could have been found for so great a mischief.

Petronius, having concluded to have a Statue made, caused the ablest Statuaries in Phoenicia to be sent for, furnished them with materials, and appointed Sydan to be the place, as the most proper for such a business. Having done so, he sent for the Chief Priests and Magistrates of the Jews, declared to them the Emperor's Command, and exhorted them to submit, and not run themselves into Calamity and Troubles which would be otherwise unavoidable; for the greatest part of the Army in Syria had Orders to proceed with fire and sword in case of disobedience: And Petronius did not doubt, but if he could have prevail'd with them, they could have perwaded the rest of the People, but he found himself mistaken: for this discourse went so near them, that after for a while they had stood still as immovable, they brake out into Rivers of Tears, tore their beards and their hair, and cry'd out with a voice interrupted with sighs. Have we then lived to this hour, to see what our Ancestors never beheld? But how can we possibly see it, who will choose rather to lose our Eyes and our Life, than be spectators of so horrible an impiety?

This report being spread abroad in Jerusalem and in all Judea, the Jews left their Houses and Fields, as it had been by consent, and repaired to Phoenicia to wait upon Petronius. Their innumerable multitude made those People believe, who were ignorant, how populous a Country Judea was: that it was a great Army marching against Petronius, of which they gave him immediate advice: but they had no other Arms then their sighs and their cries; which fill'd the Air with such a noise, that it ceased not, when they laid them by, and had recourse to their Prayers, which the excess of their sorrow put into their mouths. They were distributed into six Classes, three on the one side, the Antient, the Young Men, and the Children: and three on the other, the old Women, the young Women, and the Maidens.

When they were brought in to Petronius (who was placed higher than the rest) they threw themselves before him upon the ground, beating their Breasts, and sobbing out so many sighs, that nothing could be more pitifull: and though Petronius commanded them to rise and come nearer, they were scarce to be perwaded: At length they approached with asses upon their Heads, their Eyes swimming with tears, and their Hands behind their Backs, as if they had been going to Execution: and he, who was Spokesman for them all, delivered himself to Petronius in these Terms. SIR, To remove all pretence of accusing us of any evil design, we are come not only without arms, but without any intention of making use of our hands, which are the Armes, that Nature has given to all mankind, and do therefore present our selves before you to be treated as you please. We have left our Houses destitute, and brought our Wives and our Children along with us, to the end we may joyne their instances with our own, and by your mediation supplicate the Emperor either to preserve or extinguish us all together. We are naturally lovers of Peace, and are the more impetuously inclin'd to it, because, our greatest pleasure being to bring up our Children in our own way, there is nothing that conduces more to it. When Caius was advanced to the Empire, and we understood it by his Letters to Vitellius (who was then Governour in Jerusalem, and in whose place you have succeeded) we gave him a testimony of our joy, and signified it by publishing

lysting the good news throug the rest of the Cities. Our Temple was the first place, where sacrifici-
 fice was offered for the happiness of his reign: Would it be just that it should be the only place,
 where that Religion should be abolished, which had been observed there in all Ages? We will
 leave our Houses, our Gods, and our Possessions to your Mercy: all we beg is that nothing be
 introduced into our Temple, but that it may remain in the same condition, as it was left to us by
 our Fathers. If you will not grant us that favour, take away our lives, which we can lose
 with much more satisfaction, than behold the violation of our blessed Laws. We are informed,
 that great forces are preparing to fall upon and constrain us, in case we oppose our selves against
 this Order; but we are not so imprudent as to resist our Master: We will sooner dy, than enter-
 tain any such wicked design: He may kill us, and cut us in pieces, if he pleases, without any such
 danger; we intend nothing of defence; we will be rather our own Priests, and when we have
 sacrificed our Wives, and our Children, and Relations, we will shed our own blood and
 mingle it with theirs, and expire in petitioning God Almighty, that he would not impute it to us
 as a Crime, seeing we do it not either for want of respect to the Emperour on the one side, nor for
 non-observance of our Laws on the other. But before we are reduced to that extremity, our
 humble request to you, Sir, is, That you would vouchsafe us but some time, till we can make our
 addresses to the Emperour: 'Tis possible we may obtain from him, that he will not intrench up-
 on the Worship, which we conceive due only to God, nor disturb us in the exercise of our Religi-
 on, and put us into a worse condition, than other Nations, to whom he has indulg'd their ancient
 Liberties and Customs, and confirmed the Decrees of Augustus and Tiberius his Predecessors,
 who were so far from condemning our Conduct, or reprehending our manners, that they entirely
 approved them. It may be may be mollified by our addresses: The anger of Princes is not
 immortal, nor are their wills always the same. It is only by Surmises and Calumnies that
 the Emperour is exasperated against us. Permit us (if you please) to justify our selves, and
 inform him of the Truth. And what could be more severe, than that we should be condemned
 without being heard? If we can obtain nothing from him, who will binder him then from what
 he would do now? But do not, Sir, we beseech you, by refusing us the only hopes which remain
 to so great a multitude, obstruct our application, seeing we beg it out of a true sentiment of Pie-
 ty, and not any Interest, unless it be said (as is true) that no Interest is so great, as that which
 respects Preservation.

CHAP. XV.

Petronius affected with the Condition and Humility of the Jews, and believing it unsafe to run
 them into despair, writes to Caius in such a manner as might gain time. Caius
 resents it highly, but dissimles it in his answer to Petronius.

THIS Discourse was accompanied with so many sighs and tears, that it wrought
 compassion in all that heard it, and particularly in Petronius, who was naturally
 moderate, and merciful. For the request made to him in the Name of the whole Na-
 tion of the Jews seem'd not unreasonable, and nothing could be more deplorable, than
 the condition into which they were brought.

Petronius propoed and debated the business with his Council, and was much pleas'd
 to find those persons, who were most bitter and inveterate against them before, come a-
 bout and grow more gentle and mild, and others not afraid to declare, how much they
 were concerned for the Extreme affliction of that People; so that though he was not
 ignorant of the Cruelty of Caius, and that he never forgave any man, yet he seem'd to
 act by the motion of that Spirit, which the Piety of our Religion infuses: Whether it
 was that, being a learned Man, he had had some maturing of it before; whether he had
 gain'd it since his Governments in Asia and Syria (in which Countries there are great
 numbers of Jews) whether it was his own natural propensity, that inclin'd him to what
 was reasonable and just; Or whether it was because God does give usually good inclina-
 tions to great Men, both for their own benefit and the advantage of the Publick: which
 of these it was, I cannot determine, but so it was at that time. The result was, that the
 Statutes should not be pressed; but that Orders should be given them to employ the
 utmost of their skill, and make the Statute so accurately, that it might pass for a Matter-
 piece.

Pieces, which are a short time in doing, are a short time in decaying; whereas such,
 as are made with more deliberation, last longer by far, and are esteem'd through several
 Ages.

Petronius

A Petronius did not encourage the Jews to send their Deputies towards the Emperour,
 because he thought it not for their advantage to depend wholly upon the Capricio of a
 young Prince; yet he did not absolutely forbid them, because he saw there was danger
 both on the one side and the other. However, he wrote a Letter to Caius (without
 mentioning the Application which the Jews had made to him) imputing the Cause of
 the Delay on the Consecration of the Statue to the Artists, who being to make it ex-
 cellent had required more time, that it might be done more suitable to the dignity of
 the person it was design'd to represent. He thought by this trick to gain time, and it was
 likely Caius might comply, because Harveit was at hand, and he might very well appre-
 hend that the Jews (being made desperate, and not valuing their Lives, after the vio-
 lation of their Laws) might burn their own Corn and destroy all their fruit, which would
 be the more inconvenient, because he was assured that Caius was upon a Voyage to Alex-
 andria; for it was not likely that he would expose himself wholly to the dangers of the
 Sea with so great a Train, but rather steer his Course along the Shore of Asia and Syria,
 where he might imbarke and disimbarke as he pleased, and have the benefit of his Long-
 boats (of which he had 200 in his fleet) to supply it with provisions and forrage, which
 was requisite to be prepared in great quantities in all the Towns in Syria, but especially
 the Ports, by reason of the vast numbers which attended him as well from Italy as from
 all other parts of the world.

It was not doubted but this Letter would have been kindly received by Caius, and
 that he would have approved of the delay, not in consideration of the Jews, but for the
 convenience of making such provision of Victuals, and therefore it was written and
 dispatched. But the Choller of this Prince was so inflamed at the reading of it, that his
 Eyes sparkled with fury, and clapping his hands together in a great transport, he
 said,

How Petronius! Have not you yet learned to obey your Emperour? Your great employments
 have puff'd you up with pride, and it seems you know nothing of Caius but his Name; but
 you shall know him better hereafter by your proper experience. You have more consideration
 of the Laws of the Jews (who are my mortal Enemies) than for my Commands who am
 your Prince. You apprehend their great numbers, as if you had not an Army as great, and ter-
 rible to the King of Parthia, and the whole East; yet your compassion for that pitiful Nation
 is stronger than your desire to please and obey me. You pretend (forsooth) the necessity of making
 provision for my passage to Alexandria; as if I could not be accommodated from the neigh-
 bouring Provinces, and as if the plenty of other Countries were not able to supply the sterility of
 Judea.

But why do I protract and spend time in unprofitable words? 'Tis by the death of this im-
 pudent fellow that I must convince him of the greatness of his fault, and that mine anger never
 ceases, though my threatenings may.

This furious Prince returned an Answer to Petronius; but being fearful of provo-
 king such of his Governours as were capable of raising Rebellion, and particularly those
 who commanded such potent and large Provinces as that upon the Euphrates, and who
 had the command of such Armies as that which was then in Syria, he dissimled his
 Choller; applauded the desertion and prudence of Petronius; only advis'd him by the
 by not to protract the Consecration of his Statue any longer, for seeing Harveit was
 over, there could be no considerable reason to defer it.

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CHAP.

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CHAP. XVI.

King Agrippa comes to Rome, and being told by Caius that he would have his Statue erected in the Temple of Jerusalem, he falls into a swoon: having recollected himself, he writes a Letter to Caius.

NOT long after King Agrippa arrived at the Emperors Court, knowing nothing of the Letter from Petronius, nor of the Answer which Caius had returned: when Agrippa came to pay his duty to the Emperor, he easily discovered by the manner of his reception that he was highly offended. He considered with himself whether he had done any thing that might disgust him; but remembering nothing of that, he concluded (as was true) that his passion was against some Body else. Nevertheless observing that that agitation of Spirit appeared not in his Countenance, but when he cast his Eyes upon him, his fear continued, and it came often into his mind to take notice of it to him; but he forbore, lest by an imprudent curiosity he should pull the anger of his Prince, which was fixed upon other People, upon himself.

No man seeing farther into Peoples thoughts than Caius, he quickly perceived that Agrippa was disturbed, and told him; *I will tell you what you are so desirous to understand. You know me too well to be ignorant, that I speak no less with my Eyes than with my Tongue: These honest men of your Nation are the only People who disdain to acknowledge me for a God; and do seem to run themselves desperately into ruin, by refusing their obedience to an order that I have given for the setting up a Statue of Jupiter in their Temple. They have met together from all the Cities and Countries to present a Petition, which in effect is nothing but to testify their contempt and disrespect to my Commands.*

He would have proceeded, but Agrippa was surpris'd with so violent a sorrow, that he fainted before him, and had fallen down, had he not been sustained by those who were about him. He was carried off to his Lodgings, where he continued insensible for a considerable time.

The concernment of this poor Prince augmented the hatred that Caius had conceived against our Nation. If Agrippa (said he) who has always had an affection for me, and has been obliged to me by so many favours, has so great a Passion for the Laws of his Country, that he is not able to endure that I should cross them, or so much as mention it to him, without hatred to his Life, what am I to expect from the rest of the Jews, who are not obliged by any Considerations of me to abandon their sentiments?

All that day, and a good part of the next, Agrippa remain'd in such astonishment; that he could not recollect himself: at length about evening he began to lift up his head; and opening his eyes with much trouble, he cast them upon the People who were about him, but knew no body, and having done so he fainted again, but with something more freedom of breath. Not long after he opened his eyes again, and coming a little to himself, Where am I (said he) with the Emperor? and who is present?

Take courage Sir, (said some about him) You are in your own Lodgings, and the Emperor is not present. You have slept enough, awake now if you please, and try if you know us. Here are none but your Friends and your Servants, whom you love, and I am sure they love you beyond their own Lives.

Then the Prince opened his Eyes, recollected himself, and found by their countenances what an impression his malady had made in their hearts. The Physicians caused the greatest part of those who were present to withdraw, that they might apply their remedy, and give him to eat with more convenience. Upon their presenting him something to eat, he told them,

Trouble me not with your Delicacies: in the affliction I am in, it is sufficient to keep me from starving; and indeed I should not persuade myself to eat at all, had I not some hopes of being able to assist my Country-men in so unfortunate an extremity.

These words he delivered with Tears, and then took what was barely necessary, for the sustenance of his Life, and would not suffer them to mingle one drop of Wine with the Water which he drank. After which he told them, I have now received what I could not have refused without destruction to my body. There remains nothing, but that I imply the utmost of my endeavours with the Emperor to divert the storm that impends: and thereupon calling for materials, he writ this Letter to the Emperor,

S I R,

S I R,

MY Respects and awe for your Majesty deters me from presenting my self before you. Your Lustre amazes me, and your Comminations fright me: A Letter will better express my humble request, than I could do it by word of mouth. You know (great Sir) that Nature has engraven in every man's heart an affection for his Country, and a singular veneration for the Laws which have been derived to him from his Ancestors, as you have sufficiently testified by your Affection to the one, and by the great care your Majesty takes to have the other observed. The same inclination is so naturally and so strongly radicated in all Subjects, that there is scarce a People, to whom their Laws do not seem just (though in effect they be otherwise) and the cause is, for that they judge commonly more by Respect than by Reason.

You are not ignorant Sir, that I am by Nation a Jew, and born in Jerusalem, where that blessed Temple is placed that is dedicated more particularly to the honour of Almighty God. My Predecessors have been Kings of that happy Country: Some of them have been Chief Priests, and exulted more in that dignity, than the Crown; being persuaded, that as God was above Men, so the Priesthood was above the Throne: Divine things being the Object of the one, and but Humane things of the other.

Binding my self (Great Sir) obliged by so many Ligaments to this Nation, this Interest, and this Temple, I could not refuse them my intercession to your Majesty: Let me therefore with all humility beg, that you would not permit my poor Country-men to lessen their Zeal and Allegiance to you, of which no People in Europe or Asia have always given greater testimony for your August Imperial Family, in what ever their Religion and Laws would dispense with. They have not only made Vows and Sacrifices for the prosperity of your Empire upon publick Feasts and Solemnities, but every day. Which shews that it was not only by bare words and false ostentations, but by real effects proceeding from the sincerity of their hearts, that they signified their affection to your Predecessors.

As to that sacred City in which I had the happiness to be born, I may say it is not to be considered only as the Metropolis of Judea, but it is the Capital City of several other Provinces, by reason of the many Colonies with which it has peopled Egypt, Phenicia, the upper and lower Syria, Emphilia, Cilicia, several other parts of Asia, as far as Bithynia, and a great way on the other side of the Sea. In Europe, it hath furnished with Colonies, Thessalie, Bœtie, Macedonia, Bœlia, Athens, Argos, Corinth, with the greatest part of Peloponnesus, besides the most celebrated Isles, as Eubœa, Cyprus and Candia.

What shall I say likewise of the Countries beyond the Euphrates, in which (unless it be part of the Province of Babylon, and some other Governments) most of the Cities that are seated in fruitful Countries are inhabited by the Jews? So that if the Country, in which I had the honour to be born, may find favour in your Eyes, you will not (great Sir) oblige one single Town, but a vast number of Cities in all places of the World; and it would be a thing suitable to your Grandeur and Fortune to have all people participate of your favours, so them; for there is no part of the Earth in which your glory will not be proclaimed, nor any person living that will refuse you those praises and acknowledgements that will be due to you.

At the request of some of your private friends you have given whole Cities the freedom of Rome, and thereby advanced them before others to whom they were formerly inferior; in which you obliged (no less than the Towns) the Persons by whose intercession you granted that honour.

I can say without vanity, that among all the Princes, who pay obedience to your Majesty, there are very few who precede me in dignity, but none who surpasses (I may say equals me) in point of affection to your Majesty, both as I am born your Subject, and obliged by many expels and particular favours. I dare not be so confident as to beg the freedom of Rome for my Country-men, to exempt them from Tributes, or give them insatiation: I request, Sir, only a favour that will be no charge or inconvenience to your Majesty, but a great benefit to them; and there is none so great a benefit to the Subject, as the favour of their Prince.

Jerusalem had the first news of your happy succession to the Empire, and published it immediately through all the neighbouring Provinces. Since then Jerusalem was

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"the first City in the East, that proclaimed you Emperour, may not see with reason
"hope for some particular grace, at least not to be put into a worse condition than any
"of her Neighbours?"

"Having spoken for my Nation and Country-men, it remains that I do now wish all
"humility supplicate you for our Temple; being consecrated to God Almighty, and
"his Majesty inhabiting it. We have never admitted any Image or Statue there, because
"Painters and Sculptors represent only such Deities as are visible, and the God which we
"worship being invisible, our Ancestors have thought, that they could not without im-
"piety undertake any such representation.

"Agrippa your Grandfather had a respect for this Temple; Augustus ordered by Let-
"ters expels that the First-fruits should be brought thither from all parts, and that not a
"day should pass but Sacrifices should be made."

"The Emperors your great Grandmother had it in the same Veneration; There
"was neither Greek nor Barbarian, nor Prince (how great soever his pique was to us)
"nor Sedition, nor War, no Captivity, nor other of the greatest desolations that could
"happen to any People; that could ever prevail with us to admit an Image into our
"Temple; for even our greatest Enemies have born a reverence for this place, because
"it was consecrated to the Creator of the Universe, for fear of those dreadful Judge-
"ments, which they knew had befallen those persons, who had had the boldness to vio-
"late it; of which, without instancing in Foreign Examples, I shall recount such as are
"domestick to your Majesty."

"When Marcus Agrippa your Grandfather in favour to King Herod my Grandfather
"condescended to visit Judea, and coast along the Shore to Jerusalem, he was so taken
"with the Magnificence of the Temple, with its Ornaments, the diversity of the Orders
"of the Priests, with their Vestments, and particularly with the habit of the Chief Priest;
"with the formality of their Sacrifices, and the Devotion of those who assisted: That he
"could not forbear testifying his admiration. He took so much pleasure in the contem-
"plation of these things, that there was not a day past, whilst he remained at Jerusalem,
"but he visited them all, offered magnificent Presents, and granted to the Inhabitants
"of that great City all that they could desire but exemption from Taxes."

"Herod paid him all the honour he could desire, and having received much greater
"from him, attended him in person to the Sea-side, the People flocking from all parts
"to throw boughs and flowers in his way, accompanying him with a thousand Bene-
"dictions."

"Is it not, Sir, a thing known all the World over, that the Emperour Tiberius your
"great Uncle during the 23 years of his reign had the same respect for our Temple, nor
"suffering any body to make the least alteration in the Orders observed there? Upon
"which account (though otherwise I was a great sufferer by him) I cannot contain from
"recounting an action that redounded much to his honour, and I know you take de-
"light in hearing the Truth. Pilate the then Governour of Judea consecrated to him
"in the Palace of Herod at Jerusalem certain guilt Bucklers not so much in honour to
"him, as hatred to our Nation. There was no Image engraven upon the Bucklers, nor
"no Inscription, but the Name of him who dedicated them, and the Name of him to
"whom they were dedicated. Nevertheless the People tumultuated in such manner,
"that they employed the four sons of the King, the other Princes of the Blood, and the
"most considerable Persons of our Nation to persuade Pilate to cause the Bucklers to be
"removed, by reason it was contrary to the Customs of their Ancestors, which Customs
"neither Kings nor Emperours had ever infringed before; and seeing Pilate (who was
"of a violent and obstinate nature) did seem to refuse them, they cried out, Have a
"care of troubling the Peace which we enjoy: Have a care how you provoke us to Revolt, and
"to War: I'm not by the violation of our Laws that the Emperor is to be honoured; for this
"must find another pretence to colour so unjust an Enterprise, and so insupportable to us; for this
"magnanimous Prince is far from intrenching upon our Customs: If you have any Commission
"to that purpose, any Letter or other Order to authorize you in what you do, let us see it, and
"we will debate persons to wait upon him with our humble Remonstrances. These words
"exasperated Pilate, yet gave him much trouble, for he feared, that if they sent their
"Deputies, they would inform the Emperour of his Exactions, Injustices, and horrible
"Cruelties, by which he had afflicted many innocent persons, and put as many to death."

"In so great an anxiety Pilate, notwithstanding his Passion and Severity, knew not
"what way to steer. He durst not take away the Bucklers, because they had been con-
"secrated; and if he durst have ventured upon that, he could not frame himself to com-
"ply with the People, and besides he knew the mind of Tiberius."

Thofe

A "Those who interceded for the Jews perceiving, that though he dissembled it
"what he could, yet he repented of what he had done, writ a Letter to Tiberius with
"great instance and respect; and there needs no further proof of its effects, than that
"after he had signified his displeasure to Pilate in his immediate Answer, he sent to him
"his Commands to remove the Bucklers to the Temple at Cesaria, which was built in
"honour to Augustus, and it was done accordingly; by which invention all due respect
"was paid to the Emperour, without any invasion of our Laws. Those Bucklers
"had no image upon them, and yet now our Controversie is about a Statue: Those
"Bucklers were placed only in the Palace of the Governour; and this Statue must be
"set up in the Sanctuary, a place so holy, that there is only the high Priest permitted
"to enter, and that only one time in the year (after a solemn Fast) to burn Perfumes in
"honour to God, and by his humble Prayers to implore his blessing on our whole Nation
"for the next year. If any other, not only of the Comonalty, but of the Priests (nor
"excepting him who is next to the high Priest) presumes to enter; or if the high
"Priest himself enters it above once a year or more times that very day in which he has
"liberty to enter, than what is allowed by our Law, it will cost him his Life; nothing
"can save him; so prepotent has our great Lawgiver been in his Orders for the reve-
"rencing this holy Place, and for the making it inaccessible. You are not then to doubt,
"great Sir, but your Statue shall be no sooner erected, but several of the Priests will
"rather kill themselves, their Wives, and their Children, than be spectators of such
"violence to their Laws."

C "Thus it was that Tiberius acted upon this occasion; and as to that Prince (the hap-
"piest that ever govern'd the Empire) your most excellent Predecessor (who, having
"given Peace to the whole World, deserved for his virtue and great exploits the glori-
"ous name of Augustus) when he understood, that we admitted not into our Temple
"any visible Image, as being improper to represent an invisible God, he admired the
"Piety and Knowledge of our Nation, being learned himself, and accustomed to pass
"the greatest part of his time at meals in discourse of Philosophical points, that he had
"been taught by the greatest Masters, and in the Conversation of learned Men, which
"he kept constantly about him, that his Mind might receive its refreshment as well as his
"Body."

D "I could instance in several other things evincing his kindness to our Nation, but I
"shall content my self with two."

"Being informed that there was a neglect in bringing in our First-Fruits, he sent to
"the Governours of the Provinces in Asia, to permit only the Jews to assemble toge-
"ther, because their meetings were not like the Bacchanals, to drink and debauch, and
"contrive against the Peace of the Publick; but Academies of Virtue, where People
"were instructed to love Justice and Temperance; and as to their First-Fruits, which
"were sent annually to Jerusalem, they were employed only to offer Sacrifices to God
"in the Temple. Wherefore this great Prince expressly forbade every body for molest-
"ing the Jews in what related to their Meetings and First-Fruits. If these were not
"the very words, I am sure it was the sense, as your Majesty may know by one of the
"Letters of C. Norbanus Flaccus, of which I have brought you a Copy."

E "C. Norbanus Flaccus to the Magistrates of Ephesus, Greeting. The Emperour has
"writ to me, that in all places under my Government, where there are any Jews, I should
"permit them to assemble according to their ancient Customs, and to raise money to be sent to
"Jerusalem: I do advise and require, that you give them no interruption."

"Doth not the favour and affection of Augustus to the Jews appear clearly hereby,
"seeing he permits the Jews to assemble publicly to collect their First-Fruits, and per-
"form other actions of Piety and Devotion?"

F "I will give you another proof, and that no less considerable. He commanded that a
"Bull and a Ram should be offered every day at his charge in honour to our God,
"which is observed to this day without any discontinuance; yet he knew that there
"was no Image permitted either within the Temple or without: and no person (surpas-
"sing him in knowledge, he thought it but reasonable, that there should be no Image, and
"peculiarly dedicated to the invisible God, in which there should be no Image, and
"where men might utter their Prayers and Devotions with confidence of relief."

"The Emperors Julia, your Majesties great Grand-mother, imitating the Piety of
"her incomparable Husband, adorned our Temple with several inestimable Vessels
"of Gold, without any Image engraven upon them, because, though Women do not
"easily comprehend invisible things, yet her Wit and inclination to great matters had
"so elevated her in that (as in other things) above the pitch of her sex, that the un-
"derstood

"derstood intellectual things as well as sensible; and he was persuaded that the later H
"were but Types and Shadows of the former.

"Since then you have so many pregnant Examples at home of the great affection of
"your Predecessors to us: Continue, I beseech you, what they, from whom your per-
"son and succession is derived, have so carefully preserved.

"They are Emperours, who intercede in the behalf of our Laws to an Emperour;
"They are great Princes, to a great Prince: They are Grand-fathers and Grandmo-
"thers, to a Grand-child; Several to one single Person; all of them adorning as it
"were in these terms: Do not you abolish what we have established, and what has been
"always observed; but consider, that though the subversion of this Order may possibly
"produce no ill effects immediately, yet the uncertainty of future Events ought to make
"the most hardy to fear, if they have not wholly renounced the fear of their Cre-
"ator.

"Should I go about to recount all my Obligations to your Majesty, the day would
"fail me before I had finished; and yet it troubles me to pass them over too soon: But
"so great benefits will publish themselves. You have beat off my Irons, but those Irons
"incumbred but part of my Body, and the pain, that I now suffer, oppresses my Soul,
"You have delivered me from the apprehension of Death, and afterwards reviv'd me,
"when a greater apprehension had put me into such a state, that I was lookt upon as
"dead. Preserve then, I beseech you, that Life, that you have restored, and would
"not doubtless have restor'd to have prolong'd my misfortunes.

"Your Majesty has advanced me to the greatest honour, that can be aspired; you have
"given me a Kingdom, and added to that Kingdom *Trachonitis* and *Galilee*. After such
"extraordinary Favours, do not, I beseech you, refuse me another so necessary, that the
"not granting of that will make the other unprofitable; and when you have rais'd me to
"so glorious, so illustrious a condition, do not humble me down again into darkness
"and sorrow.

"I do not beg of you to continue me in that high sphere, where your favour has plac'd
"me. All that I beg is, That you would not interfere with the Laws of my Country;
"and if you deny me that, what will my Country-men, what will the whole World
"think of my Interest with you? Will not they have reason to believe, that I have either
"betray'd my Country, or lost the honour of your favour, which are two the greatest
"Evils that I dread? Nevertheless I must of necessity fall into one of them, seeing I
"must either be Cowardly or Perfidious: in deserting an Interest, that ought to be so
"dear to me; Or else I must have lost my Interest in your kindness, if, imploring your
"Mercy for the preservation of the Temple and my Country, you should not
"think fit to use me with the same favour, that former Emperours have shewn to all such,
"as they did honour with their kindness.

"If I be so unfortunate as to be pleasing to you no longer, do not cast me into Bonds
"as *Tiberius* did, but put me immediately to death: For why should I desire to live
"having lost your Majesties favour, in which only I repos'd my greatest confidence and
"hopes?

CHAP.

CHAP. XVII.

Caius was wrought upon by Agrippa's Letter, and sent to Petronius to do nothing in the Temple at Jerusalem. But he repented presently, and caused a Statue to be made in Rome, which he ordered to be sent privately to Jerusalem at the same time, when he should go to Alexandria, where he likewise resolv'd to be acknowledged for a God. The Injustice and Cruelty of that Prince.

WHEN King *Agrippa* had seal'd and dispatch'd this Letter to *Caius*, he expect-
ed the success with all imaginable impatience, as judging, that not only
the Conservation or Ruine of *Judea* was at Stake, but the Interest of the
whole Nation of the *Jews* spread abroad over the whole Earth.

This Letter produced great agitation in the mind of *Caius*. He could not with pa-
tience behold his Pleasure disputed, and yet he could not but be touched with the Reasons
and importunity of *Agrippa*. He blam'd his affection for them, who were the only Peo-
ple, that durst withstand the Consecration of his Statue; and yet he could not but ap-
prove the sincerity of that Prince, as proceeding from the nobleness and generosity of his
mind. At length his kindness for *Agrippa*, prevail'd against his Choller; he was mollifi-
ed by degrees, returned him a favourable answer, and granted him the highest of all
favours, that he would desist from the aforesaid Consecration. After which he writ to
Petronius to make no farther alteration in the Temple; but he blended his grace with
such severe Conditions, as gave them always occasion to tremble; for he added this
Clause to his Letter, *But if in any other Town beside Jerusalem any body thinks fit to erect
any Statue or Altar to me or mine, and any one of you find so audacious as to oppose it, it is our
pleasure, that he be punished upon the place, or sent Prisoner to us.*

Was not this to revoke or cancel his favour at the same time, when he granted it, seeing
D those words could not be considered, but as seeds of Commotion and War? For who
doubted but those People, who were Enemies to the *Jews*, would fill their Provinces
with sacrilege, and such marks of honour, as are due only to God (and that rather
to destroy our Nation, than to oblige *Caius*); and then the *Jews* not being able to suffer
such an outrage upon their Laws, *Caius*, to punish their resistance, would de novo
command the Statue to be set up and consecrated in the Temple? Nevertheless, by the ma-
nifest protection of God, none of the People adjacent to *Judea* gave them this occasion
of trouble, though there was so much cause to apprehend it. But some will say, *What
advantage had they by it? for though others said still, Caius himself did not.* For he immedi-
ately repented of the favour which he had granted, resum'd his old resolution, and ta-
king notice of the Statue that was making at *Sidon* (lest it should beget a revolt, if he
gave order for a new one to be made of gilt: But in *Rome* with directions that it should
be sent privately by Sea, and without notice let up at the Temple of *Jerusalem*, when
he went himself into *Egypt*.

He omitted no Order in the preparation for his Voyage to *Alexandria*, so great was
his desire to see it: and so firm his resolution to continue therein some time, because no
other place seem'd to him so convenient for the execution of his ridiculous design of be-
ing owned for a God; out of an opinion he had, that the example of that great City (by
reason of its situation; and the resort thither from all parts of the world) might induce
other Towns less considerable to give him the same divine honour, as he was assur'd
F of in *Alexandria*. Besides, he was of so light and inconstant a nature, he never did any
good thing, but he repented of it immediately, and found out some way to revoke it, and
make things very much worse than before; and of this I shall give you some proof.

Having set certain Prisoners at liberty one day, he caus'd them about an hour after
to be clapt up again without any hopes of ever being discharged any more, though they
had committed nothing in the interim, that might move his displeasure.

Another time he sent others into Exile, who had committed nothing at all, and he
look'd upon that sentence as a favour, because they, knowing his horrible inhumanity,
expected, and had prepared themselves for death. Accordingly they were sent into the
Islands, where they were put to plough and cultivate the Earth, and they took their mis-
fortune patiently. But on a sudden, though they had given no new provocation, he sent
G Souldiers, and put them all to the sword, which was a great affliction to several great
Families in *Rome*.

If he gave money at any time to any body, he would be sure to have it again, not by way of loan, or upon condition to pay them Interest, but by way of Authority and Violence: and the poor people were not only glad to restore it, but they scap'd well, if it did not cost them all their own, whether it was their Parrimony, or acquired by their own Industry and Labour.

Those, who thought themselves highest in his favour, he ruin'd under pretence of affection: obliging them to such excessive expences in vain Feasting and Entertainments, that sometimes one single Treat was so magnificent and sumptuous, that it was sufficient to undo a man utterly, and forced him to borrow, what he was never able to pay: upon which score some persons were afraid of his friendship, because it was not only useless, but dangerous; and to be esteem'd rather a snare, than an advantage.

This was the humour of *Caius*, who hatin' no nation like the *Jews*, no Nation felt so much the effects of his hatred. He began in *Alexandria* to sequester their Oratories, and fill them with Statues, and no man durst oppose so great a Violence. There was now only the Temple at *Jerusalem* unviolated: and to compleat his Impiety, he would needs ravish that from God, and impropriate it to himself, with this Title,

THE TEMPLE OF THE NEW JUPITER, THE ILLUSTRIOUS CAIUS.

What do you intend, most presumptuous and insatiate Prince? You are but a Man, and would usurp upon God. 'Tis not enough for you to have dominion over so many People, that there is scarce a Nation or Climate, to which your Empire does not extend! But you will not suffer in the whole World one single Place to be appropriated to God Almighty, in which it may be lawful with sincere Piety to pay him that Devotion, which is due to his Divine Majesty.

Are these the great hopes which the World conceived of your Reign? Or do you not know, that this course is no less, than to draw upon your self and your whole Empire a deluge of all imaginable mischiefs?

CHAP. XVIII.

With what austerity Caius treated Philo, and the other Ambassadors from Alexandria, and how he would not be persuaded to hear what they could say.

BUT we must come now to the Passages in our Embassy. The day appointed M for our Audience being come, we were no sooner introduced, but we could easily perceive by his *Mine* and his *Gestures*, that *Caius* was rather become a Party than a Judge. For if he would have acted like a Judge, he should have advis'd with his Counsel in an affair of that importance, wherein all the Privileges were in question, that for four hundred years together had been enjoyed by so great a multitude of Jews, as lived in *Alexandria*, without the least intrenchment or molestation. He ought to have heard both sides, debated the whole matter with his Counsel, and afterwards pronounced a just and equitable arrest. But, instead of proceeding by those methods of Justice, the pitiless Tyrant, bending his brows upon us with a furious Brutality, caus'd the two Intendants of the Gardens of *Mecenas* and *Lamia* (which are near both the Town and his Palace) to be call'd to him (for he had been retir'd thither for his recreation three or four days.) He command'd them to open the doors of the several Appartments, which opened into those Gardens, for he was dispos'd to walk, and gave Order that we should follow.

We threw our selves down at his feet, and salut'd him with the Titles of *Emperour* and *August*. The manner in which he received our Salutation was such, that we quickly found, that we were to despair not only of success in our Embassy, but the safety of our Lives. For he told us frowning, and with an angry kind of smile; *Are not you the declared Enemies of the gods? Are not you they, who, when others acknowledge my Divinity, do refuse and despise me?*

And saying so, he lifted up his hands towards Heaven uttering such expressions, that I heard with too much horror to repeat them again.

Our

A^B Our Adversaries observing it, and concluding that they had gain'd their Cause, could not conceal their excess of Joy; and there was not one of all the Attributes, wherewith God himself is honoured, but they gave to him.

There was a person named *Nidarus*, a great and dangerous Calumniator, who, perceiving *Caius* to be infinitely well pleas'd with his Flatteries and Cajolments, said to him, Sir, *You would oblige these people much more, and those who sent them, did you know their malice against you? They are the only People, who refuse to offer Sacrifice for your safety; and generally the whole Nation is guilty of the same stubbornness.* At which words we were not able to contain; But cry'd out, *What is this false, for we sacrificed Hecatombs to that purpose; and having wash'd our Altar with the blood of our Victims, we did not devour the flesh and blood like several other Nations, but burnt all together in that sacred fire; and this we did three times more than once or twice for you did it three times; First upon your advancement to the Throne; Next, when you recovered of your great fit of sickness, which was an affliction to the whole World; And the third time, when we made it our solemn prayer to God to bestow victory upon you in your Enterprize in Germany.*

B^B The furious Emperour reply'd; *You offered Sacrifice, but it was not to me, and therefore, What honour did I receive by it?* said he, *What good to you?*

We could perceive at those horrid words our blood to freeze in our veins. In the mean time *Caius* pass'd from one apartment to another, finding fault where any thing was amiss, and giving order how it should be mended. We followed him, jostled and derided by our Adversaries, who abus'd and mock'd us, like Mimicks on a Stage; and indeed our whole negotiation might have pass'd for a Comedy, having nothing in it but appearance of Truth. For he, who ought to have been our Judge, was our Accuser; and our own party animat'd him against us. Having him therefore for an Enemy, and such an Enemy, what could we do but be silent? And being silent is a kind of defence, especially where nothing can be said, that would have been pleasing to him, and the fear of his violence upon our Laws had shut up our mouths.

When he had given direction about his buildings, he demand'd seriously and with great gravity of us, *Why we were so scrupulous in eating of Hog's flesh?* Upon which our Adversaries (to Cajole him with their flatteries) fell out into to immoderate and undecent a laughter, that some of the Prince's Officers, which were about him, could scarce brook so great disrespect; and it was so much the greater, by how much his humor was such, there was not any but his *Privades* and *Intimates*, that could without danger take the liberty upon them of but smiling in his presence.

We reply'd most humbly to the Emperour, *That the Customs of People were different, and that as among us there were some things forbidden, so there were others prohibited to other Nations.* And one of our Company instancing in those who eat no Lamb, the Emperour laugh'd & reply'd, *They have no reason for the flesh is not good.* These raileries augmented our trouble very much; but at length, in some kind of heat he asked us, upon what grounds we founded our freedom? We began to lay before him our grounds, and he fore-

E feeling well that they would be reasonable, and that we had many more to corroborate them, he rose up on a sudden, and ran into a great Chamber, causing his servants to shut the Windows, whose glass was contriv'd so as to let in the Light, but keep out the Wind; and was as clear as Crystal. We followed, and he came to us again, and demand'd of us very moderately, what we had more to say. We would have gone on with our Reasons, but in stead of hearing them, he ran again in great speed into another Hall, where he had command'd several ancient Pictures to be brought for him to see; so that finding our selves so often interrupted in our affairs, and in such different manner, supposing we were to expect nothing but death, we address'd our selves in our extremity to the true, for protection against the counterfeit God: and it pleas'd him to have compassion on us, and by his infinite goodness to moderate the fury of *Caius*, who command'd us to withdraw, and went away himself, only saying to those who were next him, *These People are not so bad, as unfortunate and besotted not to believe me to be of Divine nature.*

In this manner we departed not only from his Judgment, but from his Theater, and Prison, for what was it but a Theater, where we were laugh'd at and derided? And the rigors of a Prison are they comparable to the torments we endured from so many Blaphemies against God, and so many Menaces from an enraged Tyrant against us? Because ours (forsooth) was the only Nation, that obstructed his being owned for a God.

G Upon this we desisted, and respit'd for a while, not out of love to our Lives, for could our death have been servicable to the conservation of our Laws, we would have embrac'd it

It with joy, as conducting us to a happy Eternity. But because besides this it would have been destructive to our Laws, and offensive to those who sent us, for as much as the management of such things are usually judged by their success, we comforted ourselves in some measure, that we had escaped such a danger, yet not without continuing in great apprehensions, what judgment the Emperor would give. For how could he be informed of the Equity of our Cause, when he vouchsafed not so much as to hear us? And what could be more cruel, than to see the safety of our whole Nation depend upon the manner, after which we five (who were Embassadors) should be treated? For if Caius should declare in favour of the *Alexandrians*, what other Town would let the *Jews* live in quiet? What other Town would forbear them? What other would not destroy their Oratories? What other would not refuse them the Exercise of their Religion? So that the abolition of all their Privileges, and the entire Ruine of the whole Nation were before us, and the thoughts of them overwhelmed us with sorrow; and the more, because we could see no resort nor refuge from our miseries: For those who before seemed to favour our Affairs, began now to despair of our safety, and retired not daring to assist us any farther, though we went to importune them: so little expectation had they of Bounty or Justice from a *Mas*, who would make himself a God.

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An

An Exact and orderly Collection of all the Scriptures which are handled by *Josephus* in his History of the Antiquity of the Jews, let down in Chapter and Verse as they lie in the Bible, whereby a Man may find on a sudden any thing wherein the Author doth either Expound, Enlarge, or Alter the words of Scripture. And hereby the Reader may turn to every Verse as familiar as to the Bible.

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35	12	28	l	39	156	44	h				
37	12	28	l	40	156	44	h				
39	12	28	l	41	156	44	h				
41	12	28	l	42	156	44	h				
43	12	28	l	43	156	44	h				
45	12	28	l	44	156	44	h				
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79	12	28	l	61	156	44	h				
81	12	28	l	62	156	44	h				
83	12	28	l	63	156	44	h				
85	12	28	l	64	156	44	h				
87	12	28	l	65	156	44	h				
89	12	28	l	66	156	44	h				
91	12	28	l	67	156	44	h				
93	12	28	l	68	156	44	h				
95	12	28	l	69	156	44	h				
97	12	28	l	70	156	44	h				
99	12	28	l	71	156	44	h				
101	12	28	l	72	156	44	h				
103	12	28	l	73	156	44	h				
105	12	28	l	74	156	44	h				
107	12	28	l	75	156	44	h				
109	12	28	l	76	156	44	h				
111	12	28	l	77	156	44	h				
113	12	28	l	78	156	44	h				
115	12	28	l	79	156	44	h				
117	12	28	l	80	156	44	h				
119	12	28	l	81	156	44	h				
121	12	28	l	82	156	44	h				
123	12	28	l	83	156	44	h				
125	12	28	l	84	156	44	h				
127	12	28	l	85	156	44	h				
129	12	28	l	86	156	44	h				
131	12	28	l	87	156	44	h				
133	12	28	l	88	156	44	h				
135	12	28	l	89	156	44	h				
137	12	28	l	90	156	44	h				
139	12	28	l	91	156	44	h				
141	12	28	l	92	156	44	h				
143	12	28	l	93	156	44	h				
145	12	28	l	94	156	44	h				
147	12	28	l	95	156	44	h				
149	12	28	l	96	156	44	h				
151	12	28	l	97	156	44	h				
153	12	28	l	98	156	44	h				
155	12	28	l	99	156	44	h				
157	12	28	l	100	156	44	h				
159	12	28	l	101	156	44	h				
161	12	28	l	102	156	44	h				
163	12	28	l	103	156	44	h				
165	12	28	l	104	156	44	h				
167	12	28	l	105	156	44	h				
169	12	28	l	106	156	44	h				
171	12	28	l	107	156	44	h				
173	12	28	l	108	156	44	h				
175	12	28	l	109	156	44	h				
177	12	28	l	110	156	44	h				
179	12	28	l	111	156	44	h				
181	12	28	l	112	156	44	h				
183	12	28	l	113	156	44	h				
185	12	28	l	114	156	44	h				
187	12	28	l	115	156	44	h				
189	12	28	l	116	156	44	h				
191	12	28	l	117	156	44	h				
193	12	28	l	118	156	44	h				
195	12	28	l	119	156	44	h				
197	12	28	l	120	156	44	h				
199	12	28	l	121	156	44	h				
201	12	28	l	122	156	44	h				
203	12	28	l	123	156	44	h				
205	12	28	l	124	156	44	h				
207	12	28	l	125	156	44	h				
209	12	28	l	126	156	44	h				
211	12	28	l	127	156	44	h				
213	12	28	l	128	156	44	h				
215	12	28	l	129	156	44	h				
217	12	28	l	130	156	44	h				
219	12	28	l	131	156	44	h				
221	12	28	l	132	156	44	h				
223	12	28	l	133	156	44	h				
225	12	28	l	134	156	44	h				
227	12	28	l	135	156	44	h				
229	12	28	l	136	156	44	h				
231	12	28	l	137	156	44	h				
233	12	28	l	138	156	44	h				
235	12	28	l	139	156	44	h				
237	12	28	l	140	156	44	h				
239	12	28	l	141	156	44	h				
241	12	28	l	142	156	44	h				
243	12	28	l	143	156	44	h				
245	12	28	l	144	156	44	h				
247	12	28	l	145	156	44	h				
249	12	28	l	146	156	44	h				
251	12	28	l	147	156	44	h				
253	12	28	l	148	156	44	h				
255	12	28	l	149	156	44	h				
257	12	28	l	150	156	44	h				
259	12	28	l	151	156	44	h				
261	12	28	l	152	156	44	h				
263	12	28	l	153	156	44	h				
265	12	28	l	154	156	44	h				
267	12	28	l	155	156	44	h				
269	12	28	l	156	156	44	h				
271	12	28	l	157	156	44	h				
273	12	28	l	158	156	44	h				
275	12	28	l	159	156	44	h				
277	12	28	l	160	156	44	h				
279	12	28	l	161	156	44	h				
281	12	28	l	162	156	44	h				
283	12	28	l	163	156	44	h				
285	12	28	l	164	156	44	h				
287	12	28	l	165	156	44	h				
289	12	28	l	166	156	44	h				
291	12	28	l	167	156	44	h				
293	12	28	l	168	156	44	h				
295	12	28	l	169	156	44	h				
297	12	28	l	170	156	44	h				
299	12	28	l	171	156	44	h				
301	12	28	l	172	156	44	h				
303	12	28	l	173	156	44	h				
305	12	28	l	174	156	44	h				
307	12	28	l	175	156	44	h				
309	12	28	l	176	156	44	h				
311	12	28	l	177	156	44	h				
313	12	28	l	178	156	44	h				

A Table of *Josephus* directing to the Bible.

[illegible]

A Table of *Josaphat* directing to the Bible.

Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.	Chap.	Verf.	Fol.	Let.
1 Chron.											
23	1 ad 6	198	m	35	21 22 24	260	c	6	14	259	o
	6 ad 24	198	n	36	6 ad 21	260	c	7	1 2 3 4	259	o
	7 ad 25	198	n	37	1 ad 21	260	k l m	8	6 ad 25	260	c d e
33	7 ad 25	200	n	Eccl.				7	1 ad 10	260	e f g
33	13 14	201	l	1	1 per totum.	274	e	8	1 2	261	l
36	2 ad 15	201	l	3	4 5 6	279	k l	9	6 ad 25	261	o
38	11 ad 18	201	m	1	7 per totum.	279	e	9	1 ad 10	261	e
39	5 ad 9	201	m	2	7 ad 10	275	k	10	10 per totum.	293	f
				3	7 per totum.	295	h	10	10 per totum.	293	f
2 Chron.				4	4 5 6	279	k l	Malai.			
4	2	202	l	4	6 ad 25	279	o	44	5 ad 10	274	f
7	1	211	n	5	3 ad 6	278	g	45	1 ad 9	274	f g
11	5	201	b	6	7 ad 10	279	l	Jeremias.			
11	11 13	221	b	7	7 ad 25	278	g	23	14	261	l
13	2 ad 13	222	l m	8	1 ad 15	280	e	15	1 ad 12	261	l m
14	10 per totum.	222	k l	9	7 ad 15	280	e	16	7 ad 16	263	k
19	9 ad 14	222	k	10	7 ad 16	278	g	37	10 per totum.	263	k
21	1	222	m	11	7 ad 16	278	g	40	1 ad 14	267	k
25	3 4	224	m n	12	21	278	c	45	6 ad 25.	265	c
27	1	226	b	13	19 Sec.	281	i	45	10 per totum.	265	k n
28	1 ad 8	232	b	14	15 16	281	k	52	10 per totum.	265	k n
32	5	232	c	15	7 11 12	281	k	52	31 ad 25.	267	h
32	ad 25.	232	c	16	10 per totum.	283	h i				
37		232	f	17	5 10 11	283	n				
38	ad 25.	233	h i	Nehemias.				Daniel.			
39	1 ad 17.	234	d	1	1 ad 9	284	d	1	1 ad 16	267	o
19	1 2	234	e	2	5 ad 21	282	c	6	17	268	b c
21	12	243	k l	3	1 ad 11	282	i	3	20 ad 25.	268	h
22	24	241	l	4	1 ad 15	282	i	3	30	269	m
24	16 17 18	241	n	5	1 ad 15	282	i	4	1 ad 19	269	n
24	1 ad 24	245	n	6	16 ad 21	285	k l	5	1 ad 30	271	h i
37	ad 24	246	b c	7	5 ad 11.	284	b	5	24 ad 31	271	o
25	11 ad 16	246	b	1 Petr.				6	4 ad 16	272	f
27	17 ad 28	248	d e	1	1	287	c	7	14 ad 25.	272	b
18	15 17	247	k	2	1	287	c	8	27	273	k
16	1 ad 30	249	m n	3	10 ad 25.	286	b	9	9 per totum.	273	n o
28	6 ad 21	250	n	4	7 ad 10	286	c d				
28	ad 19	251	r s	5	21 22	287	l	Tenach.			
30	1 2	251	b	6	1 1 2 4	287	l	1	1 per totum.	249	h i
31	20 21	251	c	7	1 2	288	l	2	2 per totum.	249	k l
30	30 31	253	i	8	1 2	288	l	Nahum.			
32	33	257	n	9	11	288	e	2	8 ad 25.	250	g
33	1 ad 10	258		6	6	289	l				
33	10 ad 13	258	c	7	1 ad 2.	289	k				
34	14 ad 20	258	d	8	4	289	n				
34	6 ad 21	259	l	8	8 9	289	l				
23	ad 25.	252	k								

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